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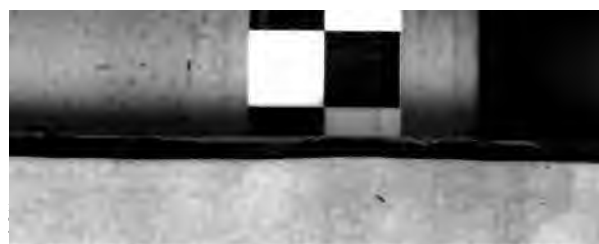






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BY SEVERAL HANDS.

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УДАЛЕЛ ПРОГРАММ

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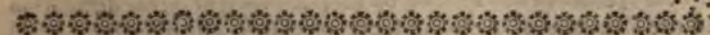
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T H E  
MONTHLY REVIEW,

For JANUARY, 1763.



*A Large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion, with Notes and Observations. Vol. I. Containing the Jewish Testimonies, and the Testimonies of Heathen Authors of the first Century. By Nathaniel Lardner, D. D. 4to. 10s. 6d. Buckland, Waugh, &c.*

**B**EFORE we present our Readers with a view of what is contained in this volume, we cannot, as friends to the religion of our country, forbear expressing the grateful sense we have of the eminent service our learned and worthy Author has done to the cause of Christianity, by his excellent writings in defence of it. Of the many able Writers that have appeared in the present age, as Advocates for the truth of the Christian religion, there are none, in our opinion, that deserve to be preferred to Dr. Lardner; few, indeed, that can be compared with him. In point of learning, his merit is very considerable; but, what is much more valuable than mere learning, there is a pleasing simplicity in his manner of writing, and a very uncommon degree of candour and impartiality. He seems to have nothing in view but the discovery of truth; scorns the mean and contemptible arts of misrepresentation, or concealing objections and difficulties, and gives his Readers a fair and full view of his subject. How amiable is such a character! How worthy of imitation!

In his preface to the work now before us, he gives a short account of the principal modern Writers who have made collections of this kind; and then goes on as follows:

‘ One fault in my work may be reckoned to be very obvious, which is the prolixity of it. In regard to which, I beg leave to say beforehand, that I aim to be distinct and particular. These

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B

things

things have been already slightly touched upon by many. I propose to enlarge, and set them in a fuller light. I alledge passages of ancient Authors at length. I settle their time; I distinguish their works, and endeavour to shew the value of their testimonies. I intend likewise to alledge the judgements of divers learned Moderns who have gone before me in this service. All the persecutions of this time are a part of my subject, as they were appointed by edicts of Heathen Emperors, and were carried on by Heathen Governors of Provinces, and Officers under them. I shall have an opportunity to shew the patience and fortitude of the primitive Christians; and the state of Judaism, Gentilism, and Christianity, in the first four centuries. As most of the Authors to be quoted by me, are men of great distinction in the Republic of Letters, some occasions will offer for critical observations, which cannot be all declined. But nice and intricate questions will be carefully avoided, that the whole may be upon the level with the capacities of all, who are inquisitive, and disposed to read with attention.

‘ In the first volume are the Jewish Testimonies, and the Testimonies of Heathen Authors, who lived in the first century.

‘ In the second volume are Heathen writings of the second century. Among which are the Letter of the Younger Pliny to Trajan, and that Emperor's Rescript; which will give occasion for many observations concerning the sufferings of the Christians at that time, and afterwards: and the remains of the work of Celsus against the Christians, preserved in Origen. Which afford an early and very valuable testimony to the genuineness of the books of the New Testament, and to the truth of the evangelical history.

‘ In the third volume will be Ulpian, Dion Cassius, Porphyrie, Hierocles, and other Heathen Writers, and a History of the several persecutions of the Christians in the third century, concluding with that of the Emperor Dioclesian.

‘ The fourth and last volume, (not yet finished) in which will be the Emperor Julian, Ammianus Marcellinus, Libanius, and other Heathen Writers of the fourth and fifth centuries, may be as entertaining as any of the rest: but it cannot be so important. Julian, in his work against the Christians, may mention the names of the Evangelists, and of the other Writers of the New Testament, and quote the books more distinctly than Celsus. But his testimony to the Scriptures in the fourth century, cannot be so valuable as that of Celsus in the second. However, these also deserve to be collected, and put together in their proper order. We shall there see the last struggles of expiring Gentilism, and some attempts to restore it, after it had



teen for a while exploded with scorn and disdain. And we may meet with more than a few men of great learning, and fine abilities, who were still tenacious of the ancient rites, and fond of all the fables, upon which they were founded, and by which they had been long upheld and encouraged.

‘The Author professes great impartiality. For which reason he is not without hopes, that his work, notwithstanding some imperfections, may be approved by the candid of every denomination. If it shall be of some use to promote good learning, and true religion, he will have great reason to be well pleased.’

The Jewish Testimonies to the Truth of the Christian Religion, are contained in seven chapters; in the first of which the Doctor shews, from the books of the New Testament, and from other ancient writings, that many of the Jews believed in Jesus as the Christ; and observes, that their testimony well deserves our regard, since they must have acted under as great discouragements as can be conceived; must have undergone the keenest reproaches from the unbelieving Jews their neighbours, for receiving a person as the Messiah, who instead of working out a great deliverance for their nation, as was generally expected, and earnestly desired, had himself undergone an ignominious death.—‘For my own part, says he, I always think of these early Jewish Believers with peculiar respect. I am not able to celebrate all the virtues of their willing and steady faith, under the many difficulties which they met with. But I am persuaded, that when the Lord Jesus shall come again, he will bestow marks of distinction upon those who extricated themselves out of the snares in which their close connections with others had involved them.’

The second chapter contains a few passages from ancient Christian Writers; shewing the early and continued enmity of the unbelieving Jews to Christians of every denomination.

In the third and fourth chapters, we have a very full and distinct view of Josephus’s testimony to the accomplishment of our Saviour’s predictions, concerning the destruction of the city and temple of Jerusalem, of his works and character, of the state of things in Judea, in the days of our Saviour, and some time before; of the occasion of the Jewish war with the Romans, &c. &c.

In the eighteenth book of Josephus’s Jewish Antiquities is the following passage, as translated by our Author.—‘At that time lived Jesus, a wise man, if he may be called a man. For he performed many wonderful works. He was a Teacher of such men as received the truth with pleasure. He drew over to

him many Jews and Gentiles. This was the Christ. And when Pilate, at the instigation of the chief men amongst us, had condemned him to the cross, they who before had conceived an affection for him, did not cease to adhere to him. For on the third day he appeared to them alive again, the divine Prophets having foretold these, and many other wonderful things concerning him. And the sect of the Christians, so called from him, subsists to this time.'

This passage is received by many learned men as genuine; by others it is rejected, as an interpolation. It is allowed on all hands, that it is in all the copies of Josephus's works now extant, both printed and manuscript. Our learned Author, however, brings many strong arguments for calling it in question, the principal of which are these following:

It is not quoted, nor referred to, by any Christian Writers before Eusebius, who flourished at the beginning of the fourth century. A testimony so favourable to Jesus in the works of Josephus, who lived so soon after the time of our Saviour; who was so well acquainted with the transactions of his own country; who had received so many favours from Vespasian and Titus, could not have been overlooked, or neglected, by any Christian Apologist. But it is never quoted by Justin Martyr, Clement of Alexandria, Tertullian, or Origen, men of great learning, and well acquainted with the works of Josephus.

This passage was wanting in the copies of Josephus which were seen by Photius in the ninth century. Photius revised the works of Josephus, as a Critic; he has in his Bibliothéque no less than three articles concerning Josephus, but takes no notice of this passage; whence it may be concluded, that it was wanting in his copies, or that he did not think it genuine.

It interrupts the course of the narration, and therefore is not genuine. Josephus is a cool and sedate Writer, very exact in connecting his narrations, and never fails to make transitions, when they are proper or needful.

If Josephus were the Author of this passage, it would be reasonable to expect in him frequent mention of Christ's miracles; whereas, he is every where silent about them. Josephus was a Pharisee; he believed the miracles of Moses, and the Jewish Prophets; he believed a Divine Providence superintending human affairs, the immortality of the soul, and the rewards of a future state; and he is willing enough to relate extraordinary things, or such things as had an appearance of being so. He tells a story of Eleazar's dispossessing a Demon by virtue of some incantations, and the use of a certain root called Bannas; he  
relates

relates a dream of Archelaus, and another of Glaphyra, as confirming the doctrine of the immortality of souls, and the belief of a Divine Providence concerning itself about human affairs; he relates, both in his History of the War, and in his Antiquities, another silly story concerning the accomplishment of a prediction of Judas, an Esen.—Would any man please himself with such poor things as these, and relate them to the world as matters of importance, says our Author, if he had any respect for the doctrine and miracles of Jesus Christ? No. He was either unacquainted with them, or resolutely silent about them.

If it be asked, how this passage came to be in the works of Josephus; the Doctor answers, that probably some learned Christian, who had read the works of Josephus, thinking it strange that this Jewish Historian should say nothing of Jesus Christ, wrote it in the margin of his copy, and thence it came to be afterwards inserted into many copies of the works of Josephus, tho' for a considerable time not into all: accordingly, Photius did not see it in that copy which he made use of.

Supposing Josephus not to have said any thing of Jesus Christ, some may ask; What could be the reason of it? and how it can be accounted for? This question, our Author thinks rather curious than judicious and important; and says it may be difficult to propose a solution that shall be generally approved of. He hazards a few observations, however, upon the point, which may be acceptable to many of our Readers.

It is easy to believe, says he, that all Jews who were cotemporary with Christ, or his Apostles, and did not receive Jesus as the Christ, must have been filled with much enmity against him and his followers. We are assured by early Christian Writers, of good credit, such as Justin Martyr, Tertullian, and others, that the ruling part of the Jewish nation industriously spread abroad false and injurious reports, among the nations, concerning the Followers of Jesus. But the polite and learned Writers, such as Justus of Tiberias, and Josephus, might think it expedient to be silent. They had nothing to say against Jesus, or the Christians, with any appearance of truth and credibility. They, therefore, thought it better to be silent, and thereby, if possible, bury them in utter oblivion.

‘ It is not easy to account for the silence of Josephus any other way. Many things are omitted by him, of which he could not be ignorant. He must have known of the massacre of the Infants at Bethlehem, soon after the birth of Jesus. The arrival of the Wise Men from the East, who were conducted by a star, gave concern not only to Herod, but to all Jerusalem. Matt. 2. 8. Josephus was a Priest. He could not but have heard of



the vision of Zacharias, the father of John the Baptist, at the temple. Luke i. And it was a thing very proper to have had a place in his History. The prophecies of Simeon and Anna at the temple, and other things that happened there about that time, as we may think, must have been well known to him. Then the preaching and miracles of our Saviour, and his Apostles, at Jerusalem, and in Galilee, and all over Judea: the crucifixion of Jesus at Jerusalem, at the time of a Passover, the darkness for three hours at Jerusalem, and all over Judea; the death of James the brother of John, at Jerusalem, by Herod Agrippa. All these things must have been well known to him.

‘ Moreover, before Josephus had finished his work of the Jewish Antiquities, or even the History of the Jewish War, Christianity had spread very much in Asia, and in other parts, and at Rome itself, where also many had suffered, and that several years before the final ruin of Jerusalem, and the Jewish nation. The progress of the Christian religion was a very considerable event. And it had its rise in Judea.

‘ The sect of the Christians, which had its rise in Judea, and consisted partly of Jews, partly of men of other nations, was as numerous, or more numerous, in the time of Josephus, than any of the three Jewish sects, the Sadducees, Pharisees, and Essens, whose principles are particularly described by him in the War, and in the Antiquities. And therefore, as we may think, were deserving of notice. But they were not Jewish enough. They were not entirely Jewish. And they were followers of a leader whom our Author did not, and could not esteem, consistently with his prevailing views and sentiments.

‘ Josephus was well acquainted with affairs at Rome, and in all the settlements of the Jewish people in Asia, and parts adjacent. He is as exact in the account of the several successions in the Roman empire, as any Roman Historian whatever. What a long and particular account has he given of the conspiracy against Caligula, and his death, and the succession of Claudius?

‘ I do not say, that Josephus had read the books of the New Testament. He might have come to the knowledge of most of the things just mentioned another way. They are great and remarkable events, about which a contemporary, and a man of good intelligence, engaged in public life, could not be ignorant. His silence therefore about Christian affairs, is willful and affected. It cannot be owing to ignorance. And must therefore be ascribed to some other cause, whatever it may be.

‘ His profound silence, however, concerning the affairs of the Christians in his time, is no objection to their truth and reality. The History of the New Testament has in it all the  
marks

marks of credibility that any History can have. Heathen Historians of the best credit, have born witness to the time of the rise of the Christian religion, the country in which it had its origin, and who was the Author of it, and its swift and early progress in the world.

‘ Of all those things which are recorded in the Gospels, and of the progress of Christianity afterwards, we have uncontroverted evidence from the evangelical Writers themselves, and from ancient Christian Authors, still extant, and from Heathen Writers, concurring with them in many particulars.

‘ And Josephus, the Jewish Historian, who believed not in Jesus, has recorded the history of the Jewish people in Judea, and elsewhere; and particularly the state of things in Judea, with the names of the Jewish Princes, and Roman Governors, during the ministry of our Saviour and his Apostles. Whereby, as formerly shewn at large, he has wonderfully confirmed, tho’ without intending it, the veracity, and the ability, of the evangelical Writers, and the truth of their History. He has also, as we have now seen in this volume, bore testimony to the fulfilment of our Lord’s predictions, concerning the coming troubles and afflictions of that people: which is more credible, and more valuable, than if given by a believer in Jesus, and a friend and favourer of him. So that though all the passages in his works, which have been doubted of, should be rejected; he would be still a very useful Writer, and his works very valuable.

‘ Josephus knew how to be silent when he thought fit, and has omitted some things very true and certain, and well known in the world. In his preface to the Jewish Antiquities, he engages to write of things, as he found them mentioned in the sacred books, without adding any thing to them, or omitting any thing in them. And yet he has said nothing of the golden calf, made by the Jewish people in the wilderness: thus dropping an important narrative, with a variety of incidents, recorded in one of the books of Moses himself, the Jewish Lawgiver, the most sacred of all their Scriptures.

‘ The sin of the *molten calf* is also mentioned in other books of the Old Testament, in the confessions of pious Israelites; as Neh. ix. 18. and Ps. cvi. 19. Nevertheless Josephus chose to observe total silence about it.

‘ A learned Critic observed some while ago, as somewhat very remarkable, that Josephus has never once mentioned the word *Sion*, or *Zion*, neither in his Antiquities nor in his Jewish War; though there were so many occasions for it; and though it is so often mentioned in the Old as well as the New Testa-



ment. And he suspects that omission to be owing to design and ill-will to the Christian cause.

‘ And if I was not afraid of offending by too great prolixity, I should now remind my Readers of a \* long argument of old date, relating to the assessment made in Judea, by order of Augustus, at the time of our Saviour's nativity, near the end of Herod's reign, recorded by St. Luke ch. ii. I† then quoted a passage from the Antiquities of Josephus, whence it appears, that there were then great disturbances in Herod's family. And there were some Pharisees, who foretold, or gave out, “ That God had decreed to put an end to the government of Herod, and his race, and transfer the kingdom to another.” Josephus here takes great liberties. And though he was himself a Pharisee, and at other times speaks honourably of that sect, he now ridicules them. He says, “ They were men who valued themselves highly for their exact knowledge of the laws. And talking much of their interest with God, were greatly in favour with the women. Who had it in their power to controul Kings: extremely subtle, and ready to attempt any thing against those whom they did not like.” But it appears, that the King who was then talked of, and who was to be appointed, “ according to the predictions of the Pharisees,” was a person of an extraordinary character. For he says, that Bagoas, an eunuch in Herod's palace, “ was elevated by them, with the prospect of being a father and benefactor to his country, by receiving from him a capacity of marriage, and having children of his own.”

‘ All these particulars, though not expressed with such gravity as is becoming an Historian, and is usual in Josephus, cannot but lead us to think, that he was not unacquainted with the things related in the second chapter of St. Matthew's Gospel. Says the Evangelist: “ Now when Jesus was born in Bethléem of Judea, in the days of Herod the King, behold there came wise-men from the East to Jerusalem, saying: Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the King had heard all these things, he was troubled, and all Jerusalem with him.” The word rendered *troubled*, is of a middle meaning. How Herod was *moved*, may be easily guessed, and is well known. The inhabitants of Jerusalem were differently *moved* and agitated; partly with joyful hopes of seeing their Messiah,

\* Credibility. P. i. B. 2. ch. i. Vol. II. p. 628. . . 645. the third edition.

† The quotation is, as above, p. 628. . . 630, taken from the Antiquities. L. 17. cap. 2. § 4. p. 831. Havercamp.

*King of the Jews*; partly filled with apprehensions from Herod's jealousy, and the consequences of it.

“ It seems to me, that Josephus had then before him good evidences, that the Messiah was at that time born into the world. But he puts all off with a jest. Perhaps, there is not any other place in his works where he is so ludicrous. We are not therefore to expect, that ever after he should take any notice of the Lord Jesus, or things concerning him, if he can avoid it.

“ And why should we be much concerned about any defects in this Writer's regard for Jesus Christ, and his followers: who out of complaisance, or from self-interested views, or from a mistaken judgment, or some other cause, so deviated from the truth, as to ascribe the fulfilment of the Jewish ancient prophecies concerning the Messiah, to Vespasian, an idolatrous Prince, who was not a Jew by descent, nor by religion; who was neither of the church, nor of the seed of Israel?

“ Josephus was a man of great eminence and distinction among his people. But we do not observe in him a seriousness of spirit becoming a Christian; nor that sublimity of virtue which is suited to the principles of the Christian religion. Nor do we discern in him such qualities as should induce us to think, he was one of those who were well disposed, and were *not far from the kingdom of God*. He was a Priest by descent, and early in the magistracy, then a General, and a Courtier, and in all shewing a worldly mind, suited to such stations and employments. Inasmuch that he appears to be one of those, of whom, and to whom, the best Judge of men and things said: “ How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only!”

The fifth chapter contains the Testimonies of the *Mishnic* and *Talmudical* Writers.—In the sixth, our learned Author makes remarks upon the age, work, &c. of Joseph Ben Gorion, or Josippon, a person of a very extraordinary character, who wrote a History of the Jews, in six books, and has been for some time in great reputation with the learned men of the Jewish nation. His work was published, in the Hebrew original, at Constantinople, by Rabbi Tham, in the year 1510, and another edition made of it at Venice, in 1544.

“ My Readers cannot but remember, says Dr. Lardner, that our Greek Josephus, when he gives an account of the determination of the Jewish people to go to war with the Romans, informs us, that they appointed Joseph Ben Gorion, and Ananus the High-priest, to preside at Jerusalem. Others were sent as Generals into several parts of the country; and himself, Jo-  
seph



seph son of Matthias, was appointed Governor of the two Galilees, together with the Prefecture of Gamala annexed to them.

“ Our Author's account of the same determination is to this purpose: “ The Jews, out of their Generals which were at Jerusalem, chose three Princes valiant for war, Me Joseph the Priest, valiant for war with the help of Jehovah, and Ananus the Priest, and Eleazar his son, Priests also, and by lot they divided to them the several parts of the country, in which they should carry on the war. The third part, which was the first lot, containing the land of Galilee and Naphtali, came out to Joseph Ben Gorion the Priest. And they called him Josippon, by way of praise and honour: forasmuch as he was then anointed with the military ointment for the war. The second lot came out to Ananus the High-priest, to govern at Jerusalem and the adjoining country. The third lot came out to Eleazar, son of Ananus, and what follows.” This should be compared with what is writ by Josephus\*.

“ Thus he adopts the appellation of Joseph son of Gorion. But personates Joseph son of Matthias. And like him, he is appointed Governor of Galilee. And all along he will be Josephus in the main, and another person, when he pleaseth. He will also transcribe the Greek Josephus, and copy a large part of his History of the Jewish War, without taking any notice of him. If he differs from him, and adds to him, it is not taken out of any other Writers better informed, but from his own invention only.”

The Doctor makes several extracts from his work, shewing his testimony to the destruction of Jerusalem, by Vespasian and Titus, and tells us, that he is evidently an Impostor and a Plagiary, who knows nothing of the war of which he writes, but what he has stolen from another, without naming him.—He is placed by the Doctor in the tenth century, not very far from the beginning of it, in the year of Christ 930.

The seventh chapter contains a recollection of the foregoing articles, and reflections upon them.—The Testimonies of ancient Heathen Authors, are contained in eight very short chapters; in the first of which we have the Epistle of Abgarus King of Edessa to Jesus, and the Rescript of Jesus to Abgarus. As the authority of these Epistles depends entirely upon Eusebius, our Author transcribes his account at length, from the last chapter of the first book of his Ecclesiastical History.

The learned are divided in their opinions on this subject; our Author makes the following observations upon it:

\* De B. Jud. lib. ii. cap. 20. § 1. 2. 3.

“ 1. In

‘ 1. In the first place, then, says he, I think, we are not to make any doubt of the truth of what Eusebius says, that all this was recorded in the archives of the city Edessa, in the Syriac language, and was thence translated into Greek. Eusebius has been supposed by some to say, that himself translated it from the Syriac. But that is not clear: nor is it certain that he understood Syriac: much less have we any reason to say, that he was at Edessa, and took this account from the archives himself.

‘ 2. This History is not mentioned by any before Eusebius; nor by Justin Martyr, nor Tatian, nor Clement of Alexandria, nor Origen, nor by any other. Nor does Eusebius give any hint of that kind. He had it from Edessa. It was unheard of among the Greeks, till his time. But having received it, he thought it might be not improperly transcribed into his Ecclesiastical History.

‘ 3. It is not much taken notice of by succeeding Writers. It is not mentioned, I think, by Athanasius, nor Gregory Nyssen, nor Nazianzen, nor Epiphanius, nor Chrysostom. Jerome has once mentioned it, and will be cited by and by. But he has not inserted in his catalogue of Ecclesiastical Writers, either Jesus or Abgarus; neither of whom would have been omitted, if he had any respect for the Epistles here produced by Eusebius. This affair is, indeed, mentioned, or referred to, by Ephraim the Syrian, in his Testament: but that is not a work of so much authority, as has been supposed by some: and it is interpolated in several places, both in the Greek and Syriac copies of it; as was observed formerly.

‘ 4. This whole affair was unknown to Christ's Apostles, and to the Believers, their contemporaries, both Jews and Gentils; as is manifest from the early disputes about the method of receiving Gentil Converts into the Church. If Jesus Christ had himself writ a letter to a Heathen Prince, and had promised to send to him one of his Disciples, and if that Disciple had accordingly gone to Edessa, and there received the King and his subjects into communion with the Church, without circumcision, there could have been no room for any doubt or dispute about the method of receiving Gentil Converts to Christianity. Or if any dispute had arisen, would not this history of the visit of Thaddeus have been alledged? Which would have been sufficient to put all to silence. Nor is there any room to say, that this visit of Thaddeus at Edessa, was after St. Peter's going to the house of Cornelius, or after the Council of Jerusalem: for it is dated in the 340 year, that is, of the æra of the Seleucidae, or of the Edessens. Which is computed to be the 15 or 16 year of the reign of Tiberius, and the year of Christ



29; when, according to many ancient Christians, our Lord died, and rose again, and ascended to heaven. Indeed, I think, it is impossible to reconcile this account with the History in the Acts of the Apostles.

‘ 5. If Jesus had writ a letter to King Abgarus, it would have been a part of sacred Scripture, and would have been placed at the head of all the books of the New Testament. But it was never so respected by any ancient Christian Writers. It does not appear in any catalogues of canonical books, which we have in ancient Authors, or in Councils. In the Decree of the Council of Rome, in the time of Pope Gelasius, in the year 496, the Epistle of Christ to Abgarus, is expressly called apocryphal. Nor does Eusebius himself, upon any occasion, reckon it up among canonical Scriptures, received by those before him. The titles of the chapters of his Ecclesiastical History, are allowed to be his own. The title of the chapter which has been just transcribed from him is this: *A History concerning the Prince of the Edessens*. It was a story which he had received. And he afterwards tells us particularly, where he had it. And in the first chapter of the second book of the same work, having mentioned the choice of Matthias in the room of Judas, and the choice of the seven Deacons, and the death of St. Stephen from the Acts, he recites again briefly the history before told concerning Abgarus, and says: “This we have learned from the history of the antients. Now we return to the sacred Scripture.” Where he proceeds to relate from the Acts, what followed after the martyrdom of St. Stephen. In short, though Eusebius would not pass over this affair without notice, he seems not to have placed any great weight upon it. And succeeding Writers have better understood his meaning, than some of late times, who have shewn so much regard to this relation.

‘ 6. It was the opinion of many of the most learned and ancient Christians, that our Lord wrote nothing. Therefore this Epistle was unknown to them, or they did not suppose it to be genuine. To this purpose speak Origen, Jerome, and Augustin.

‘ 7. There are several things in this Epistle to Abgarus, which are liable to exception,

‘ 1.) At the beginning of the Epistle, our Lord is made to say, “Abgarus, thou art happy, for as much as thou hast believed in me, though thou hast not seen me. For it is written concerning me, that they who have seen me should not believe in me, that they who have not seen me, might believe in me, and live.” Says Du Pin, and to the like purpose say others: “Where are those words written? Does not one see, that he

who made this letter, alludes to the words of Jesus Christ to St. Thomas: *Blessed are they who have not seen, and yet have believed.* John xx. 29. Words which were not spoken by Jesus Christ until after his resurrection, and which were not writ until long afterwards. Which manifestly shews the forgery of this Epistle."

"2.) Our Lord here seems to speak more clearly of his resurrection, or being *taken up to heaven*, than he does to the Disciples in the Gospels.

"3.) Christ here offers to cure Abgarus of his distemper. He tells him, "That some time hereafter he would send one of his Disciples to him, who should heal him." Which is altogether unworthy of the Lord Jesus, and different from his usual and well-known conduct, who never refused to grant the requests of those who sought to him, and expressed faith in his power. Instead of what is here said to Abgarus, after commending his faith, our Lord would have added, and said: "Henceforth thou art healed of thy distemper." Or, "Be it unto thee according to thy faith." Or, "As thou hast believed, so be it done unto thee."

"This we can conclude from similar cases, recorded by authentic witnesses. Matt. viii. 13. xv. 28. Mark vii. 29.

"8. There are several other things in this History which are very liable to exception.

"1.) It is said, that after our Lord's resurrection and ascension, Thomas sent to Edessa, Thaddeus, one of Christ's seventy Disciples. But Thaddeus was an Apostle, as we learn from Matt. x. 3. and Mark iii. 8. It is likewise here said, that Judas called also Thomas, sent Thaddeus. Upon which Valesius observes: "Thomas, who was one of the twelve, was also called Didymus, as we learn from St. John. But that he was also called Judas, is no where said, but in this place. For which cause this story is justly suspected." Jerome speaking of this matter, says, "Ecclesiastical History informs us, that the Apostle Thaddeus was sent to Edessa, to Abgarus King of Osroene, who by the Evangelist Luke is called Judas brother of James. Luke vi. 16. and Acts i. 13. and elsewhere is called Lebbeus. Matt. x. 3. So that he had three names."

"2.) When Thaddeus comes to Edessa, he does not go immediately to the King, to whom he was sent, as might be reasonably expected: but he goes to the house of Tobias, where he stays some while, and works many miracles; which being noised abroad, the King hears of him, and sends for him. All this is very absurd. If Thaddeus, a Disciple of Jesus, had been sent



sent to the King of Edessa, he ought, and would have gone to him directly, or would have made application to one of the Courtiers, to introduce him to the Prince. This therefore cannot be true history, but must be the invention of some ignorant, though conceited, person.

‘ 3.) “ It looks not a little fabulous, says Mr. Jones, that upon Thaddeus’s appearing before the King, he should see somewhat extraordinary in his countenance, which none of the company else could perceive. Eusebius calls it *δραμα μέγα*, a great vision: Valesius renders it *divinum nescio quid*, some divine appearance.”

‘ 4.) “ The account in the history, says the same laborious Author, that Abgarus designed to make war upon the Jews, for crucifying Christ, seems very unlikely: because it is plain, he was Prince only of a small city, and that at a vast distance from Judea: and therefore could never be so extravagant, as to imagine himself able to destroy so powerful a nation as the Jews then were.”

‘ 5.) Abgarus is said to have had a grievous and incurable distemper, for which he desired relief of Jesus. This is said over and over. But what the distemper was, is not said. Learned Moderns, who are not wanting in invention for supplying the defects of ancient history, say, some of them, that it was the Gout, others the Leprosy. However, presently after the cure of the Prince, we are told of one Abdus son of Abdus, whom Thaddeus cured of the Gout.

‘ 6.) We read not of any other city or country, in the first three centuries, where the people were all at once converted to the Christian faith. If the people of Edessa had been all Christians from the days of the Apostles, it would have been known before the time of Eusebius. And I may add, that if this story, told by our Ecclesiastical Historian, had been esteemed credible, it would have been much more taken notice of by succeeding Writers than it is.

‘ 7.) I forbear to remark, as I might, upon that expression of Thaddeus in his discourse with Abgarus: “ Jesus Christ, our Lord and God, fulfilled the will of the Father:” or upon what is here said of Christ’s descent into Hell.

‘ 9. The observations which have been already made, are sufficient to shew, that the Letter of Abgarus to Jesus Christ, and our Lord’s Rescript, cannot be reckoned genuine. The whole History is the fiction of some Christian at Edessa, in the time of Eusebius, or not long before. The people of Edessa were then generally Christians, and they valued themselves upon it: and they

they were willing to do themselves the honour of a very early conversion to the Christian Faith. By some one, or more of them united together, this History was formed, and was so far received by Eusebius, as to be thought by him not improper to be inserted in his Ecclesiastical History. Nor could I omit to take notice of it, as great regard has been shewn to it by some. But all my Readers may perceive, that I bring not in this thing as a testimony of the first antiquity: though it may afford good proof of the Christianity of the people of Edessa, at the beginning of the fourth century, when Eusebius flourished, or before.

The remaining chapters contain the Testimonies of the elder Pliny, Tacitus, Martial, Juvenal, Suetonius, &c. The Doctor places Suetonius in his first volume, and before the younger Pliny, because his testimony has a near affinity with the particulars mentioned by Tacitus.

We shall conclude this article with observing, that though scarce any thing new is to be expected in a work of this kind, the Doctor's Collection, when compleated, will be the fullest, and consequently the most valuable Collection of Testimonies to the truth of the Christian Religion, that is any where to be met with.

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*Arminius: Or, Germania Freed. Translated from the third Edition of the German Original. Written by Baron Cronzeck. With an historical and critical Preface, by the celebrated Professor Gottscheid of Leipsic. 12mo. 2 Vols. 5 s. Becket and De Hondt.*

THE present manners of the world are so very different from those of the fabled heroic ages, that it is no wonder if the greatest charms of Epic poetry have lost their influence on the generality of Readers. We will venture to say, that not even the immortal genius of a Milton himself would have succeeded in this species of composition, had he strictly confined himself to the rules of the Stagyrite. One of the ancient laws of criticism is, that an Epic Poet should make choice of a Hero of his own country, and in whose reputation a whole nation is interested. This Hero must likewise have performed some exploit highly advantageous to his country, both in itself and its consequences. This law, it is true, has been authorized by the practice of Homer and Virgil; and it appears from the private history of our English Homer, that when he first conceived the design of an heroic poem, he thought of acting conformably to it; making choice of King Arthur for his Hero.

We



We cannot help thinking it, however, a great proof of his judgment, that he changed his subject for that of *Paradise Lost*. In these days, when we have no idea of Heroes lineally descended from Gods, nor of the interpolation of such subordinate Deities, in favour of their supposed offspring, the highest characters that can be delineated, fall still short of those illustrious personages, which are necessary to support the dignity of an heroic poem. The most striking pictures also of true valour, magnanimity, and generosity, the Poet is able to draw, rise so little above the signal instances produced in our own times, that the whole approaches too near to common life, to have its due effect in exciting the admiration of the Reader. We need only mention the unparalleled bravery of a Wolfe, to silence the pretensions of an Agamemnon, an Achilles, or an Hector: and yet had we now living a Genius equal to Homer's, we do not conceive the siege of Quebec would afford him so happy a subject for an heroic poem, as the siege of Troy.

It was with great judgment and propriety, therefore, that Milton made choice of characters elevated above the common standard of humanity; and that he chose a subject in which not only a single nation, but all mankind, were interested. How infinitely inferior is the consultation even of Homer's Generals, to that of the infernal Peers in Pandemonium! How puerile even his battles compared to the contest with Michael and his angels! — But not to be thought too partial to our countryman, we here drop the comparison; into which, indeed, we should not have been led, had it not been for the injurious (we had almost said impertinent) mention made of this great Poet by Mr. Professor Gottscheid, the Editor, in his recommendation of this poem. His words are as follow:

‘ I should have but a very slender opinion of the Reader's taste, and of that of all Germany, were I to draw up a long formal preface, in commendation of the work which I have now the honour of publishing. Virgil's *Æneid* stood in as little need of any recommendations at Rome, as the *Iliad* and the *Odyssey* had before in Greece; and the *Henriade* in France, and the *Godfrey*, or the *Jerusalem Freed*, in Italy, were soon in every body's hands, without any such preamble. *Paradise Lost* alone had long mouldered in the Bookseller's ware-house, so as scarce to be any longer remembered, when two persons, not more distinguished for their rank than literature\*, undertook to convince their countrymen of the excellence of that poem; and this they did so effectually, that England, for a long time, was brought to believe, or at least to say that they believed what,

\* Lord Roscommon, and Mr. Addison, Secretary of State.

without such powerful recommendations, they would never have thought of: and should a person of quality, of equal rank and literature, arise and shew his countrymen the contrary, or a fortunate Poet distinguish himself for a stile the reverse of that of the Miltonic Muse, all the supposed beauties of *Paradise-Lost* would vanish, or be lost in the crowd of its defects, not to say gross faults.'

Thus we see our learned Professor conceives the beauties of *Paradise-Lost* to be merely chimerical, and that its reputed merit, is owing solely to the partiality of Lord Roscommon and Mr. Addison. It is in vain to dispute about colours with a man that is blind; we shall therefore leave the above passage without any comment, to stand as a proof of Professor Gottsched's want of taste for the sublime exertions of true genius, and of his readiness to censure what it is plain he cannot relish or understand.

With regard to the poem itself, if it hath as much merit in point of versification, we have no objection to its being placed on the same shelf with the *Henriade* of Voltaire, *Leonidas*, the *Epigoniad*, and other modern epic poems. Nay, we do admit that the ingenious Author has displayed a great fund of poetical merit; and that the composition is, with regard to its conduct and characters, chaste and classical. The story on which it is founded, is well known to those who remember to have read of Augustus beating his head against the wall, and calling out to Varus, to restore him his legions. For the benefit, however, of such as may retain an imperfect idea of it, the following is inserted from Muratori.

'Varus, who had come poor into the opulent province of Syria, and left it extremely rich, thought of taking the like measures in Germany, treating the people as slaves, and by all possible means draining them of their substance; he even went about to bring them into absolute subjection, and to obtrude the Roman customs on them. These proceedings incited many to enter into a conspiracy against him. Arminius, son to Siegmar, a youth of great spirit, and one of the principal persons in those parts, as also a Freeman of Rome, and who had been advanced to the knighthood, was one of the most forward in animating his countrymen to assert their liberty. As their hatred increased, the more active were they in preparing for revenge, in the mean time making a great shew of affection and fidelity to Varus's person, and of submission and obedience to his orders. This feint so far imposed on him, that he treated the information given him, from more than one hand, of secret plots carrying on against the Romans, as fictitious and groundless suspicions



cions, and took no precautions against such an event. When, as had been agreed on, some remote German nations rose in arms, Quintilius Varus marched against the enemy with his army, and a vast train of military stores. He had with him three legions, (each composed of 6000 men) as many squadrons of horse, and six corps of auxiliaries, making in all above 22,000 soldiers, and who, for bravery and experience, were looked upon to be the finest troops Rome had ever sent into the field.

\* Arminius, and his father Siegmar, had remained behind, under pretence of raising their people, and bringing them to assist Varus; but the route of the Romans lying through forests and pathless wilds, so that they could not march in order, the Germans suddenly fell upon them, and began a terrible slaughter. The action lasted three days, and so greatly to the disadvantage of the Romans, that very few escaped the rage of their enemies; for the mountainous nature of the country did not admit of their forming in order of battle, or of using their weapons in any regular defence. Varus and his principal officers, after receiving many wounds, killed themselves, to avoid falling into the enemy's hands. The Germans took all their stores and baggage, together with the Roman eagles and ensigns. This bloody action, Tacitus says, was fought in Teutenburg forest; but, according to the general opinion, on the spot where at present stands Detmold, in the county of Lippe, not far from Paderborn.

\* There is no expressing the grief and terror which this news occasioned in Rome; it was apprehended that the Germans might be incited to greater enterprizes, that they might endeavour to cross the Rhine, or spirit the Gauls to join them, and march for Italy. But nobody was more affected with this misfortune than Augustus, letting his beard and hair grow for some months, and even with the appearance of insanity, running his head against the doors of his apartment, and calling out on Varus *to restore his legions*. This was a stroke the Romans were not accustomed to; and since the defeat of Crassus in Asia, their arms had met with no misfortune any thing like it.

On this piece of history hath the Baron Schonaich\* (not Cronzeck) founded a well-conducted, pathetic, and interesting fable.

\* This Gentleman, whose younger years were dedicated to the army, bears, in regard to this circumstance, according to Mr. Gottsched, 'a particular resemblance to Horace, who also served under Brutus, as Tribune of a legion:' whence our learned Professor thinks, 'he was better qualified to write of war, and military affairs, than a person who knows no more of them than what he casually meets with in books and newspapers.'

fable. What is the merit of his style or versification, we cannot pretend to say, not having seen the original; but we are in very different circumstances from Mr. de Voltaire, when he gave his sanction to this performance; as we cannot discover the sublimity of the poetry and sentiments *à travers* the English translation, as he could through the French version.

In a word, the style of the translation is most execrable, and, we doubt not, highly injurious to the Author.

papers.—The Baron has also written two tragedies, besides several small pieces, which have been very well received.—Notwithstanding the importance of this remark, we cannot, in any degree, perceive the particular resemblance between the witty, pleasant Horace, and this modern Epic Poet of Germany.

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*The Correspondence between Theodosius and Constantia; from their first Acquaintance to the Departure of Theodosius. Now first published from the original Manuscripts. By the Editor of the Letters that passed between Theodosius and Constantia, after she had taken the Veil.* 12mo. 2s. 6d. sewed. Becket and Co.

**I**N our account of the former part of this Correspondence, (the latter in point of time) we took notice, that the general purport or design of these elegant Letters was, to inculcate many of the great duties of natural and revealed religion, and the practice of some of the most amiable virtues of social life: see Review for August 1763, page 147. To that article we refer, for our more particular judgment of the publication then before us; and shall now, without farther remarks on what appears, to us, to be the ingenious Editor's view, in offering his thoughts to the public by this peculiar mode of conveyance, proceed to give our Readers some idea of what they may expect to find in the present volume.

In his previous Advertisement, Mr. Langhorne thus addresses his Readers:—“After the distinguished favour and attention so generously shewn by the public, to *The Letters that passed between Theodosius and Constantia, after she had taken the Veil*, no apology, perhaps, will be thought necessary for these that follow; or if any should be required, the Editor would gladly rest it on motives of gratitude to that Public, by whose favour he has been so much obliged.—If the above-mentioned volume of Letters might be esteemed a *Free-will-offering*, he is rather desirous, that this may be considered as a *Sacrifice of Thanksgiving*.”



To some Readers, possibly, the Letters already published may appear more interesting; by others, the present may be thought more entertaining; and (such is the infinite variety of taste and sentiment) there is no doubt that both these opinions will be reversed. However, with respect to the monastic correspondence, it must be allowed to have this superiority, that it turns, for the most part, on religious subjects; yet the Letters that follow, dwelling chiefly on moral philosophy and the œconomy of life, must be allowed to be useful in the next degree; as they have, in general, some tendency to promote the happiness of human nature, to the improvement of the heart, or the enlargement of the mind: had they consisted only in a rhapsodical intercourse of amorous professions, the Editor would never have permitted them to see the light, from a persuasion, that books of entertainment, without either moral or intellectual utility, are mere time-traps, whose end is only to defraud us of those moments which will never return.

As this volume may possibly fall into the hands of some who are yet unacquainted with the affecting story of Theodosius and Constantia, the Editor has reprinted here, from the *Spectator*, N<sup>o</sup> 164. The re-printing this paper may also serve to gratify another kind of curiosity, which, we dare say, Mr. Langhorne never dreamt of; it shews the difference between our modern *Shandy-like* pages, and the ample Half-crown's-worth's afforded us in the days of honest Jacob Tonson:—for, in the 12mo edition of the *Spectator*, this story of Theodosius and Constantia is comprised within the limits of about *six or seven* pages; but in our friend Becker's expansive type, it *fairly* occupies not less than *fourteen*! O! ADDISON! O! STEEL! well understood ye how to write books, but how ignorant were ye in the art of *vending* them! Where ye gained five pieces by your lucubrations, a Sterne, or a \*\*\*\*\*<sup>1</sup>, would have pocketed *fifty*!

In the first Letter of the present series, the young Constantia enquires, of her friend Theodosius, concerning the philosophy of Bernier. 'What would become of Christianity, says she, were we to adopt the following Creed?—*L'abstinence des plaisirs ne paroît un grand péché*. A sin to abstain from pleasures!—what can he mean? Is not this perfectly the reverse of all moral and religious precepts? Are not abstinence, and mortification, and self-denial, echoed in our ears from the first dawn of reason? Are not we taught to guard against the prevalence of pleasures in general, and to look upon them as enemies, under the mask of friendship?

To this interesting question, Theodosius makes the following free and liberal answer:

'Yes,

“ Yes, my amiable Moralist, I do approve the philosophy of Bernier; nay, I adopt his Creed too, and cordially declare with him, *L’abstinence des plaisirs me paroît un grand péché*. What is sin? Is it not to act contrary to the will of the Supreme Being?—Beyond all doubt; where that will is known. Is it not evident, that the benevolent Creator of the universe intended, and still intends, only the happiness of his creatures?—This must be allowed from the consent, and the appearance, of his works in general.—And is not *pleasure* happiness? It must be so, or the term is vain. If then the Supreme Being intended principally the happiness of his creatures, and if *pleasure* be happiness, *To abstain from Pleasure, is to frustrate the intentions of Providence*—to act contrary to his will; which is, confessedly, the very essence of sin—*L’abstinence des plaisirs est un grand péché*. It is a capital sin to abstain from pleasure, since it must have been the primary view of the divine beneficence, to communicate pleasure to human nature.

“ To what other end was this pomp, this magnificence of beauty scattered over the visible universe? Is not this the language of nature, through all her smiling works, “ Children be happy—brought into existence by the command of that glorious Being who is LOVE itself, your inheritance is pleasure, and it is your only duty to cultivate it well.” Are they not, therefore, children of disobedience, who thus invited into the vineyard of pleasure, stand idle in the market-place, and vainly say, that *no man hath employed them*?

“ Hath God created a Paradise, and will not man look around him to enjoy it; but, like his first parent, as described by the English Poet, still pensively contemplate himself in the murmuring fountain? Shall he for ever seek his image in the waters of adversity; and shall the fair scenes of life be deformed thro’ such a mirror?

“ Surely to abstain from pleasure, is no inferior degree of guilt; since that very abstinence is a reproach to the eternal and invariable Benevolence.

“ From whom do we derive every appetite? By whose wisdom were the fine organs of sensation formed? To whose bounty do we owe the objects of gratification? And to whose benevolence are we indebted for the capacity of enjoyment? Proceed not these powers and faculties from the great source of all things? Was not each adapted to its peculiar function? And is not the neglect of these capacities a fault? Is not the mortification of them a crime?

“ By what means came Pleasure into the world? Was it introduced by some malignant spirit? Did some Dæmon contrive



it for the destruction of mankind? That could not be; for no inferior Being could have power to pervert the faculties and capacities of human nature. In such a case, the Supreme Creator must have been an imperfect Being.—He must have wanted the will to secure the happiness of his creatures; or, if he had the will, he must have been without the power to execute or establish it. Either of these suppositions we must not dare, nay, indeed, it would be folly to admit. Pleasure, therefore, can only owe its origin to God, and its very name proves it to be of divine extraction.

‘ And shall we refuse acquaintance with an object of heavenly descent? Shall we ungratefully bid the Giver resume his gifts, or reproach him with a supposition, that he would affect us with propensities we ought not to indulge?

‘ Yes, Bernier, you are in the right. The renunciation of Pleasure must be a sin—not only actually, but effectually a sin. The mind that refuses admittance to such a guest, must acquire a gloomy and unsocial habit; be fit only for the regions of monastic dullness, where lazy sanctity offers a preposterous devotion to that Being, who intended that we should rejoice in, and partake of a general and social happiness.

‘ When the bias of nature is opposed: when her sovereign dictates are broken, man becomes incapable of rendering any acceptable service either to his God, to society, or to himself! To his God he is ungrateful, nay, he insults him with a devotion more becoming the worshippers of Moloch, while he supposes him capable of delighting in cruelty, of afflicting his creatures, by giving them passions which it should be a merit to mortify, and of tantalizing them, by requiring a rigid abstinence from every inviting enjoyment that nature suggested.—To the interests and affections of society he becomes cold and indifferent, when, what should principally engage him to them, the social instruments of nature groan beneath the yoke of undelighted abstinence.—Upon the same principles he is an enemy to himself, to that Being which was given him for his enjoyment, and which, at last, he shall render back to the Giver, with “I knew that thou wert an hard Master, therefore the talent that thou gavest me, I have made no use of: Behold, here it is again.”

‘ O Pleasure! Thou first, best gift of eternal Beneficence! Fairest and most beloved daughter of Heaven, all hail! and welcome to sojourn on earth! A stranger thou art to every malignant and unsocial passion, formed to expand, to exhilarate, to humanize the heart!

But whither has my subject transported me? Have I lost sight

fight of Constantia? That cannot be; for Pleasure is my subject.

‘ Yet, possibly, my amiable friend is, by this time, more than half displeased. Where, says she, will this end? Has Theodosius conspired with Bernier, to revive the school of Epicurus?

‘ By no means, Madam! The Pleasure we preach is not the off spring of chance, but the child of God.

‘ The Epicurean doctrine of Pleasure is selfish; this, that we would recommend, is pious.—From considerations respecting the uncertainty of this life, and the improbability of another, the Athenian Philosopher, if we may believe his Biographer, Laertius, taught his followers, to pursue incessantly all that was called enjoyment.—From reflections that are honourable to the Eternal Providence; that conclude him to be the liberal Giver of all that deserves the name of enjoyment, of the objects that gratify, and the faculties that enjoy—in obedience to his benevolent intentions, would we summon the world to the pursuit of pleasure, and convince it, that the sun doth not shine in vain.

‘ Nor will this doctrine, as my fair friend apprehends, be at all inconsistent with the pure precepts of that religion we profess.

‘ For, after all, what is Pleasure? Is it to be found at the table of riotous festivity; or, in the venal arms of erratic love? Impossible! for these are the haunts of madness, of meanness, disgust, and folly.

‘ Human Pleasure is of a delicate temper. She disclaims all connections with indecency and excess. She declines the society of untender Desire, and of Riot roaring in the jollity of his heart. A sense of the dignity of human nature, always accompanies her, and she cannot admit of any thing that degrades it. Tenderness, Good Faith, Modesty, and Delicacy, are her Handmaids; Temperance and Cheerfulness are her bosom friends.—She is no stranger to the endearments of love; but she always consults her Handmaids in the choice of the object: she never refuses her presence at the social board, where her friends are always placed on her right hand, and on her left. During the time, she generally addresses herself to Cheerfulness, till Temperance demands her attention.

‘ Let us now, Constantia, enquire whether this amiable Being merits the charge that you have brought against her.

‘ Will she alienate the heart from its duty?—But, how? has it not already appeared, that she herself was sent from God,



the best gift of infinite benevolence?—It is only in the abuse, in the perversion of the gift, that the heart can be alienated from its duty.

\* The lovers of Pleasure may, undoubtedly, be lovers of God.—To be pleased with the gift, and not to love the Giver, would be unnatural and ungrateful.—Hence the charge of the inspired Writer, That some were *lovers of Pleasure more than lovers of God*.—What was this more or less than the charge of ingratitude?

\* The Affections, you say, cannot be *set on things above*, while they tend to earthly objects. Literally, they cannot;—but the best devotion, that such an imperfect creature as man is capable of paying, is derived from his mortal feelings, perceptions, and enjoyments.—When he finds himself happy in these, he is naturally led to adore that Being who gave them; to look up with gratitude to him, and so far to *set his affections on things above*, as he has reason to hope for a happier allotment in an improved state of existence.—Thus far, even a regard to things on earth, may assist his piety, and encourage his hope.

\* Our ideas of heavenly objects are extremely abstracted from sense; and yet it is difficult, through any other medium, to extend the affections to them. It has been observed, with philosophical truth, by one of the sacred Writers, *That if a man love not his brother whom he hath seen, how should he love God whom he hath not seen?*—I will borrow his mode of reasoning, and will add, If a man love not those gifts of God which he hath seen, how should he set his affection on those which he hath not seen?—If he hath not been pleased with those enjoyments which the divine bounty hath allotted him, as peculiarly adapted to this state of being; what moral prospect can he have of being better satisfied in any future state?

\* But you quarrel with the moral tendency of Pleasure, and load it with the heavy charge of vitiating and debasing the mind; adding, that selfishness, and a neglect of the social duties, are inseparable from the pursuit of it.—Has not my friend made a misnomer here, in giving the name of Pleasure to Vice? Change the terms only, and the charge is just. It is impossible that *innocent* pleasures should *vitate*, or that *delicate* enjoyments should *debase*, the mind.—It is impossible that those social delights which soften the heart, should make it selfish, or exclude from its feelings a regard for the happiness of others.

\* If we look into the minds and manners of men, we shall find, that not the very abstemious, the mortified, or the sanctimonious, are most distinguished for social virtues.—The reason, I think, is obvious—when innocent appetites and desires are restrained, the social affections languish under the same oppression.

sion.—It is scarcely possible, that any man who admits of no enjoyments in himself, should be indulgent to those of others.—We behold innumerable instances of this, both in those who cannot, and in those who will not enjoy.

“The encouragement of Pleasure, therefore, cherishes the social virtues; and he who is of a happy disposition himself, will be the first to promote the happiness of his neighbour.”

It was not to be expected, that an untutored young girl, as the lovely Constantia was at the time when the above Letter is supposed to have been written, should undertake to controvert any of the principles contained in her friend’s defence of Bernier’s philosophy. Accordingly, she briefly and naturally admits them, with this pretty remark in her reply, viz. that ‘they are all amiable, at least, if they are not solid:’ adding—‘and possibly it may be nothing more than the prejudice of a narrow education, that would with-hold any part of the credit due to them.’

In the fourth Letter, from Theodosius, is introduced a copy of a paper entitled, “Thoughts on the improvement of the Mind and Manners, addressed to a young Lady, &c.” in which are some severe strictures on Affectation, and just observations on the unhappy effects of ignorance; with a warm recommendation of literary improvements: without which, indeed, the system of female accomplishments must be very imperfect. But as this last mentioned article may be too eagerly pursued, the Author has the following seasonable caution:

“After all, says he, Madam, whatever proficiency you may have it in your power to make in literary accomplishments, forget not that the qualities of the heart are infinitely preferable to those of the head. Should you be unable, for want of assistance, or opportunity, to furnish your mind with the treasures of antiquity; to acquaint yourself with the philosophy of nature; or to embellish your taste by the more polished labours of Genius; remember that you still have it in your power to make yourself amiable by a sweetness of disposition, by an openness of heart, and simplicity of manners.”

Constantia, bred up in the strictness of Roman-Catholic modes of devotion, (the rules of which often prove too rigid for young and tender minds, if not for every age and circumstance of mankind) puts the following question to her Correspondent, in Letter V. ‘Do you not think, that the Professors of religion hurt its interests, by pursuing them too closely?’ To which her philosophical Admirer replies, (Letter viii.)

“I am, indeed, of opinion, that the Professors of religion hurt



hurt its interests by pursuing them too closely; particularly when they make a merit of unnatural and unnecessary severities. — Yet this unfortunate doctrine has thrown its galling weight on the easy yoke of Christianity, almost ever since its publication. — The Fathers, those Fathers in whom the Church has placed such an implicit confidence, gave to that religion, which was meant to enlarge and humanize the mind, the meanest and most contracted spirit and principles. — Some disgraced it by the vilest quibbles\* and misquotations; others loaded it with the most superfluous severities, forbidding the use of natural and lawful pleasures†; nay, one‡ even goes so far as to declare, that the Patriarch was deemed worthy of a heavenly vision, only because he laid his head upon the hard pillow of a stone; and what he did from necessity, advises us to do by choice. — One§ has fallen into the most idle and absurd spirit of allegorizing the plainest literal narratives, facts, and precepts; another§, with equal absurdity, adheres so closely to the letter, that he tells us the devil invented buskins to give God the lie, because it is said, that a man cannot add one cubit to his stature. — In short, my friend, these Lights of the Church were, in general, the most miserable fanatics, ignorant, puerile, and persecuting. — No wonder, therefore, if those who consider them as Guides, should tread in their steps. — No wonder if they should cherish ignorance, folly, fanaticism, and every ridiculous effect of blind and superstitious zeal.

\* Undoubtedly, my fair Reasoner, these misguided severities are ruinous to the real interests of religion; and its Professors, as you observe, have certainly hurt those interests by pursuing them too closely.

† Slavish and broken spirits may thus, indeed, be imposed upon; — but where is that Free-will offering, that rational and liberal worship, which, founded in an intelligent faith and gratitude, does real honour to the Deity? — Such a worship can never be paid, till the mind, rescued from the tyranny of an imposed belief, acquires the privilege of thinking and concluding for itself.

‡ It would, therefore, be for the real interest of religion (if that interest may be allowed to consist in the promotion of a rational worship, and an intelligent faith) that the mind should be set at large; and Father M — would by no means lose his account in it, with regard to your piety, though he should, as

\* See Justin Martyr's ridiculous apologies for the Cross.

† Athenagoras, Jerom, Cyprian, &c.

‡ Clement of Alexandria.

§ Origen.

§ Tertullian.

you say, give you a little respite, and suffer you to diversify your reading and your studies : for what you observe is certainly just ; and you would not only return to the attentions of religion with greater alacrity, but, by enlarging your moral and natural knowledge, you would acquire new and nobler principles of devotion, from beholding the wisdom and benevolence of your Creator, displayed throughout the moral and the natural world.'

Letters vi. vii. and part of viii. are employed in repeating a conversation supposed to have passed between Theodosius and the great Fenelon, Archbishop of Cambray, on the improvement of the mental faculties,—on self-knowledge, the subjection of the Will to the empire of REASON, and on the moral obligation of "living agreeably to Nature." On these several topics, many striking remarks are made:—such as will do no discredit to the memory of Fenelon, supposing him the Author of them.

The ixth Letter, from Constantia, affords nothing very remarkable. Indeed, her part of the Correspondence, only serves, in general, to keep up a due connection in the series, and to furnish texts for Theodosius to preach upon.

In Letter x. is introduced a very pretty, and a very affecting poem on RURAL SIMPLICITY ; founded on a traditionary tale of two Village-lovers, immaturely consigned to one grave;—but Mr. Langhorne's poetical talent is so well known to our Readers, that we have no occasion to swell the article by any extracts from this piece.

Constantia, in Letter xi. requests of Theodosius a copy of his English translation of one of Milton's Latin poems : how this foreign Lady came to be so conversant with the English language we know not. However this be, the Gentleman was too polite to refuse her ; and accordingly, the verses are inserted in Letter xii. they are the pastoral part of Milton's *Epitaphium Damonis* ; and they neither discredit Mr. Langhorne's Muse, nor dishonour his great original : but we give no specimen of them, for the reason already assigned.

In Letter xiii. Constantia, who by this time had profited not a little from the improving correspondence in which she was so agreeably engaged, and had also greatly enlarged the circle of her literary pursuits, begins to express herself with more respect to her own excellent understanding, and acquired knowledge, than she had presumed to do in her former Letters. She now ventures to speak of Milton with critical approbation ; and talks with a noble contempt of the trifling amusements or employments of the sillier part of her sex ; especially those who spend their time in ridiculous, unmeaning, and impertinent visits, the study of dress, and the fooleries of fashion. She then throws out  
some



some pretty sentiments on Friendship; which, of course, in the ensuing Letter, draw from her Correspondent, his thoughts on that most interesting and delicate subject. His remark, that Youth is the season for friendship, as well as for virtue, hath, we are afraid, too much truth in it.

‘If, says he, to a disposition naturally not unsociable, we have added the advantages of a liberal education, we come into the business and society of life, in general, better and happier creatures than when we leave it.

‘We step into the world with liberal sentiments, and benevolent affections; but the experimental knowledge of men contracts the former, and starves the latter.—Inasmuch, that he must be possessed of a disposition more than ordinarily humane, who does not, in some degree, become a misanthropist before he dies.—I may go farther, and add, that he must have uncommon virtue and greatness of mind, who, with unblemished manners, and uncontracted sentiments, can sail with such a corrupted crew down the current of life.

‘Man is, in spite of all his reason, an imitative creature; and what he has been long accustomed to observe in others, he will, with difficulty, forbear to admit in himself. By habit we may bring ourselves to behold deformity without disgust; and by being long conversant in scenes of enmity and insincerity, the love of truth and human kind will insensibly decay.’

This idea of Friendship, however justly founded in experience, so much shocked the sensibility of the amiable Constantia, that she grew disgusted with the thought of mingling in the society of mankind; and since it appeared that the commerce of the world only tended to corrupt the heart, she expressed her desire to withdraw from the dangerous intercourse, and to spend the remainder of her days in a virtuous and innocent solitude; in the uninterrupted pursuit of such studies as were worthy of a rational creature. This is the purport of Letter xv. In the xviii and xviith Letters, Theodosius encounters this new resolution of his fair Correspondent, and undertakes to convince her, that human nature is not to expect happiness out of society. To enforce his arguments, he gives her the exemplary history of a Lady who had formed the same resolution, and having tried the experiment, was glad to return to society, and to console herself for her disappointment, in a happy connection with a Gentleman whose good sense, and judicious management, contribute greatly to the freeing her from the disagreeable situation into which she had been precipitated by her mistaken notions.

The xviiiith and xixth Letters, which conclude the volume,  
are



very short ones, and only serve to conduct the Reader to that unfortunate period when the Correspondence, and all intercourse, between this amiable pair, was cut off, by the fatal rupture which happened between their parents; the particulars of which are recorded by the Spectator.

Such is the entertainment which the Reader has to expect from this moral and pleasing Correspondence; the whole of which seems to be included in the two volumes now published.— We must not forget to acquaint our Readers, that this volume is addressed, in an elegant poetical Dedication, to the ingenious George Colman, Esq; as we observed, that the former series was inscribed, but not in verse, to the learned Bishop of Gloucester.

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*The Use of Astronomy in History and Chronology, exemplified in an Enquiry into the Fall of the Stone into the Ægospotamos; said to be foretold by Anaxagoras. In which is attempted to be shown, that Anaxagoras did not foretell the Fall of that Stone, but the Solar Eclipse in the first Year of the Peloponnesian War. That what he saw was a Comet, at the Time of the Battle of Salamis. And that this Battle was probably fought the Year before Christ, 478; or two Years later than it is commonly fixed by Chronologers.*  
4to. 1s. 6d. Davis and Reymers.

**M**R. Costard very pertinently sets out with citing a judicious observation made by Thucydides, “That it is highly difficult to arrive at the truth of past transactions, as reports are usually transmitted from hand to hand, without any one’s being at the trouble to examine them.” The experience of every age, and the imperfections of every history, from Herodotus down to the present day, but too well confirm the truth of this remark.

Upon this principle, no doubt, as the present learned Writer observes, many false and fictitious stories, that have been obtruded on the world, may be accounted for; which, having never been questioned, have gained strength and credibility, by time and prescription. ‘Some, it may be, continues he, imperfectly related at first, or received but by halves, have soon been disguised with such additional circumstances, as have rendered the whole narration impossible, or absurd. Nor is it at all surprizing, when this hath been the case, if this very absurdity itself should be a defence against enquiry, few, perhaps, thinking it worth their pains to clear up the truth, fewer having abilities to do it, or knowing which way to attempt it.’

If these reflections are true in general, as they most certainly are, our Author thinks we shall find them no less so in one very particular instance—that of a Stone falling into the *Ægospotamos*, and whose fall is farther said to have been foretold by *Anaxagoras*.

‘ That the mere falling of a Stone, however large, into a river, should be looked on as a wonder, much more that it should be so carefully transmitted down to posterity, in the manner this hath been, is surprising, indeed. But that its fall was capable of being predicted by any human skill or sagacity whatever, may be set down as plainly impossible. Something, therefore, most probably, lies concealed at the bottom of this story, not hitherto sufficiently discovered; and what that is, shall be the business of the following papers to examine.

‘ The account given of this fact by *Pliny*\* is this: “*Celebrant Græci (says he) Anaxagoram Clazōmenium, Olympiadis Septuagesimæ octavæ secundo Anno, prædixisse, Cœlestium Literarum Scientia, quibus diebus saxum casurum esset è sole: idque factum interdiu in Thraciæ Parte, ad Ægos Flumen. Qui Lapis (adds he) etiam nunc ostenditur, magnitudine vehis, colore adusto; Comete quoque illis Noctibus flagrans.*”

‘ *Aristotle*† hath the same observation on the appearance of a Comet at the time when this Stone fell. But when he would have a Stone of so ponderous a size to be lifted up, and carried through the air by a wind, it is only solving one wonder by a greater.

‘ *Damachus*, in *Plutarch*‡, another Author that mentions this story, says, “That before the fall of this Stone, for seventy-five days together, there was seen in the heavens a large fiery body, like a flame-coloured cloud, not moving slowly, but having a variety of broken motions, such as things have that are carried uncertainly by the waves: that many fiery splinters came from it, and a train of light resembling that of shooting stars.”

‘ Though this account is undoubtedly far from being exact, yet, when compared with what was above remarked from *Aristotle* and *Pliny*, it plainly suggests, that the large fiery body like a flame-coloured cloud, must have been the Comet mentioned by both of them, and that this Comet had a sensible diameter. The splinters, and the train of light issuing from it, will readily be allowed to have been its tail, by all that saw and remember the Comet of 1743. As to the irregularity of the motion here described, that, I suppose, may well be attributed to the inaccu-

\* *Nat. Hist.* l. ii. c. 58.

† *Meteorolog.* l. i. c. 7.

‡ In *Vita Lyfandri*.

racy of observation, or, what is more probable, the want of care and fidelity in the Historians through whose hands this account hath passed.

‘ From the whole of this obscure relation however, I think, we may gather thus much; that it contains three distinct facts.—the Fall of the Stone into the *Ægospotamos*—the appearance of a Comet—and some Prediction or other, whatever it was, of Anaxagoras. That these three facts have hitherto been all along confounded together—and that this confusion may, in a good measure at least, be ascribed to their happening nearly at the same time.

‘ As to the Fall of the Stone, we see, it is considered by Damachus himself, as distinct from what he calls the flame-coloured Cloud, and will give but little trouble in accounting for it: when he says, “that the inhabitants of the neighbourhood, as soon as they recovered from their fright, came together to the place where this Stone fell, but discovered no signs of Fire:” he must mean, I suppose, immediately; or that they found no visible Fire burning. For, upon examination, the Stone, if Pliny says true, was *Calore adusto*.

‘ The *Ægospotamos* was a river in, what was called by the antients, the Thracian Chersonesus, being joined to the Continent only by a small neck of land. The country is rocky and mountainous, as we learn from both Herodotus\* and Strabo†. This Stone, therefore, might be thrown off from some neighbouring hill into the river, by some violent explosion, like that by which another stone was thrown from the Alps, in the time of Gassendus, and then kept, as he says, at Aix in Provence‡.

‘ In this, therefore, there is nothing miraculous, as will be readily allowed by such as are in the least acquainted with chymical experiments. For chymical experiments are nothing more than an artificial combination and mixture of substances, and in

\* Page 254. Edit. Gronov.

† Lib. vii. page 474.

‡ *Paucæ adjiciam de lapide quodam insigni, qui Aquis Sextus asseratur in Boriljano Cimeliarchio, quando & fulmineus habetur, & hoc nomine admodum percrebuit. Annus fuit M.DC.XXXVII. ac Dies Novembris XXIX, cum sub matutinam Horam X. ille decidit in montem Vassonem, Alpium maritimarum unum, ac inter Gulielmos & Pedonem oppida situm. Erant tunc omnia Nive obducta; erat serenissimum Cælum, duoque fuerunt præsertim viri, unus Internuncius, alter in Pago montano degens, qui esse potuerint oculati Testes.—Deprehensus est Lapis qui deciderat, quique effossus visus est vitulino Capiti par, sed nonnihil rotundior, & magis ad formam Capitis humani accedens, Color metallicus, subfuscus; exquisita durities, pondus vulgare Lapidum gravitatem exsuperans. Gassend. Op. Tom. ii. pag 96.*



such a manner as is frequently, though imperceptibly, done by Nature herself. And as like causes will always produce like effects, we may fairly pronounce of the hidden operations of the one, from what we see daily performed by the other.

\* Heat, for instance, is the same whether natural or artificial, and will, under certain circumstances, produce Fermentation. That again may, and frequently doth, produce a strong elastic vapour, which, if confined, will force a passage wherever it can, and carry along with it every thing that opposeth it. The effects of gunpowder are known to every one: The chief ingredients in it are Sulphur and Nitre. But Sulphur, when powdered, and added to an equal quantity of filings of iron, and with a little water made into a paste, in five or six hours grows too hot to be touched, and emits a flame\*.

† There is a natural sulphur abounding in many places †; and iron, it is well known, is almost every where to be met with. It is found even in all parts of animals †, whether fluids or solids, as milk, urine, blood, fat, bones, flesh. Most countries of Europe produce mines of it, as England, France, Germany, Poland, Norway, &c. That it contains in itself great quantities of sulphur, appears from the sparks it emits, when ignited, and beat by the Smith's hammer; those sparks being owing to the sulphur it contains, as no such thing is observable in any other metal whatever.

‡ The Weight of the Stone then mentioned by Gassendus, plainly shews, that it contained a large quantity of metal; and the *Colore adusto*, in that of Pliny, bespeaks it to have lain, at least, in a sulphureous matrix. If therefore the snow melting upon the Alps, or any hill near the *Ægospotamos*, found its way to a mixture of iron and sulphur, as is not impossible, upon the principles here laid down, it would have been capable of throwing off a piece of rock as large as either of those mentioned by Gassendus, or Pliny ‡.

§ But though what hath been here said, very easily and naturally accounts for the Fall of the Stone, yet that no skill, whether natural or acquired, could foretel such an event, is too plain to need any proof. §

In order to shew that it could be no other than a Solar Eclipse which Anaxagoras foretold, instead of the Fall of a Stone, our Author now proceeds to give a particular account of the several

\* Newton's Optic. pag. 354.  
Boerhaave's Chymist. vol. I. pag. 114.  
vol. I. p. 95.

† Newton. Optic. p. 354.

‡ Newton's Optic. pag. 359.  
§ Boerhaave. Chymist.



Eclipses which happened about this time; and he gives the most satisfactory reasons for fixing upon that which happened in February, in the year before Christ 478, as the very phenomenon in question; concluding also, that it was not a Flame-coloured Cloud which Anaxagoras saw, but the Comet which appeared at the time when the battle was fought at Salamis, the date of which he ventures to correct by the time of this appearance; for his opinion, the result of this curious astronomical Enquiry, is, that instead of Olymp. LXXVIII. 2. as it is read in Pliny at present, it should be altered to Olymp. LXXXII. 2.

Leaving the particulars of this ingenious investigation to such of our Readers as are fond of astronomical calculations and chronological criticisms, and referring them to our Author's performance at large, we shall proceed to the conclusion of the whole; only observing by the way, that in regard to those who may object against this Eclipse of 478, that it was only *annular* where greatest, and therefore will not agree with the description given by Herodotus.—‘ To this it may be answered, says he, that the History of this fact is delivered by Herodotus, not as a Philosopher, but an Historian\*. That therefore the words *as dark as night* are not to be too strictly urged, as implying absolute darkness, it being no ways uncommon, in popular language, to make use of that expression for any great and extraordinary darkness. Add to this, that Herodotus delivers this fact, not as happening within the compass of his own knowledge and observation, but as he had heard it related by others; for he could not have been above six years old at the time, according to what hath been above quoted from Aulus Gellius. And this, we know, is a season of life, when children make but few reflections, and when all appearances are magnified. The horror and consternation they were all in upon the occasion, he might well remember, and the tragical death of Pytheas's son, must have been frequent matter of discourse among his Ionians. But he knew nothing of the doctrine of Eclipses, as is evident from his speaking of the sun, as *leaving his place in the heavens and disappearing*.

‘ It is certain, however, from this account, that the army lost sight of the sun, but that might be owing to some other additional cause besides the interposition of the moon's body.

‘ For notwithstanding what Herodotus says, that there were no clouds, and that the air was very clear, he must not be understood, perhaps, in too strict a manner. The month of Fe-

\* How poor a Philosopher and Astronomer Herodotus was, appears from his manner of accounting for the overflowing of the Nile.

bruary is moist, and the air might be full of vapours, though not carried high enough, nor sufficiently condensed, to form clouds.

‘It is neither impossible, therefore, nor improbable, that at the time of this Eclipse at Sardis, the watery vapours, thus floating in the atmosphere, might condense by degrees, as the sun’s light and heat decayed. By this means, towards the middle of the Eclipse, they might form themselves into a thick mist, which would entirely hide the sun, increase the darkness, and consequently the fears and astonishment of an ignorant and superstitious army.’

Proceeding to his general conclusion, ‘I have now, says our Author, finished a very long and troublesome enquiry. My design at first was nothing more than to see, if possible, what there was remarkable in the Falling of a Stone into a River, and why the antients should be so careful to transmit down to us a fact of so seemingly small importance.

‘But the circumstances said to have attended its Fall—its being predicted by the ablest Philosopher of that age—and at a period so remarkable in history,—all suggested, that there must be some mistake at the bottom, and that there must be something more in the story than appeared at first sight. This insensibly led me farther than I expected, or intended.

‘The result, however, I think, is plainly this. That Xerxes most probably came into Europe in the year before Christ 478; two years later than Chronologers have generally supposed him to have done, and that the Olympiads, of course, began two years later than they have hitherto been placed.

‘If what hath been here laid together, shall at all contribute to the fixing or illustrating this part of History, I shall think my time and pains not ill bestowed. A few remarkable periods in History, properly determined, are of great service in Chronology, and this is as remarkable as any. It is about this time only that the fabulous History of the Greeks ends, and their true one commences.’

With respect to that memorable expedition under consideration, he observes, that ‘it was of great importance both in itself, and as to the consequences attending it. If it did not lay the foundation of, it certainly increased, the mutual jealousy and animosity of the two powerful States at Athens and Sparta, which broke out at last in the long and ruinous Peloponnesian War. This likewise was made afterwards one of the main pretences for Alexander’s invading the Persians, which, at the same



same time that it ended with the destruction of that extensive empire, opened the way to all our knowledge of the East.

\* \* We have taken the liberty to mention the name of Mr. Costard \*, altho' it is not inserted in the title-page of this performance; but we find it subscribed to his address thereof, to the Earl of Northington, Lord High Chancellor of Great Britain.

\* Vicar of Twickenham.

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*Letters between Colonel Robert Hammond, Governor of the Isle of Wight, and the Committee of Lords and Commons at Derby-House, General Fairfax, Lieutenant General Cromwell, Commissary General Ireton, &c. Relating to King Charles I. while he was confined in Carisbrooke-Castle in that Island. Now first Published. To which is prefixed, a Letter from John Ashburnham, Esq; to a Friend, concerning his Deportment towards the King, in his Attendance on his Majesty at Hampton-Court, and in the Isle of Wight. 8vo. 2s. Horsfield.*

**T**HOUGH these Letters do not afford any new or striking anecdotes, to gratify our historical Readers, yet they tend to illustrate and explain the policy of Cromwell, and more particularly to shew his dextrous and successful management of that mysterious part of the *arcana* of State, implied under the general head of *Secret service money*. In the course of these Letters it appears, there was not a step taken by the King, or by any of his Agents, toward his escape from the isle of Wight, but the Committee of Derby-House came to the immediate knowledge of every circumstance; and communicated them, with proper instructions, to Colonel Hammond. By these Letters we are likewise made more fully acquainted with the Colonel's wavering and time-serving conduct, and with his Majesty's precipitate and ill-judged resolutions. As to the circumstances requisite to assure us of their authenticity, they are mentioned in the Preface.

The motives which induced King Charles to retire to the isle of Wight, are contained in a Letter re-printed and prefixed to this Collection, from Mr. Ashburnham to a friend, vindicating himself from the aspersions cast on him, of having betrayed his Majesty into that measure, the consequences of which are so well known. In this Letter we find, that the King was induced to intrust himself with Colonel Hammond, from his Answer to the Deputation his Majesty sent him, previous to his own coming, and which was as follows: 'That, since it appeared his Majesty came from Hampton-Court to save his life, if he pleased



to put himself into his hands, whatever he could expect from a person of honour or honesty, his Majesty should have it made good by him.'

The particulars of this period of our History, are already made sufficiently public, by numbers of Writers, of both Parties, since the time of action; so that little now remains to be added, or can, indeed, be added, toward casting any new light on the general transactions. From these Letters, however, may be gathered some particular anecdotes relating to the schemes contrived to extirpate the unfortunate Monarch from the hands of his enemies.

These Letters cannot be read without making some obvious reflections on the peculiar complexion of the popular Party, or rather of that Party which crushed the King, only to succeed him in the seat of tyranny. How excellently were their proceedings interwoven with enthusiastic professions! from which may be gathered, of what extensive application the externals of religion are capable; and how little worthy to be trusted, abstracted from some farther evidence of the rectitude of measures too often disguised by them.

The Reader will see by the Letters subjoined, that Cromwell and Ireton were no inconsiderable professors of this art: they relate to some scruples made by Col. Hammond, on the subject of his royal charge, which these Letters were calculated to remove. They are really curiosities, with reference to the Parties which wrote them; and when compared with their subsequent conduct, testify how sincerely Cromwell was inclined—to 'exalt the Lord!' and—'abase the flesh!' and to place—'his reliance on the good-will of him who dwelt in the bush.'

*'Commissary General Ireton, to Colonel Hammond.'*

Dear Robin,

**T**HOU wilt receive herewith a letter from the General, by which thou wilt see what tenderness there is here towards thee. I shall not at this distance undertake a dispute concerning our ground or proceedings; but leave thee for the one, to our Remonstrance; for the other, to farther trial of us. I shall only, in the love of a friend and brother, speak a word or two to that which I find the ground of thy scruples against what hath been from hence desired, or rather of thy declared resolution to the contrary.

'Thou lookest on thyself as a servant under trust; and so both in honour and conscience obliged to discharge that faithfully. And thus far thou art in the right. But the only measure of that discharge thou takest to be the mere formal observance

ance of commands ; and those carrying but that name of power from which thou apprehendest it was committed to thee. As to the first part, the faithful discharge of the trust, the Lord forbid, that I should tempt thee from it. Nay, I will charge and challenge it at thy hands, that with all faithfulness and singleness of heart, as before the Lord, thou perform thy trust to those persons, by whom, and to those public ends and interests for which it was committed to thee.

‘ But for these things I shall appeal to the witness of God in thy conscience, as follows :

‘ I. For the persons trusting, whether thou didst receive thy present place from the affections or trust of the formal Parliament only, even as then it stood ; or whether of the General or Army ? And whether, so far as thou seemest to have the formality by way of confirmation from the Parliament, it were from any affection or trust of that sort or generation of men, which now, through accident, bear the sway and name ? Or whether from them, whose judgment and affections are most opposite to the present proceedings there ?

‘ II. For the ends, whether thou receivedst thy trust in order to the ends now carried on by the prevailing party there ? Or whether, in confidence of thy faithfulness, to some other higher and more public ends ? Whether for the King’s and the present prevailing Faction’s ; or for the public interest, and the generality of honest men, that have engaged for the same.

‘ Upon the answer of thy conscience in these, I propound farther ; in case such persons as neither did, nor would have committed any such trust unto thee, but only gaining since the name of that power, from which thou hadst the formal complement of the trust, and yet but partly that, shall require things destructive to, or not for the best advantage of, those public ends for which really thou receivedst thy trust ; and at the same time those, from whose affection and confidence in thee, thou hadst the matter of thy power and trust, shall desire and expect from thee other things necessary for the security, or but really for better advantage, of those public ends for which thou wert trusted, and for the common benefit and interest of that people, for which all pretend their employments and interest ; in this case, I say, I shall appeal farther to thy conscience, or but ingenuity, to determine, to which of these several persons, and according to which commands and expectations, thou art to exhibit and approve thy faithfulness in the trust : and whether part to observe and follow is the more real and substantial performance before God, and reasonable men.

‘ I shall not press thee, but thus plainly lay the case before thee ;

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "Mr. J. H. Smith", "Mr. J. H. Jones", "Mr. J. H. Brown", "Mr. J. H. White", "Mr. J. H. Black", "Mr. J. H. Green", "Mr. J. H. Gray", "Mr. J. H. Blue", "Mr. J. H. Red", "Mr. J. H. Yellow", "Mr. J. H. Purple", "Mr. J. H. Pink", "Mr. J. H. Orange", "Mr. J. H. Silver", "Mr. J. H. Gold", "Mr. J. H. Bronze", "Mr. J. H. Copper", "Mr. J. H. Iron", "Mr. J. H. Steel", "Mr. J. H. Lead", "Mr. J. H. Zinc", "Mr. J. H. Tin", "Mr. J. H. Nickel", "Mr. J. H. Cobalt", "Mr. J. H. Manganese", "Mr. J. H. Magnesium", "Mr. J. H. Calcium", "Mr. J. H. Sodium", "Mr. J. H. Potassium", "Mr. J. H. Barium", "Mr. J. H. Strontium", "Mr. J. H. Rubidium", "Mr. J. H. Cesium", "Mr. J. H. Francium", "Mr. J. H. Radium", "Mr. J. H. Actinium", "Mr. J. H. Thorium", "Mr. J. H. Uranium", "Mr. J. H. Plutonium", "Mr. J. H. Neptunium", "Mr. J. H. Americium", "Mr. J. H. Curium", "Mr. J. H. Berkelium", "Mr. J. H. Californium", "Mr. J. H. Einsteinium", "Mr. J. H. Mendelevium", "Mr. J. H. Nobelium", "Mr. J. H. Lawrencium", "Mr. J. H. Rutherfordium", "Mr. J. H. Dubnium", "Mr. J. H. Seaborgium", "Mr. J. H. Bohrium", "Mr. J. H. Hassium", "Mr. J. H. Meitnerium", "Mr. J. H. Darmstadtium", "Mr. J. H. Roentgenium", "Mr. J. H. Copernicium", "Mr. J. H. Nihonium", "Mr. J. H. Flerovium", "Mr. J. H. Plesetium", "Mr. J. H. Tennessine", "Mr. J. H. Oganesson".

1. The first step in the process of the investigation is the identification of the problem. This is done by the investigator who is responsible for the study. The investigator must first identify the problem and then determine the scope of the problem. The scope of the problem is determined by the investigator who is responsible for the study. The investigator must first identify the problem and then determine the scope of the problem. The scope of the problem is determined by the investigator who is responsible for the study.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

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*S. J. J.*

[illegible]

But, we were disappointed, if we may so call them, we were disappointed in our first of beholding some remarkable phenomena and appearance of the Lord. His presence hath been very precious, and by the light of his countenance we have perceived the excellency and glory of him, who dwells in the midst of his people, open out, and we can humbly say, we know no more of him to be said, who is able, and will perfect what he hath begun, and doeth all things what is well-pleasing in his eyes.

' Because I find some trouble in your spirit, occasioned first, not only by the continuance of your sad and heavy burthen, as you call it, upon you, but by the dissatisfaction you take at the of some good men, whom you love with your heart, who through



through this principle, that it is lawful for a lesser part (if in the right) to force, &c.

\* To the first: Call not your burthen sad nor heavy. If your Father laid it upon you; he intended neither. He is the Father of lights, from whom comes every good and perfect gift; who of his own will begot us, and had us count it all joy when such things befall us; they being for the exercise of faith and patience; *whereby in the end (James i.) we shall be made perfect.*

\* Dear Robin, our fleshly reasonings ensnare us. These make us say, heavy, sad, pleasant, easy: was not there a little of this when Rob. Hammond, through dissatisfaction too, desired retirement from the army, and thought of quiet in the Isle of Wight. Did not God find him out there? I believe he will never forget this.—And now I perceive, he is to seek again, partly through his sad and heavy burthen, and partly through dissatisfaction with friends actings. Dear Robin, thou and I were never worthy to be door-keepers in this service. If thou wilt seek, seek to know the mind of God in all that chain of Providence whereby God brought thee thither, and that Person to thee; how before and since God has ordered him, and affairs concerning him. And then tell me, whether there be not some glorious and high meaning in all this, above what thou hast yet attained. And laying aside thy fleshly reason, seek of the Lord to teach thee what that is; and he will do it. I dare be positive to say, it is not, that the wicked should be exalted, that God should so appear, as indeed he hath done. For there is no peace to them: No, it is set upon the hearts of such as fear the Lord, and we have witness upon witness, that it shall go ill with them, and their partakers. I say again, seek that Spirit to teach thee, which is the Spirit of knowledge and understanding, the Spirit of counsel and might, of wisdom and of the fear of the Lord. That Spirit will close thine eyes, and stop thine ears, so that thou shalt not judge by them; but thou shalt judge for the meek of the earth, and thou shalt be made able to do accordingly. The Lord direct thee to that which is well-pleasing in his eye-sight.

\* As to thy dissatisfactions with friends actings upon that supposed principle, I wonder not at that. If a man take not his own burthen well, he shall hardly others; especially if involved by so near a relation of love and Christian brotherhood as thou art. I shall not take upon me to satisfy; but I hold myself bound to lay my thoughts before so dear a friend. The Lord do his own will.

\* You say, "God hath appointed authorities among the nations, to which active or passive obedience is to be yielded.

This resides in England in the Parliament. Therefore active or passive, &c."

" Authorities and powers are the ordinance of God. This or that species, is of human institution, and limited, some with larger, others with stricter bands, each one according to its constitution. I do not therefore think, the authorities may do any thing, and yet such obedience due; but all agree, there are cases in which it is lawful to resist. If so, your ground fails, and so likewise the inference. Indeed, dear Robin, not to multiply words, the query is, whether ours be such a case? This ingenuously is the true question: To this I shall say nothing, though I could say very much; but only desire thee to see what thou findest in thy own heart as to two or three plain considerations: First, Whether *Salus Populi* be a sound position? Secondly, Whether in the way in hand, really and before the Lord, before whom conscience must stand, this be provided for; or the whole fruit of the war like to be frustrated, and all most like to turn to what it was, and worse. And this contrary to engagements, declarations, implicit covenants with those who ventured their lives upon those covenants and engagements, without whom, perhaps, in equity, relaxation ought not to be. Thirdly, Whether this army be not a lawful power, called by God, to oppose and fight against the King, upon some stated grounds; and being in power to such ends, may not oppose one name of authority, for those ends, as well as another? the outward authority, that called them, not by their power making the quarrel lawful, but it being so in itself. If so,—it may be, acting will be justified in *Foro humano*. But truly these kind of reasonings may be but fleshly, either with or against; only it is good to try what truth may be in them. And the Lord teach us.

" My dear friend, let us look into providences; surely they mean somewhat. They hang so together—have been so constant, so clear and unclouded—Malice, sworn malice against God's people, now called Saints, to root out their name. And yet they, by Providence, having arms, and therein blessed with defence, and more.

" I desire, he, that is for a principle of suffering, would not too much slight this. I slight not him who is so minded; but let us beware, lest fleshly reasoning see more safety in making use of the principle, *than in acting. Who acts, and resolves not through God to be willing to part with all?* Our hearts are very deceitful on the right and on the left. What think you of Providence disposing the hearts of so many of God's people this way, especially in this poor army, wherein the great God has vouchsafed to appear. I know not one Officer amongst us, but



is on the increasing hand: and let me say, it is *here in the North*, after much patience, we trust the same Lord, who hath framed our minds in our actings, is with us in this also. And this, contrary to a natural tendency, and to those comforts our hearts could wish to enjoy with others. And the difficulties probably to be encountered with: and enemies, not few, even all, that is glorious in this world, with appearance of united names, titles, and authorities, and yet not terrified, only desiring to fear our great God, that we do nothing against his will. Truly this is our condition.

‘ And to conclude, we in this northern army were in a waiting posture, desiring to see what the Lord would lead us to. And a declaration is put out, at which many are shaken; although we could, perhaps, have wished the stay of it till after the treaty: yet, seeing it is come out, we trust to rejoice in the will of the Lord, waiting his farther pleasure. Dear Robin, beware of men, look up to the Lord. Let him be free to speak, and command in thy heart. Take heed of the things, I fear thou hast reasoned thyself into; and thou shalt be able through him, without consulting flesh and blood, to do valiantly for him and for his people. Thou mentionest somewhat, as if by acting against such opposition, as is like to be, there will be a tempting of God. Dear Robin, tempting of God ordinarily is, either by acting, presumptuously in carnal confidence, or in unbelief through diffidence: both these ways Israel tempted God in the Wilderness, and he was grieved with them. The encountering difficulties therefore makes us not to tempt God; but acting before, and without faith. If the Lord have in any measure persuaded his people, as generally he hath, of the lawfulness, nay of the duty; this persuasion prevailing upon the heart is Faith, and acting thereupon is acting in Faith; and the more the difficulties are, the more Faith. And it is most sweet, that he, that is not persuaded, have patience towards them that are, and judge not; and this will free thee from the trouble of others actings; which, thou sayest, adds to thy grief. Only let me offer two or three things, and I have done.

‘ Dost thou not think, that fear of the Levellers (of whom there is no fear) that they would destroy Nobility, had caused some to rake up corruption, to find it lawful to *make this ruining hypocritical agreement* (on one part). Hath not this biased even some good men? I will not say, their fear will come upon them; but if it do, they will themselves bring it upon themselves. Have not some of our friends, by their passive principle (which I judge not, only I think it liable to temptation as well as the active; and neither good, but as we are led into them by God — neither to be reasoned into, because the heart is deceitful)

been



been occasioned to overlook what is just and honest; and think the people of God may have as much, or more good the one way than the other. Good by this man! against whom the Lord hath witnessed; and whom thou knowest. Is this so in their hearts, or is it reasoned, forced in?—Robin, I have done. Ask we our hearts, whether we think, that after all these dispensations, the like to which many generations cannot afford, should end in so corrupt reasonings of good men; and should so hit the designs of bad? Thinkest thou in thy heart, that the glorious dispensations of God point out to this, or to teach his people to trust in him, and to wait for better things, when, it may be, better are sealed to many of their spirits? And as a poor looker on, I had rather live in the hope of that spirit, and take my share with them, expecting a good issue, than be led away with the other. This trouble I have been at, because my soul loves thee, and I would not have thee swerve, nor lose any glorious opportunity the Lord puts into thy hand. The Lord be thy Counsellor. Dear Robin,

Nov. 25, 1648.

I rest thine,

O. CROMWELL.

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*The Construction and extensive Use of a newly invented\* universal Seed-Furrow Plough; upon an easy, steady Principle, suited to all Soils, stiff or light, level or ridged; and capable of sowing all Sorts of Seeds in three Rows, thicker or thinner, deeper or shallower, and the Furrows or Rows nearer or farther asunder, just as the Owner pleases. Also, the Construction of a Draining Plough, upon a very simple Principle. Both published with a View, that the Ingenious may see what is wanting to put the finishing Hand to a Seed-Furrow, and also to a Draining Plough. With the Construction and Use of a Potatœ-Drill Machine, pointing out the Benefit arising from this wholesale Culture, to the Land, and to some of the Live-stock.—To which is added, An Essay on the Theory of a common Plough, in order to find, by Geometrical Construction, the Angles which give the Share exact Land and Earth at all Depths, and which balance the Motions of the Plough. Illustrated with Seven large Copper-plates. By J. Randall, a few Years since Master of the Academy at Heath, near Wakefield, Yorkshire. 4to. 5s. sewed. Wilkie.*

THE very curious and useful Ploughs here described, are not extant upon paper only, but are actually constructed,

\* Pursuant to the notice given by the Society for the Encouragement of Arts, Manufactures, and Commerce.

under

under the eye of the indefatigable Author, and now ready for service. And so far is Mr. Randall from keeping his valuable improvements in Agriculture a secret, that the Seed-furrow Plough, we are told, has been, from time to time, exposed to the public view of abundance of people.

In the Preface we are informed, that the New Husbandry seems the most likely method for the prevention of one of the most grievous plagues incident to Farmers, and which 'equally affects the landed interest, and the community in general':—viz. 'the depredations of destructive Weeds.'—This observation is undoubtedly just: but though many persons have bent their thoughts on inventing proper machines whereby to introduce the practice; yet an unexceptionable one for the purpose, has not hitherto appeared. How far the present attempt may succeed, better than others, time must shew. In the piece before us, the Author has made some very sensible remarks on the various machines now in being, for the purpose of sowing corn: and having pointed out their several defects, he proceeds to shew the power of his own; the construction of which is so minutely described, that he seems to think any Gentleman may get one made for his own use, (by the book) if he pleases. For our parts, we really think, that Mr. Randall's Machine, here offered to the Public, appears less complicated, and more likely to answer its intention, than any other, of which we have seen draughts. Be this, however, as it will, he certainly ought to have the praise justly due to every person who endeavours to promote the public good: and that this was the main view of our Author, in writing the present treatise, may appear from the following quotation.

'If I am but instrumental in exciting the attention of a few more Gentlemen to the new Husbandry, and thereby increase the number of its friends, by this publication, I shall esteem it no small happiness, in having done, what every man who can feel the generous satisfaction of being serviceable to others, aspires after.'

After having given the Reader his remarks (which appear to be very judicious) on all the Drill Principles at present known, he adds—'If any person should think I have made very free with other people's labours, I sincerely hope he will do so by mine, as they are published with that very intent; for if the public gets but an universal Drill-Plough, that will effectually answer all ends, it is no matter who is the Inventor. Perhaps my labours, added to those who have gone before me, in this difficult business, may give a more ingenious Head proper hints how to proceed, and then, after all his toil, he will judge



better, whether I have obtained the grand Desideratum wanting in Agriculture.

Instead of attempting a description of this serviceable Machine, which would scarce be intelligible without the Plates, we must content ourselves with recommending the perusal of the book, to all such Gentlemen as are friends to rational improvements in Husbandry.

The Draining-Plough seems to be formed upon rational, as well as simple, principles; and appears, to us, very likely to answer its intended purpose.

The Essay on the Theory of a common Plough, is very ingenious; and contains many hints that might be of great use to a sensible Workman, in the construction of that most necessary implement in Agriculture.

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*The Farmer's New Guide, for raising excellent Crops of Pease, Beans, Turnips, or Rape, (sown in narrow or wide Rows, with a Seed-Plough, in the Power of every Wright to make at an easy Expence) and cleaning the Ground, while they are growing, to prepare it for raising good Crops of Wheat, Barley, or Oats, in the Common Way of sowing the Seeds, clear of those Weeds which so often ruin the Farmer, or keep him poor. Being Experiments made on the various Soils of stiff and light. By Mr. LADNAR, a few Years since a very considerable Farmer, but now of KROY, in Yorkshire. 8vo. 1s. Sandby.*

THE Author of this little tract has done us the honour to dedicate it 'To the Monthly Reviewers;' with a kind intention of rectifying an oversight, which he alledges we had been guilty of, in discouraging country Gentlemen from perusing a treatise\*, 'the subject of which is of the highest importance to the nation.' He also accuses us of discouraging the new Husbandry.

Now, in answer to these charges, we can only reply, that it was neither our intention to discourage the perusal of the above-mentioned treatise, nor the practice of the new Husbandry, under proper limitations. Both may be useful in the hands of Gentlemen, who are happy enough to be endued with a sufficient degree of perseverance to make themselves masters of the subject; and who have a purse adequate to the necessary expences attending all precarious experiments of this kind. The

\* We suppose the Semi-Virgilian Husbandry to be here meant. See Review, vol. XXXI. page 93.



Author of the treatise alluded to, had taken great pains (we are thoroughly satisfied) to make his meaning understood: but that will scarce be done by an uncommon multiplicity of words, which too often obscure the sense of a Writer. We are therefore very glad to see the substance of the Semi-Virgilian Husbandry, as well as of the preceding article, on the Construction of a Seed-Furrow Plough, here brought into a narrow compass, and delivered in a plain familiar style, proper for the subject. The Seed-Plough here given, tho' plainly built upon the same principles with that in the last article, is yet somewhat less complex, and consequently more likely to be brought into use.

As the Author's motives to the present publication, are alleged to be no other than 'an earnest desire to promote the interest of Agriculture, and to render the profession of a Farmer more comfortable, and less hazardous;' motives truly laudable, we cannot help wondering at his making use of a *fictitious name*: but if he had, what he may think, sufficient reasons for concealing his *true one*, we shall not, in the least, frustrate them, by officiously pointing it out.

Upon the whole, we are really of opinion, that the New Guide would be of great service, if properly followed; and we heartily wish it may find its way into the hands of every intelligent Farmer in the kingdom:—for, as to others, we are well assured, they will never submit to be guided, even though it were to their own interest.

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*An Elegy on the Death of The Guardian Out-witted, an Opera, written and composed by Thomas Augustine Arne, M. D.* 4to. 1s. Nicoll.

Eheu Fidicen! Fidesque!  
Ileque Felis!

SAYS the droll motto to this humorous performance; and who can forbear to sympathize with *the Fiddler, the Fiddle, and the Catgut*?—We have already given an account of the unsuccessful exhibition of the *Guardian out-witted*\*, whose deplorable exit this Elegy bewails, in a strain not so much calculated to move our pity as our risibility.—It is a close parody on the Elegy written in a country Church-yard, and affords us a very extraordinary instance of the flexibility of language, and the latitude of imitation.—Upon a view of subjects so different in their nature, and in the spirit of execution, one would not

\* See our last Month's Catalogue.

have thought it possible that the Parodist should have adhered to circumstantially to his original, as he appears to have done, not only in the following stanzas, but through the whole performance :

Now strike the glimmering lamps upon the sight,  
And all the house a solemn stillness holds,  
Save where the Seaman from the Gallery's height,  
For Roast-beef bawling, the cu'd Fiddler scolds.  
Save that, in yonder velvet-mantled box,  
A moping Countess to her Grace complains,  
Of macaws, monkeys, perroquets, and shocks,  
And losses *vais*, and *vaisily* paltry gains.  
Behind those rugged spikes, that bag-wigs shade,  
Where tuneful Folios lie in many a heap;  
Each in his narrow line for ever laid,  
The embrio crotchets of the Guardian sleep.  
The long, long trill of quaver-torturing Brent,  
Miss Hallam twittering from her tender throat,  
Thy clarion, Beard, that Echo's ear has rent,  
No more shall rouse each lowly-slumbering note.  
The pomp of Tragedy, Expression's power,  
And all that Garrick, all that Quin e'er gave,  
Have found alike th' inevitable hour,  
And the fifth act still led them to the grave.

The Reader may be pleased with the following description of a blind Fiddler in the country, without enquiring into Meier's Merry Philosophert for the cause of his pleasure.

Some village . . . . . who a wife's fell frown,  
A vixen wife with music has withstood,  
Some blind Corelli oft may scrape unknown,  
Some Arne, not guilty of an Opera's blood.  
Far from the merry wake, and rustic ball,  
No vain pursuits, their sober wishes led :  
Along the streets, and round his worship's hall,  
They scrap'd the noisy tenor for their bread :  
Yet still the blind from insult to protect,  
Some faithful consort ever wandering nigh,  
With vary'd garb, and uncouth'd pinner deck'd,  
Implores the passing tribute with a sigh.  
Her duties oft, tho' an unletter'd Muse,  
The place of air and sonnet would supply ;  
And songs of grace at Christmas would she chuse,  
Repaid with luncheons from the grey goose pye.  
For who, so much to gloominess a prey,  
Whose spirits music knows not to advance ?  
Or who could listen to her roundelay,  
Nor list one longing, lingering leg to dance ?

† Vid. last Month's Review.

On



On some smart air the active heel relies,  
 Some sprightly jig the springing foot requires;  
 E'en to a march the moving spirits rise,  
 E'en in a minuet wake our youthful fires.

It has been said, that this Elegy is the production of a celebrated Lady; but however that may be, the Author assumes the character of a Curate; and after an humourous description of his condition, in imitation of the original, concludes with his Epitaph:

Here rests his head upon the lap of earth,  
 A Curate poor, to stalls and tythes unknown,  
 No Bishop smil'd upon his humble birth,  
 No Minister e'er mark'd him for his own.  
 Bread was his only food, his drink the brook,  
 So small a salary did his Rector send,  
 He left his Laundress all he had—a book:  
 He found in death, 'twas all he wish'd—a friend.  
 No longer seek his wardrobe to disclose,  
 Nor draw his breeches from their darksome cell,  
 There, like their Master, let them find repose,  
 Nor dread the horrors of a Taylor's hell.

The Elegy in the Church-yard is conveniently printed along with the Parody, so that the Reader may, at one view, entertain himself by the comparison.

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*The Traveller; or a Prospect of Society, a Poem. Inscribed to the Rev. Mr. Henry Goldsmith. By Oliver Goldsmith, M. B.*  
 4to. 1s. 6d. Newbery.

Almost every species of affectation has its origin in vanity, and that with which Authors are so justly chargeable, when they pretend to be unconcerned about the success of their works, is derived from no other source. While they bear before them a negligence of praise, their whole aim is to persuade us, that they should be equally careless of censure; and thus, by a kind of preposterous opposition to attacks which they have not felt, their fastidious indifference exposes them the more. It is in vain that the Author of this poem tells us, he is 'not much solicitous to know what reception it may find.'—No Writer was ever yet indifferent to the reputation of his works; and if Mr. Goldsmith finds himself unconcerned for the success of the poem before us, we should think him, at best, an unnatural parent, to be negligent of the interests of so beautiful an offspring:—for the *Traveller* is one of those delightful poems that allure by the beauty



beauty of their scenery, a refined elegance of sentiment, and a correspondent happiness of expression. Thus the Author addresses his brother, to whom the poem is inscribed :

Where'er I roam, whatever realms I see,  
My heart untravell'd fondly turns to thee;  
Still to my brother turns, with ceaseless pain,  
And drags at each remove, a lengthening chain.

It is impossible not to be pleased with the 'untravell'd heart,' and the happy image of 'the lengthening chain;' nevertheless, it may be somewhat difficult to conceive how a heart *untravell'd*, can, at the same time, make farther removes.

The following simile is equally just and magnificent; and is one of those real beauties in imagery, which have the power of pleasing universally, by being at once obvious to the mind, and, at the same time, possessing native dignity enough, to secure them from that indifference with which things frequently contemplated are beheld.

Impell'd with steps unceasing to pursue  
Some fleeting good that mocks me with the view,  
That, like the circle bounding earth and skies,  
Allures from far, yet, as I follow, flies.

The Traveller *sits him down* (as he sometimes inelegantly expresses it) on an eminence of the Alps, and from thence takes a view of the several kingdoms that lie around him; not with the contracted eye of a Monastic, but with the liberal spirit of a man, who rightly considers, and embraces, the general blessings of Providence:

When thus Creation's charms around combine,  
Amidst the store, 'twere thankless to repine.  
'Twere affectation all, and school-taught pride,  
To spurn the splendid things by Heaven supply'd.  
Let school-taught pride dissemble all it can,  
These little things are great to little man;  
And wiser he, whose sympathetic mind  
Exults in all the good of all mankind.  
Ye glittering towns, with wealth and splendour crown'd,  
Ye fields, where summer spreads profusion round,  
Ye lakes, whose vessels catch the busy gale,  
Ye bending swains, that dress the flow'ry vale,  
For me your tributary stores combine;  
Creation's Heir, the world, the world is mine.

He then enquires whether superior happiness be the lot of any particular country; but concludes that, though every man thinks most favourably of his own, Nature has, in general, observed an equality in the distribution of her bounties:

Yet,

Yet, where to find that happiest spot below,  
 Who can direct, when all pretend to know?  
 The shudd'ring tenant of the frigid zone,  
 Boldly asserts that country for his own,  
 Extols the treasures of his stormy seas,  
 And livelong nights of revelry and ease;  
 The naked Negroe, panting at the Line,  
 Boasts of his golden sands, and palmy wine,  
 Basks in the glare, or stems the tepid wave,  
 And thanks his Gods for all the good they gave.  
 Nor less the Patriot's boast, where'er we roam,  
 His first best country ever is at home.

And yet, perhaps, if states with states we scan,  
 Or estimate their bliss on Reason's plan,  
 Though Patriots flatter, and though Fools contend,  
 We still shall find uncertainty suspend;  
 Find that each good, by Art or Nature given,  
 To these, or those, but makes the balance even:  
 Find that the bliss of all is much the same,  
 And patriotic boasting Reason's shame.

Yet though this patriotic Boasting may not have its foundation in truth, it is amongst those pleasing errors that contribute to our happiness; and he who should labour to undeceive us in this instance, would be employed in the *triste Ministerium* of making us miserable. We ought, indeed, never so far to cherish an attachment to our native country, as to shut out the inhabitants of different nations from our benevolence or good opinion, but while our innocent enthusiasm only indulges a preference of suns and soils, it will always be our prudence to retain it.

Nature, a mother kind alike to all,  
 Still grants her bliss at Labour's earnest call;  
 And though rough rocks, or gloomy summits frown,  
 These rocks, by custom, turn to beds of down.

Nothing is more true; but is not the Author's proposition controvertible, in which he maintains, that there is in every state a peculiar principle of happiness?

Hence every state to one lov'd blessing prone,  
 Conforms and models life to that alone.  
 Each to the favourite happiness attends,  
 And spurns the plan that aims at other ends;  
 'Till, carried to excess in each domain,  
 This favourite good begets peculiar pain.

It is certain that every individual has a peculiar principle of happiness; but does it therefore follow, that a state composed of those individuals should have the same? rather the contrary, where there must necessarily be so many different opinions concerning the very existence of happiness. It is, in truth, with



states as with private men ; they appear to be actuated rather by casual circumstances, than to pursue the general good upon any established principle. We find that what is the object of public attention in one reign, is totally changed in another ; and that as interest, power, and caprice prevail, political sagacity is for ever varying its principles and practice. The character of a people is not always the same : as they vary, their ideas of happiness are varied too, and that in so great a degree, that they can scarcely be said to have any fixed or determined principle. But though our Author makes no great figure in political Philosophy, he does not fail to entertain us with his poetical descriptions :

Far to the right, where Appennine ascends,  
Bright as the summer, Italy extends ;  
Her uplands sloping deck the mountain's side,  
Woods over woods, in gay theatric pride ;  
While oft some temple's mould'ring top between,  
With venerable grandeur marks the scene.

Could Nature's bounty satisfy the breast,  
The sons of Italy were surely blest.  
Whatever fruits in different climes are found,  
That proudly rise, or humbly court the ground,  
Whatever blooms in torrid tracks appear,  
Whose bright succession decks the varied year ;  
Whatever sweets salute the northern sky,  
With vernal lives that blossom but to die ;  
These here disporting, owe the kindred soil,  
Nor ask luxuriance from the Planter's toil ;  
While sea-born gales their gelid wings expand,  
To winnow fragrance round the smiling land.

But small the bliss that sense alone bestows,  
And sensual bliss is all this nation knows.  
In florid beauty groves and fields appear,  
Men seem the only growth that dwindles here,  
Contrasted faults through all their manners reign.  
Though poor, luxurious, though submissive, vain ;  
Though grave, yet trifling, zealous, yet untrue,  
And even in penance planning sins anew.  
All evils here contaminate the mind,  
That opulence departed, leaves behind ;  
For wealth was theirs, nor far remov'd the date,  
When commerce proudly flourish'd through the state :  
At her command the palace learnt to rise,  
Again the long-fall'n column sought the skies ;  
The canvass glow'd beyond even Nature warm,  
The pregnant quarry teem'd with human form.  
But, more unsteady than the southern gale,  
Soon Commerce turn'd on other shores her sail ;  
And late the nation found, with fruitless skill,  
Their former strength was now plethoric ill.

Yet,



Yet, though to fortune lost, here still abide  
 Some splendid arts, the wrecks of former pride;  
 From which the feeble heart and long fall'n mind  
 An easy compensation seem to find.  
 Here may be seen, in bloodless pomp array'd,  
 The paste-board triumph and the cavalcade;  
 Processions form'd for piety and love,  
 A Mistress or a Saint in every grove.  
 By sports like these are all their cares beguil'd,  
 The sports of children satisfy the child;  
 At sports like these, while foreign arms advance,  
 In passive ease they leave the world to chance.

When struggling Virtue sinks by long controul,  
 She leaves at last, or feebly mans the soul;  
 While low delights, succeeding fast behind,  
 In happier meanness occupy the mind:  
 As in those domes, where Cæsars once bore sway,  
 Defac'd by time, and tottering in decay,  
 Amidst the ruin, heedless of the dead,  
 The shelter-seeking peasant builds his shed,  
 And, wond'ring man could want the larger pile,  
 Exults, and owns his cottage with a smile.

The description of the people of Italy is not less just than that of their country is picturesque and harmonious: but has not the Author, towards the conclusion, laid open a redoubt which the Moralist ought never to give up, when he represents the Italians as a happier people when fallen from their virtue?

When struggling virtue sinks by long controul,  
 She leaves at last, or feebly mans the soul;  
 While low delights succeeding fast behind,  
 In happier meanness occupy the mind.

How very unfavourable to the interests of Virtue to conclude, that low delights have power, even in their meanness, to make us happier; for if happiness be the end and aim of our Being, who would not seek it through those paths by which it appeared most accessible? The truth, however, is, that Happiness, like every thing else, is to be estimated according to its quality. The Author has declared, that sensual bliss is all that the Italians know; but will he consequently maintain, that these low delights, this meanness of enjoyment, could make the Italians happier than the conscious pleasures of that virtue which they had lost, and the higher and more rational satisfactions of the mind? — We are sorry to find such an argument deducible from his poem. The instance he adduces of a peasant's finding himself happy in a cottage formed out of the ruins of an imperial palace, affords no proof in this case; for it doth not appear, that the peasant had fallen from his virtue: moreover, there is not the least similitude in the circumstances.

Let us now accompany the Traveller in his prospect of a very different people :

————— Turn we to survey  
Where rougher climes a noble race display,  
Where the *bleak* Swifts their stormy mansions tread,  
And force a churlish soil for scanty bread ;  
No product here the barren hills afford,  
But man and steel, the soldier and his sword.  
No vernal blooms their torpid rocks array,  
But winter lingering chills the lap of May ;  
No Zephyr fondly soothes the mountain's breast,  
But meteors glare, and stormy glooms invest.  
Yet still, even here, Content can spread a charm,  
Redress the clime, and all its rage disarm.  
Though poor the peasant's hut, his feasts though small,  
He sees his little lot, the lot of all ;  
Sees no contiguous palace rear its head,  
To shame the meanness of his humble shed ;  
No costly Lord the sumptuous banquet deal,  
To make him loath his vegetable meal ;  
But calm, and bred in ignorance and toil,  
Each with contracting, fits him to the soil.  
Chearful at morn he wakes from short repose,  
Breasts the keen air, and carols as he goes ;  
With patient apple trolls the sinny deep,  
Or drives his vent'rous plough-share to the sleep ;  
Or seeks the den where snow-tracks mark the way,  
And drags the struggling savage into day.  
At night returning, every labour sped,  
He sits him down the monarch of a shed ;  
Smiles by his chearful fire, and round surveys  
His childrens-looks, that brighten at the blaze ;  
While his lov'd partner boastful of her hoard,  
Displays the cleanly platter on the board ;  
And haply too some Pilgrim, thither led,  
With many a tale repays the nightly bed.

Thus every good his native wilds impart,  
Imprints the patriot passion on his heart.  
Dear is that shed to which his soul conforms,  
And dear that hill which lifts him to the storms ;  
And as a babe, when scaring sounds molest,  
Clings close and closer to the mother's breast ;  
So the loud torrent, and the whirlwind's roar,  
But bind him to his native mountains more.

These are the charms to barren states assign'd ;  
Their wants are few, their wishes all confin'd.  
Yet let them only share the praises due,  
If few their wants, their pleasures are but few ;  
Since every want that stimulates the breast,  
Becomes a source of pleasure when redress'd.

Hence



Hence from such hands each pleasing science flies,  
 That first excites desire, and then supplies;  
 Unknown to them, when sensual pleasures cloy,  
 To fill the languid pause with finer joy;  
 Unknown those powers that raise the soul to flame,  
 Catch every nerve, and vibrate through the frame.  
 Their level life is but a smould'ring fire,  
 Nor quench'd by want, nor fan'd by strong desire;  
 Unfit for raptures, or, if raptures cheer,  
 On some high festival of once a year,  
 In wild excess the vulgar breast takes fire,  
 Till, buried in debauch, the bliss expire.

But not their joys alone thus coarsely flow:  
 Their morals, like their pleasures, are but low.  
 For, as refinement stops, from fire to son  
 Unalter'd, unimprov'd their manners run,  
 And love's and friendship's finely pointed dart,  
 Fall blunted from each indurated heart;  
 Some sterner virtues o'er the mountain's breast  
 May sit like falcons caw'ring on the nest;  
 But all the gentler morals, such as play  
 Through life's more cultur'd walks, and charm our way,  
 These far dispers'd, on timorous pinions fly,  
 To sport and flutter in a kinder sky.

It would be superfluous to point out the beauties of this description: they are so natural and obvious, that no eye can overlook them—Whether the severity of a Helvetian winter chills the lap of May, when no Zephyr soothes the breast of the mountain; whether the hardy Swiss sees his little lot, the lot of all; breaths the keen air, and carols as he goes; drives his plowshare to the steep, or drags the struggling savage into day—the whole is beautiful—Whether he sits down the monarch of a shed, and surveys his childrens looks, that brighten at the blaze; or entertains the pilgrim, whose tale repays the nightly bed—the whole is still beautiful—but the simile of the babe is something more; there is a grandeur as well as beauty in the application of it.

Those moral and intellectual refinements, which at once embellish and add to the happiness of life in cultivated societies, could not be expected among such a people as this: the want of them, and of those various inferior pleasures they bring along with them, is very properly considered in this elegant description.

But behold a people almost of a different species!

To kinder skies, where gentler manners reign,  
 We turn; and France displays her bright domain.  
 Gay sprightly land of mirth and social ease,  
 Pleas'd with thyself, whom all the world can please,  
 How often have I led thy sportive choir,  
 With tuneless pipe, beside the murmuring Loire?



Where shading elms along the margin grew,  
 And freshen'd from the wave the Zephyr flew;  
 And haply, tho' my harsh touch faltering still,  
 But mock'd all tune, and marr'd the dancer's skill;  
 Yet would the village praise my wond'rous power,  
 And dance, forgetful of the noon-tide hour.  
 Alike all ages. Dames of ancient days  
 Have led their children through the mirthful maze,  
 And the gay grandfire, skill'd in gestic lore,  
 Has frisk'd beneath the burthen of threescore.

So blest a life these thoughtless realms display,  
 Thus idly busy rolls their world away:  
 Theirs are these arts that mind to mind endear,  
 For honour forms the social temper here.  
 Honour, that praise which real merit gains,  
 Or even imaginary worth obtains,  
 Here passes current; paid from hand to hand,  
 It shifts in splendid traffic round the land:  
 From courts to camps, to cottages it strays,  
 And all are taught an avarice of praise;  
 They please, are pleas'd, they give to get esteem,  
 Till, seeming blest, they grow to what they seem.

But while this softer art their bliss supplies,  
 It gives their follies also room to rise:  
 For praise too dearly lov'd, or warmly sought,  
 Enfeebles all internal strength of thought,  
 And the weak soul, within itself unblest,  
 Leans for all pleasure on another's breast.  
 Hence ostentation here, with raudry art,  
 Pants for the vulgar praise which fools impart;  
 Here Vanity assumes her pert grimace,  
 And trims her robes of frize with copper lace;  
 Here beggar pride defrauds her daily cheer,  
 To boast one splendid banquet once a year;  
 The mind still turns where shifting Fashion draws,  
 Nor weighs the solid worth of self-applause.

There is something whimsical in the former part of this description, where the Author represents himself as playing upon some instrument, and the French dancing to it: but whether this were fact or fancy, is of little consequence. The characteristics in the passage beginning with 'so blest a life,' are very just, and ingeniously struck out; yet neither is the description of the French nation, nor that of any other introduced in this poem, full, or perfect. The Author has contented himself with exhibiting them in a single point of view; such an one, indeed, in which they are generally beheld: but the lights are much strengthened by the powers of poetic genius.

The Poet next makes a transition to Holland, and from thence

thence proceeds to Britain; but we must now refer the Reader to the poem itself, which we cannot but recommend to him as a work of very considerable merit.

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*The Statutes at Large, from the 2d. Year of the Reign of King George the Third, to the End of the last Session of Parliament. To which is prefixed, a Table of the Titles of all the public and private Statutes during that Time. With a copious Index. And an Appendix, consisting of obsolete and curious Acts, some of which were never before printed, Volume IX. By Owen Ruffhead, Esq; 4to. 15s. King's Printer, and Law Printers.*

THIS very valuable Edition of the Statutes is now completed. The learned and indefatigable Editor, in his Preface to the first Vol. (See Review Vol. xxviii. p. 61) endeavoured to explain the method of passing our ancient acts of parliament, and to reconcile some contradictory authorities on that subject. He likewise offered some general observations on the Statute Laws of this kingdom; and concluded with specifying the plan he proposed to pursue throughout the course of the work: from which, we are assured (in his address to the Reader, prefixed to this ninth and last volume) he hath found no reason to make any deviation.—It now therefore only remained, as he observes, Prefatory Address, p. i. to take notice of such matter as hath since occurred in his progress through these volumes; as also more particularly to explain the method which hath been pursued in the arrangement of the table; and lastly, to give some account of the Statutes which are printed separately, in the Appendix. And this Mr. Ruffhead hath done, with his usual perspicuity, accuracy, and depth of observation. There are likewise some remarks of a more general nature, on subjects of no small import to the Public; some of which we shall lay before our Readers.

Of the famous Statute, of the 4th of Henry VII. c. 19. (inserted in the Appendix) “inflicting the penalty for decaying of “houses of husbandry, or not laying of convenient land for the “maintenance of the same,” he gives the following account. “About this time, says Lord Bacon\*, inclosures began to be frequent, whereby arable Land, which could not be manured without many hands, was turned into pasture, which was easily managed by a few herdsmen; and the tenancies for years, lives, and at will, on which most of the yeomanry subsisted, were turn-

\* Lord Bacon, Vol. II. p. 294.



ed into demesnes. This bred a decay of people, and by consequence, a decay of towns, churches, tythes, and the like. This, in the end, was attended with a diminution of subsidies and taxes: for the more gentry, the lower is the book of subsidies. To remedy this inconvenience, the legislature devised a very prudent expedient. They did not absolutely forbid enclosures, for that would have been forbidding men to improve their patrimony: neither did they compel tillage, for that would have been to strive against nature: but they took a mid-way, which redressed the grievance by way of consequence. For they enacted, "That all houses of husbandry, which were used with twenty acres of ground and upward, should be maintained and kept up for ever, together with a competent proportion of land to be used and occupied with them." By this means the houses being kept up, did of necessity enforce inhabitants; and the proportion of land to be occupied with them, did require such inhabitant to be a man of substance, who might keep servants, and contribute to the improvement of agriculture. This tended greatly to increase the military strength of the nation; as by means of these farms, a great part of the lands of the kingdom were thrown into the hands of the yeomanry or middle people, who were of a condition between gentlemen and peasants, and made excellent infantry †. Harrington and other political writers, very justly consider this act among the principal causes which concurred to throw the power into the hands of the people. Indeed it was the ruling policy of this Prince, to raise the commons by depressing the nobility. With this view were the Statutes made against retainers, which deprived the lords of their dependants, being mostly young gentlemen of family, who made excellent horsemen. Thus, as by these laws the nobility lost their cavalry, so by the Statute before mentioned, they were also deprived of their Infantry: and the weight of both was thereby thrown into the popular scale.\*

The learned Editor hath also a striking remark on the 31. Henry VIII. c. 14. (in the Appendix) "For abolishing diversity of opinions in certain articles concerning Christian Religion." 'This,' says he, 'and some other very singular acts of this reign, seem to be levelled more against the Pope than against Popery. By this act it is most solemnly resolved

† It is submitted to public consideration, whether some provision is not requisite at this time, to prevent the engrossing of large farms into one hand: for though it may be more for the present ease and benefit of the landlord to have one overgrown opulent tenant, than to have several of moderate circumstances; yet such a monopolizing of farms is to have a manifest tendency to depopulate the kingdom.



and agreed, that priests *may not marry*, and that *private masses*, and *auricular confession*, are expedient, and necessary to be retained: with other extraordinary resolutions, which it is made felony without clergy to contradict.

\* Of a piece with these resolutions, are several clauses of this act, which confound all degrees of offence, and all distinctions of morality. By the 8th clause it is enacted, "That if any priest keep or use any woman, to whom he is, or hath been married, or with whom he hath contracted matrimony; every such carnal use, open conversation, &c. shall be adjudged felony, as well against the man as against the woman." "But,

"By the 9th clause it is enacted, "That if any priest do carnally use, and accustom any woman, or keep her as his *concubine*, as by paying for her board, maintaining her with money, array, or any gifts, &c. that then he shall forfeit all his goods, chattels, and benefices, &c. and suffer imprisonment: and offending after conviction, shall be adjudged guilty of felony."

\* Thus we find that a priest cohabiting with a *wife*, (the *malum prohibitum* by this Statute) was deemed guilty of felony in the first instance: whereas by cohabiting with a *concubine*, he only incurred the forfeiture of goods and imprisonment for the first offence; and was not deemed guilty of felony until the second. So that an offence against the resolutions of the convocation and parliament, was deemed of a more heinous nature than a violation of the laws of religion and morality.\*

What next claims our observation, is the remarkable act of 13 Car. 2. c. 33, entitled, "An act for preventing abuses, in printing seditious, treasonable and unlicensed books and pamphlets; and for regulating printing, and printing presses." Our Editor's strictures on this act are as follow:—"By this act," says he, "printers are forbidden to publish any *heretical, seditious, schismatical or offensive* \* books, and all books and pamphlets are to be licensed by particular licensers appointed according to the nature of the subject, and the number of printing presses are [is] hereby limited.

\* The troubles which had subsisted in the late reign, had given birth to a free spirit of political enquiry, which this statute was calculated to suppress: and it is observable, that this act is founded on a decree of the *Star Chamber* †, made in the year

\* The word *Offensive* is a word of dangerous latitude: but the words are copied *literatim* from the *Star Chamber* decree, of which mention will be made hereafter.

† This decree is so scarce, that it is imagined there is only one copy extant, which is preserved in a private library.

1637, which it copies without any material variation, except, that by the decree offenders are to be punished as by the *Honourable Court of Star Chamber, or the High Commission Court, shall be thought fit*; whereas by the act they are to be punished by disability to exercise their profession, and such farther punishment, not extending to life or limb, as the *Justices of the King's Bench, or of Oyer and Terminer, &c.* shall think fit. It is remarkable also, that the preamble to this decree of the Star Chamber takes notice of divers decrees and ordinances made for regulating printers and printing, in the reign of Queen Elizabeth, which are said to have been defective in some particulars. From hence we may see what early attempts were made to restrain this invaluable liberty. So intolerant is the nature of power, wherever lodged, that they who have loudest exclaimed against such restriction as a badge of slavery, were no sooner invested with full sway, than they began to work on the same principles of oppression. About the year 1644, the parliament made ordinances for restraining the press, which were framed on the plan of the above Star Chamber decree; and against which Milton published a treatise, called *Areopagitica* †.

‘ This act was last continued by 1 Jac. 2. c. 17. for seven years from June 1685; but being incompatible with the noble principles of the revolution, it has never since been, and it is to be hoped never will be, revived \*.’

There are divers other interesting observations in this preface; for which we refer the Reader to the book.

On the whole, we cannot but congratulate the Public on the completion of this most perfect, and (from the size in which it is printed) the most commodious, as well as least expensive edition of the Statutes at Large, which has yet appeared.—When the edition, now publishing in Octavo, by another learned Barrister †, is finished, we shall not fail to apprise our Readers thereof.

† There is an edition of the *Areopagitica* published by A. Millar in 1738, with a sensible and spirited Preface, by Mr. Thomson, Author of the Seasons.

\* It is impossible, however, on this occasion to avoid lamenting the many flagrant instances, wherein the liberty of the press has been lately abused by such wanton and indiscriminate scurrility, as tends to make public censure lose its effect, and render men callous to the stings of reproof.

† Danby Pickering, Esq; See Review vol. xxviii. p. 78—224.



*An Essay on the Constitution of England.* 1 s. 6 d. 8vo. Becket, &c.

THERE is scarce a word in the English language so frequently used, and so little understood as the word Constitution. If nothing more is intended by it than to express the several component parts of Government, or, as the Politicians phrase it, the several orders of the state, all men must agree about its signification: but if we take into the idea, the several powers vested in those orders, it will then be difficult to define it. Indeed taking the word as including the latter idea, it does not admit of a precise and permanent definition; for as those powers are liable to fluctuate from a variety of adventitious circumstances, which make the political scale at different times preponderate in favour of different parties, what is called the Constitution must necessarily vary with every accidental change.

The sensible Author of the Essay before us seems to be thoroughly apprized of these difficulties, and has treated this important subject on very just and comprehensive principles. It may be observed however, without derogating from his merit, that the principles on which he grounds his observations, are in substance no other than what Harrington has established in his *Oceana*. But our Essayist has illustrated these principles with so much ingenuity, and has given them such a new turn, that they wear the appearance of originality.

In the beginning he very properly observes that every Government is or should be despotic, and that every chief magistrate is, or should be an *Autocrat* for the time being. . . . The man, says he, who is desirous of effectually governing any nation, should set himself diligently to find out in what set of hands the power of that nation happens at the time to be lodged, ' And having made the discovery, to use the proper means of persuading them to constitute him their head and representative. From an exact knowledge of these constituents, he continues, arises an exact knowledge of the Constitution of each country, and the just application of all the general maxims of Government, which, however wise they may be in themselves, may, by misapplication, produce the very reverse of what is expected from them.

These principles he illustrates in the following manner. There is no maxim, says he, more universally received than this, that *the well being of the people is the supreme law*, and when well understood there is none more true nor more useful for the preservation of the order and happiness of a state. But then he  
adds

adds it must be understood by the word *people*, that part only which is constituent of the supreme magistrate, and to whose interests and opinions he must ever pay a religious regard. He concludes this passage with remarking that the advantages of good Government, by which he means simply that which is able to procure to itself perfect obedience, extend, without any particular attention of the rulers, to those who are not, as well as to those who are, their constituents.

To this conclusion, however, we can by no means subscribe; for though what our Author calls good Government, may, in Turkey for instance, be for the advantage of the *Major vis*, or constituent powers, that is of the Janizaries, yet we are far from thinking that the connection between man and man is so close, that such advantage will necessarily extend, in due proportion, to the subordinate classes.

Our Author, in the next place, proceeds to apply these principles to the History of England, and shews that the disorders of our Government have been owing to a want of due attention to them. This he particularly exemplifies in a short account of the memorable Reign of Charles the First: at the same time he confesses that the cause assigned is in no degree adequate to the effect. And we must, says he, have recourse to some other, to account for the violence, outrage and cruelty with which this opposition was conducted and finished.

‘ The rich, who in the house of Commons began this opposition, had for its pretext what they esteemed illegal methods of levying money; a subject, on either side of which, laws, customs and precedents might have been urged without end, and the opponents might have grumbled long enough without a drop of blood being spilt. Remonstrances might have been voted, and answers given; parliaments dissolved and others called, with much effusion of words only. In the course of those civil wranglings, the King would probably have found out that, by communicating to a few of the leading men amongst the new constituents, a certain share of the emoluments of government, out of which they might again retail to their constituents that share which in justice belonged to them, he might have been supplied with money from some more plentiful source than tonnage, poundage or ship-money. Neither, had the new powers been willing to come to blows, were they a match for their King. The people in the country were still much influenced by the old gentry, most of which were attached to the Crown. The Scots, to whom tonnage and poundage was heathen Greek, would have followed their natural inclinations for royalty, and taken up arms in its defence on the first signal. It was in the city



city of London alone, (not the most warlike part of the kingdom) that there was a possibility of finding such a band of disaffection as would dare to attempt any thing violent against the person of the King and his ministers.

‘ On the other hand, the King was not engaged in any foreign war, and his occasions for money were not so great but that he might have found means of supplying them, without calling parliaments, till such time as he found out the proper methods of rendering them more tractable; and the executive power being still in his hands, and still acknowledged by all to belong to him, it is not easy to conceive from what quarter a rebellion could arise, which he could not have easily quashed, with the ruin of those who set it on foot.

‘ Things were in this sickly, but not mortal state, when the unhappy King set a project on foot, so much the reverse of what is useful and prudent, that he must have forfeited with posterity, all pretensions to the character of a man of sense, had not his sentiments and conduct in this respect been countenanced by those of all the Princes of his age. Having been religiously educated, he had been taught by those who had taken upon them the care of his early education, particularly by his father, that a national Church, with all its rites, doctrines and form of government, was so inseparably a part of the state, that they must both stand and fall together; an opinion founded upon the most shallow and fallacious reasoning, in opposition to the most universal experience. But Charles had long believed it to be just, and having still a regard for his old teachers, was easily brought to believe, that the new and uncommon opposition he met with, was owing to the encrease of puritanism, whereas it is probable that the increase of puritanism was the consequence, rather than the cause of opposition. Be that as it will, he was resolved to strengthen himself, and what he apprehended to be the constitution of his country, by exerting an extraordinary zeal for the Church of England, especially for those circumstances in which it was most distinguished from that of the presbyterians and other dissenters whom he meant, at the same time, to weaken and diminish, by all manner of discouragements.

‘ The poorest man in the nation has a soul to be saved as well as the richest, and, consequently, no tax, no impost, no excise can be so universally odious as that which is laid upon consciences. It may be, therefore, easily believed that the rich and ambitious commoners, hitherto baffled in their attempts to reduce the Crown to terms more favourable to themselves, would be very active in fomenting the discontents which this ill advised

causes  
further

sure occasioned; and that a zeal, first feigned, afterwards real, would encrease the number of the puritans, who, in their turn, would enter no less heartily into the state interests of those who so warmly stood by them in their spiritual. Thus every patriot took to the singing of Psalms, with all his might; and every psalm-singing cobbler joined his voice to bawl against state grievances, from the feeling of which, the meanness of his condition had entirely exempted him.

‘ But Charles did not stop here. If he had, his church politics would have, perhaps, been only attended with a slow encrease of that disaffection which had been nursed under his father’s reign, by the like principles and conduct, and he might have gone to the grave, *cadavere toto*, and without feeling, to any great degree, the bad effects of it. But not contented with making the episcopal government and rites universal in England, where they were already the legal establishment, his ill-counselled zeal hurried him to attempt the same in Scotland, where the presbyterian was the national worship, and zealously professed by the greatest number of the people. Hereupon a tumult, begun, as usual, by the lowest of the populace, was followed by associations of those of middle rank, and headed by some of the principal nobility; who were glad of an opportunity of exercising their turbulent and ambitious spirits, on a larger theatre than their own country afforded.

‘ These *dogs of war* being once let loose, it was easy for their more cautious and more dispersed brethren in England to join in the fray, and to bring the unhappy King into that train of difficulties, from whence his courage was unable to extricate him; but, on the contrary, obliged those who had been most forward in opposition, to seek their own safety in his destruction.’

Our Author from hence is led to consider the effects of religious animosities. In discussing this subject, he refers to the state of Religion among the ancient Romans, which he justly observes, was the religion of the magistrate.

‘ On the other hand, the Christian religion, designed in a peculiar manner for the establishment of peace and good-will amongst men, was ushered into the world without the concurrence of the civil magistrate, and disclaiming all pretensions itself to wordly power. During the life of its great Founder, and of those Apostles to whom he delegated his divine power, it appeared in this amiable shape only; but soon after, falling under the management of mere men, it became subject to all the corruptions and inconveniences to which human affairs are liable.



‘ The communion of goods amongst those who received the doctrines of Christ, an institution seemingly so well adapted to the benevolent spirit of them, was the great and obvious cause of this corruption; and while it operated rapidly in increasing the number of those who received these doctrines, operated no less rapidly in counteracting the good effects of them. For the care of managing and distributing this public money being committed to certain officers, chosen by all the members of this corporation out of their body; they, when the stock increased to a certain degree, found their office so agreeable, that they spared no pains in order to get themselves elected into it. Every means that avarice or ambition could suggest was deemed lawful, and all the arts of loquacious sophistry employed by bustling men, to draw the multitude from one another; till the plain, pure and useful doctrines of Christ were drowned in an ocean of metaphysical quibbles, in nowise calculated to improve the understandings, any more than the morals, of those to whom they were addressed.

‘ In the mean time, the various advantages, spiritual and temporal, attending the being members of such a corporation, produced one in every town; and these being united by the same name and interest, kept up a reciprocal correspondence and assistance from town to town throughout the vast Roman Empire.’

By degrees however, he observes, these good people under the notion of religion and brotherly charity, were in reality raising a formidable republic, an *imperium in imperio*, united by the two strongest ties, religion and worldly interest, and which did not acknowledge the authority of the civil magistrate. But at length, he adds, some of the Popes own legionaries, in a fit of discontent mutinied, and appealed to the Christian people; discovering to them that charter of their antient rights, the Bible, which the established hierarchy, in the fullness of their Secularity, had neglected to destroy.

He next takes into consideration the influence which religious professions had over the contending parties distinguished by the names of *Whig* and *Torie*. The Tories, he observes, having been long used to profess a particular zeal for the established Church, contrived certain religious tests, which, like sieves, suffered only those of their own caliber to pass through into places of trust and profit; while the Whigs in their turn, taking advantage of certain particularities in the newly established Government, contrived political creeds, which the Tories, who had long professed an adherence to the doctrines of hereditary indefeasible right, were not able to swallow.

These

These pretended principles and distinctions however, he rightly observes, were nothing more than temporary tools of faction. . . . And if laying aside cant terms, we agree to call the respective parties by the name of *Opposition*, we shall seldom fail of observing a most satisfactory agreement betwixt their name and their conduct.

He then describes the effects of the opposition against William the Third, which, according to this Author, was the means of raising the nation to a degree of glory unknown to former ages.

• To explain this, it is necessary to take notice, that before the reign of King William, no method was known of raising money for the exigencies of the year, except that of levying equivalent taxes or impositions, which, when great, as must necessarily happen in times of war, were much felt and complained of by the people in general, without any part of them being gainers by the public loss; so that, altho' a foreign war was often made a pretence by former Kings and ministers, in order to obtain a sum of money, there was nothing they in reality more dreaded. But now a method was happily devised of abundantly supplying the Crown without burthening the people, by means of voluntary contributions of those who were eager to contribute any sums of money, *moyenant* seven or eight per cent. ; while the good people of England were kept easy, by having no more taxes imposed on them than were barely sufficient to pay the annual interest of the sums so advanced.

• As this method was tried at first with caution, both by those who borrowed and those who lent the money, the good effects of it were little felt during the reign of King William; who lived to the last in a factious and tottering state: but from the first discovery of this scheme of anticipation we may date that great change in the Constitution, which has brought England and Great Britain to that height of power to which it is since arrived. From that moment the ability of England for carrying on foreign war, began to manifest itself, first in unprofitable squabbles about what was called the Balance of Europe; but afterwards in useful conquests on her own account, in all quarters of the globe. From that moment the Constitution of England began to be actuated by a spirit somewhat similar to that which actuated the Constitution of ancient Rome; where a foreign war never failed to stop the mouths of the Seditious, and to put an end to domestic broils. War, in England, became advantageous to almost every rank of men: the poor wished for it, as the greater demand for labourers encreased the price of labour: the rich wished for it, as the greater the demand for money, the



the greater the advantage to those who were possessors of it: while those in the administration of government were easily persuaded into a measure which, with such universal approbation, put such unlimited power into their hands.'

Our Author proceeds to observe that with the debt of the nation, so grew in proportion, its credit; and, by degrees, produced a new set of constituents; who without being necessarily connected with the land, with the trade, with either of the Houses of Parliament, or with any corporation or regular body of men in the kingdom, became no less formidable than they were useful to Government.

These reflections are undoubtedly just: the constituents here intended have, in many late instances, proved themselves formidable indeed. It is to be wished however that administration had less need of them; for surely that Government must be upon a very unnatural establishment, in which a set of men, who have no natural connection with any one order of the state, shall have it in their power to give laws to them all. But while they maintain this unnatural ascendancy, ministers must pay their court to them; for, as our Author very justly observes, in the conclusion of his Essay, they must govern men by applying to their interests.

'The passions and follies of men are often of great use for their better subjection and government; but they are too transitory and fluctuating for a statesman to confide in for any length of time. Their interests are much more simple, much more constant, and much more intelligible, both for the governors and the governed; and therefore a much more solid foundation for a lasting establishment. The zeal for the Church, so efficacious in the last years of Queen Anne, like a blaze of straw, was soon burnt out, and left those who rejoiced over it in cold and darkness: while those who had unadvisedly kindled it became sensible of their error, and were careful never to hazard the like again. By the Convocation being no longer suffered to deliberate about church matters, the church, that is, the clergy, ceased to be a separate body from the state; and seeing no hopes of preferment but from the good-will of the state-rulers, all creeds, with the controversies necessarily attending them, were laid aside; they contenting themselves with the quiet exercise of their legal rites, and the quiet enjoyment of their legal revenues.

'Thus the *religion of the magistrate*, which so many fools and tyrants had in vain endeavoured to establish by sword and faggot, was established under the benign influence of King George the First, without either cost or pains. From that time Religion

Jan. 1765.

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has

has been no more capable of being used as a tool of faction; and will, therefore, never more be mentioned in this Essay.

Upon the whole, we recommend the attentive perusal of this Tract, to such of our Readers as are desirous of being acquainted with the true principles of Governments, which if they were better understood, would prevent so many ignorant zealots from being misled by every piece of political trash which appeals to their passions and prejudices.

## MONTHLY CATALOGUE,

For JANUARY, 1765.

### RELIGIOUS and CONTROVERSIAL.

Art. 1. *Some brief Remarks on sundry important Subjects, necessary to be understood and attended to, by all professing the Christian Religion. Principally addressed to the People called Quakers.* By John Griffith. 8vo. 1s. Hinde.

**M**R. Griffith comes, piping-hot, from the New Birth, and is so full of the excellence of Regeneration, and his experience of the Lord's Dealings with him, that we cannot but deem so distinguished and favoured a person, exalted above the reach of criticism, as far as all other Enthusiasts are beyond the dominion of Reason, and the power of Argument.

Art. 2. *A Review of an Essay on Prayer, entitled, Some Thoughts on religious Worship, particularly in Public.* By a moderate Protestant Dissenter. 8vo. 6d. Wilkie.

The Essay here reviewed by a moderate Dissenter, is a paper published in a late periodical work, entitled, *The Library*: see N<sup>o</sup> for May 1762. The Writer of the present tract, is a strenuous Advocate for extempore prayer; and seems to be not a little displeased with certain Gentlemen who have lately distinguished themselves among the Dissenters, in favour of pre-composed and stated forms. What he has here urged, with regard to the *primitive mode*, the *proper rule*, and the *most eligible manner*, of Christian worship, deserves to be attentively considered.

Art. 3. *Josephi Exoniensis Henochismus: Sive, Tractatus de modo ambulandi cum Deo.* 12mo. 1s. Oxonii, Prince. Sold by Rivington in London.

A short, plain, practical treatise, recommending and explaining the duties of piety, and *walking with God*.

### POLITICAL.

Art. 4. *The Quack: An Empirical Essay. To be continued occasionally,*



*tionally.* By Timothy Probe-all, M. M. D. Professor of Physic for the Mind, in the University of London, and Member of the Academy of Sciences in Grub-street. 4to. 1s. 6d. Wilkie.

We have here a State-Quack, a political waggish Doctor, whose mental physic is by no means unpalatable, and, at the worst, is perfectly innocent. The following is one of his Hand-bills, 'extracted from the medical writings of Horace.'

Whome'er Ambition's raging fever quells,  
Or thirsty Avarice with dropfy swells,  
On whom the lethargy of Luxury preys,  
Whom gloomy Superstition's frenzy sways,  
Cit, Statesman, Blood, Sor, Madman, what you please,  
To Change, to Court, Moorfields, or Harris's,  
The Quack shall follow, and in order due,  
Each tainted wretch with strict attention view;  
Probe their soul ulcers, search them to the quick,  
And, spite of Flattery, tell them they are sick.

N. B. Though this advertisement is in verse, the Doctor's packet is made up in prose; and he himself mounts the Stage as Merry-Andrew.

Art. 5. *The Speech of Joseph Galloway, Esq; one of the Members for Philadelphia County, in Answer to the Speech of John Dickinson, Esq; delivered in the House of Assembly of the Province of Pennsylvania, May 24, 1764.* 8vo. 2s. Philadelphia printed. London re-printed by Nicoll.

In our Catalogue for October, we mentioned Mr. Dickinson's speech against the petition drawn up by order, and then under consideration of the House, praying his Majesty for a *royal*, instead of a *proprietary*, Government. This reply from Mr. Galloway, a Gentleman who has long been conversant with public affairs in that province, is a manly and spirited, tho' not a very correct, production. Some strokes in it were judged too personal by the Gentleman at whom they were aimed, and who expressed his resentment, first, by a challenge; but not obtaining satisfaction by that means, he put up his sword, drew forth his pen, and produced the following article, viz.

Art. 6. *A Reply to a Piece called the Speech of Joseph Galloway, Esq; By John Dickinson.* 8vo. Philadelphia printed.

In this second performance, Mr. Dickinson, who, it seems, is a Gentleman of considerable eminence in the Law, severely animadverts on Mr. Galloway's speech; and is more than even with him on the score of personalities: and for which, indeed, both parties are justly liable to public censure. The pieces published by these Gentlemen are nevertheless worthy of attention, even in this country; as they serve to convey a pretty clear notion of the important subject of this new Pennsylvanian contest: yet we cannot but wonder that a man of Mr. Dickinson's abilities should, in his answer to Mr. Galloway, take no notice of the masterly Preface to the last-named Gentleman's Speech, by another Hand.

This Preface, supposed to be written by Mr. F——n, is of itself a very considerable tract, of thirty-five pages; and exhibits a succinct view of this controversy, concerning the proposed change of Government in that country, which was once so happy under the influence of the wise and salutary system of William Penn, the great Founder, and first Proprietor, of this hitherto flourishing colony.

Art. 7. *Remarks on the Budget; or, a candid Examination of the Facts and Arguments offered to the Public in that Pamphlet.* 8vo. 6d. Wilkie.

As we entered not into the merits of the facts and arguments contained in the celebrated Budget, it would look like partiality, should we now descend to particulars, in respect to this different state of the principal of those facts, estimates, and calculations; which are here contested, in a manner that must strike the attention of every impartial, intelligent Reader.—Those who have given any considerable degree of credit to the representations and arguments thrown out by the Author of the Budget, and have been thence induced to form their notions of the political merit of our Administration, in regard to the late treaty of peace, will do well to peruse these remarks on that famous anti-ministerial performance; and we will venture to promise, that they will find in them, some particulars well worth their observation.

Art. 8. *An Address to both Parties.* 8vo. 6d. Wilkie.

Among the many ill effects of our present party-disputes, this Writer thinks *one good* one has arisen out of them, which it is the design of this Address to point out, and turn to the public advantage.—From the Restoration, to the present year, he observes, there never was a time, when the character of King Charles I. and the principles of the whole race of the Stuarts, were so well understood, and so universally condemned, as during these last two years.—One party among us, has been perpetually declaiming against them as a race of tyrants, and charging the other with being their friends. The latter absolutely disclaim this, and say, it is a calumny founded upon a mean artifice of their opponents.—An unprejudiced By-stander will commonly observe in party disputes, that both sides are in the wrong: in the present case, our Author thinks both in the right—‘so far as they profess themselves the friends of Liberty, and enemies to that tyrannic house.’ But, lest he may have judged too charitably of either, he proposes a Test, by which the public may prove the sincerity of each. His scheme is, to abolish the religious commemoration of the 30th of January, which he considers as a ‘solemn mockery of the Almighty, by setting apart a day of fasting for so bad† a man as Charles I. and for repeating a service in which he is represented as a saint and a martyr;’—wherein ‘the Compilers have collected together the several passages of Scripture which de-

† That Charles was a bad man, and an enemy to his people, the Addresser supposes to be a point in which all parties are now agreed; and therefore he contents himself with a very brief reference to some notorious instances of his misbehaviour, in order to fix the true idea of his character.



scribe the character of the Psalmist, and of our blessed Saviour, and have applied them to him!—To speak in such very high terms of a man whose character we inwardly condemn, is a disingenuity to which no honest man ought to submit; but to do this in our *devotions*, is affronting our Maker in the act of worshipping him, and is adding *impiety* to *meanness*!”

Our Author thinks this an happy juncture for attempting to get rid of this absurd anniversary affair.——“If, says he, the Leaders in the present Administration have, as I entirely believe of them, a just sense of the nation’s happiness in the expulsion of the Stuarts, and the succession of a better family, if they are real enemies to the tyrannical and arbitrary principles which Charles I. so earnestly adopted,—they cannot wish for a fairer opportunity of gaining a victory over their opponents, than that which now offers itself, by their moving for abolishing the observation of a day set apart for fainting the Stuarts, to whom they are accused of being so much attached. “Is it possible, adds he, for us to ask of them a better proof of their loyalty?—What friend of Liberty is there in the kingdom, who will not embrace them as Whigs, after having delivered our church from the embarrassment of this solemn day of triumph to Toryism?—On the other hand, what man in his senses will not ever after treat with contempt an *Opposition*’s affecting to talk so much against the Stuarts, if *they* shall dare to oppose such a motion?”—Should it be thought there is any danger of the Administration’s being weakened by this measure; in answer to this supposition, the Addresser undertakes to shew, that, on the contrary, they are more likely to gain strength by it: but, for his arguments on this head, as also for his various reasons, tending to convince the Gentlemen of the Minority, that they, especially, should espouse this proposal, we refer to the pamphlet: which seems to have been written with a laudable zeal for the extinction of party-spirit among us, as well as for the honour of our church, and the credit of the nation. But whether the scheme he so earnestly recommends, be at this time so very expedient, as he seems to conceive, may be a matter of doubt with some; while others may apprehend it to be altogether inexpedient at any time. We have heard, that a motion of this kind was brought into the House some years ago, where it was warmly opposed by the High-church party; on which a gallant-spirited Whig rose up, and declared himself against the motion: giving this memorable reason for it:——“I would, said he, have this day eternally commemorated, that future Princes may be annually put in mind, what Englishmen dare do, when their Kings presume to invade their Liberties!”

I He really seems to be a sincere Advocate for Lord Bute in particular, and labours to prove, both him and his family, to have been remarkable for their attachment to the House of Hanover.

Art. 9. *A Letter to the Public, containing some important Hints relating to the Revenue.* 8vo. 1s. Bladon.

The hints contained in this Letter, are, indeed, of GREAT importance, more than may, perhaps, appear at first sight to every Reader. They chiefly relate to a matter which the public-spirited, and very able

Writer justly considers, as the root from whence many public evils have sprung, or may hereafter spring, viz. 'The allowance, by way of Fees, of a certain rate, more or less, for every pound, to Six Offices in the Receipt of Exchequer, or some of them, on all Sums of Money whatever, great or small, within a mere trifle, issued or paid there, as well for the public, as on account of the civil list, in all cases where they have not been exempted therefrom by authority of Parliament.' The enormity of this great and growing misuse of the public money, is set forth by our Author, in such a manner, as must convince every attentive Reader, of the crying necessity there is for a reformation of the evil complained of: an evil by which every individual in the kingdom is, more or less, affected; because, as the Letter-Writer observes, 'every individual sum unnecessarily charged to the public account, must end ultimately in increasing the taxes: and surely, adds he, while you boast of your freedom, you must look upon a freedom from unnecessary taxes as an essential part of it.'

We say no more: but as the Writer seems to be thoroughly acquainted with his subject, we heartily recommend his hints to the serious consideration of those especially, who may have it in their power to contribute, in any degree, towards the reformation of abuses in the administration of public affairs in general, and of this greatly burthensome article of Office-Fees, in particular.

Art. 10. *Considerations on the Legality of General Warrants, and the Propriety of a Parliamentary Regulation of the same. To which is added, a Postscript, on a late Pamphlet concerning Juries, Libels, &c.* 8vo. 1s. Nicoll.

A Writer who undertakes the defence of General Warrants, ought to be Oedipus, *Non Dawus*. As well might he attempt to make an Ethiop white: nay, as well might he attempt to communicate patriotism to a Prime Minister, or candour to the Leader of a Faction. But if we judge aright, all that this Considerer means, is to prove himself the most obsequious humble servant of the ruling powers.

#### M E D I C A L.

Art. 11. *Cursory Remarks on the Method of investigating the Principles and Properties of Bath and Bristol Waters; set forth in ATTEMPTS to revive ancient medical Doctrines; and in an ATTEMPT to ascertain and extend the Virtues of these Waters: Both by Alexander Sutherland, M. D. of Bath and Bristol Hot-Wells. By C. Lucas, Doctor of Physic, of Rheims, Leyden, and Dublin; and Member of the Royal College of Physicians in London.* 8vo. 1s. Printed at Bath, and sold by Hawes and Co. in London.

Dr. Lucas, in his Account of the Bath Waters, proved, by various experiments, that those waters are impregnated with an acid, which generally predominates while they are in the natural state; Dr. Sutherland, nevertheless, in his *Attempts*, hath undertaken to shew, in opposition to Dr. Lucas, that the Bath waters are impregnated with sulphur. That both these Doctors cannot be right, is most certain: and



and Dr. Lucas hath here condescended to make a severe attack on poor Dr. Sutherland, who certainly is by no means a match for this celebrated Controversialist. Indeed, Dr. Lucas seems conscious, that by honouring Dr. Sutherland with these Remarks, he was paying him an unmerited compliment; for, says he, 'I must confess to you,\* it [Dr. Sutherland's book] appears to me the most strange, disorderly, immethodical, crude, and indigested medley, that ever escaped the pen of a man capable of reading, speaking, or thinking.' But, addressing himself to his learned Correspondent, he thus apologizes for his condescension. 'I suppose my good friend will hardly judge a work of this kind, worthy of serious animadversion: it will not admit of, nor, indeed, does it deserve it. To minds like yours, I need but set down the groundless cavillings of this Writer, to expose them sufficiently: but we must pay some deference to the great vulgar. Some of these are possessed of this massive volume, however they came by it;—with them, words, the last words especially, carry conviction, and it is fit to undeceive them.'

In conformity to the contempt expressed for his opponent, Dr. Lucas hath not been very grave or ceremonious with him; but hath treated him throughout with a pretty liberal portion of ridicule as well as severity: as a specimen of which, we shall quote his ludicrous sarcasm on the supposed partiality of his North British Adversary in favour of Sulphur. After an ironical encomium on Dr. Sutherland, as a man of *parts and letters*, he adds, 'Does not my candid Friend think me an hardy fellow, to take up the gauntlet thrown by so potent a Champion? Of this you will be farther convinced, when you find the learned Gentleman, from pure *patriot* principles, contends for sulphur in Bath Waters; well knowing, that since *Solomon* the son of *David* sat upon the throne of Britain, there never was a time in which there was so great a necessity of having England plentifully stored with brimstone, as these happy days in which our Author flourishes!'

This *flourish* of Dr. Lucas's pen, however, we may venture to foretel, will scarce bring the ingenious Writer into play, as a Court Physician;—at least, not in the reign of Solomon the son of David: whatever may happen in case a Rehoboam should ascend the throne, while Dr. Lucas remains in the way of worldly preferment.

As to the medical merits of this controversy, we refer to the tract at large; and for a farther idea of Dr. Sutherland and his performance here animadverted upon, we refer to a full account of it, in the XXIXth volume of our Review; by which the Reader will perceive, that we have not deemed much higher of Dr. Sutherland's abilities as a Writer, than Dr. Lucas seems to do in these Remarks.

\* Dr. Nathaniel Barry, Fellow of the King and Queen's College of Physicians, and one of the Physicians General to the army in Ireland; to whom Dr. Lucas hath addressed these Remarks, by way of Letter.

Art. 12. *Man-midwifery Analysed, and the Tendency of that Practice detected and exposed.* 4to. 1s. R. Davis.

The Author of this pamphlet has conceived an implacable aversion

to Men-midwives. Some months ago\*, in a pamphlet he published, entitled, *A Letter to a young Lady*, he treated them very severely. This pamphlet we recommended to the serious consideration of the persons interested in it; and no answer appearing, we suppose that circumstance occasioned the publication of this address, 'To men in general, and to married men in particular.' How far the practice of Man-midwifery is altogether right or wrong, we presume not to determine. Certainly, if women are as well qualified, and which, indeed, they ought to be, there can be no necessity for it; but if they are, as may be too frequently the case, ignorant of the duties of their office, it would be very hard the fair sex should suffer on that account. The Author introduces this address with a very odd story; which, even if true, is not at all to the purpose, as the ignorance of one practitioner, is not to determine the character of the whole body. He pretends to be a great advocate for decency, and to be angry with Dr Smellie for having described the parts of generation in a woman, in a book of Midwifery, where certainly it may be of use; and yet he has himself transcribed the Doctor's words into his own work, where it can be of no use at all. As we have never heard that such liberties as he describes, are usually, if ever, taken with pregnant women, we may justly suppose this to be chiefly, if not altogether, an invention of the Author's, to serve a purpose; and certainly he aggravates matters very much, when he says, 'Iron instruments are almost constantly used by men;' and must keep very bad company to hear such conversation as he writes of, pages 10 and 11; but for this we refer to the pamphlet.

'I am not unaware, (he says, p. 11, 12) that it will be here said, that difficult labours require not only the skill but strength of a man; and that it would be impossible to deliver some women without instruments. It may be so; but I will take upon me to say, it only happens to such women who have been injured by hasty or forced labours with a former child, or by iron instruments. It never happens to a woman with her first child; nor it never happens to the poor with any child; the reason is, that they are not injured by former labours; and that nature is the faithful and unerring midwife of the latter. I see continual accounts of the death of women in childbed, that are women of fashion; I never hear in the country where I live, of the death of any of my unfashionable neighbours of this *distemper*, as Dr Smellie calls it. When does a mare, a cow, a hare, a rabbit, or any part of the brute creation, die in bringing forth their young? Never! And has Providence been so careful of the preservation of brutes, and left the noblest part of her production in danger? Certainly, No.'

Where this Writer lives we know not; but we can assure him, we have known several women die, undelivered, at their full reckoning, when they were left entirely to nature. Several others in labour, and others after delivery, when they were under the management of women only; nay, we have known the uterus inverted by a woman; and these cases were not the consequences of man-midwifery in a former labour, as they had always been attended by women.

Indeed, we cannot see how it is possible some women could have been delivered without instruments; and are as much at a loss to perceive,

\* See Review, vol. XXX. page 410.



how a second labour could be rendered preternatural by any treatment in the first delivery. We have heard too, that many of the different kinds of the brute creation have died in parturition, and think it strange our Author should never once hear of such a circumstance! We may readily excuse his painting Man-midwifery in its most odious colours, as there may be private reasons for it, beside those he publicly avows; but we know not how to excuse his falsehoods and misrepresentations, nor how to suppress our indignation, when we read, page 23, the *sweeping* clause, which we do not chuse to transcribe into our work; but we will venture to say, that what he there affirms, will scarce be assented to by those who are acquainted with the structure of the womb; for all such must know, that it is impossible to be done: nor can we think, that any one ever attempted it.

If our Author should find himself inclined to grow angry with us, we hope he will remember, that we here declare, it is not the *man*, nor his *cause*, we find fault with; but we must object to every misrepresentation of facts, every appearance of deviation from truth:—which must inevitably tend to hurt any cause whatever, to obstruct the progress of real science, and to injure the best interests of mankind†.

† For some of the remarks in this article, we are obliged to a Correspondent in the country; with whose sentiments we entirely accord.

Art. 13. *A Letter to the Author of a Letter to a young Lady.*  
8vo. 6d. Becket.

Since the foregoing article was written (it being intended for last month's Review) appeared this reply to the pamphlet which, as we have above remarked, passed so long unanswered.

The present Writer is a warm Advocate for the Men-midwives; if he had been somewhat less warm, the cause he defends would not have suffered on that account; for, hot headed Champions are not always the most successful, be their cause what it will. He is very severe in his personal glances at the Author with whom he contends, accusing him of uttering only falsehoods and misrepresentations‡; and, in brief, as good as tells him, in plain terms, that he is a *very bad man*. A very bad method, this, of proving whether Midwifery ought to be confined to the hands of male or female Practitioners!

This Gentleman, nevertheless, is candid enough to mention a scheme for rendering the women Practitioners more skillful in their profession, and which must consequently tend to gain them a greater share of the business. He does not doubt that they are as capable of learning the art, and that they would be able to perform, in most cases, as well as the men; but, as he justly observes, 'It is well known, that the women Practitioners of Midwifery are generally of the lowest class and the most ignorant of the people, such as have not had, and indeed could not afford themselves a proper education for their profession; such only as follow this employment for bread; and therefore it would be an ex-

‡ And this he does not merely assert, but he endeavours to make it appear, by contesting with him the principal points, and supposed facts, contained in the *Letter to a young Lady*. But these are things not to be controverted in a general Review of Literature.

cellent

cellent public charity, to appoint proper persons to instruct women in the practice of Midwifery, and pay them for their trouble, and also to maintain the Pupils while they are learning that business; as then their fellow creatures would be delivered from the unhappy consequences of their ignorance. A certificate, under the hand and seal of the Instructor, that she is well qualified for her office, should be required of every one before she be allowed to practise;—and she should not be obliged to get a licence from the Bishop, as the custom now is, and which is her only qualification; because the Officers of his court are no Judges of her merit, nor do they pay any regard to it; for it is well known, that every one who applies, is sure to obtain a licence, not only in Midwifery, but in Physic and Surgery, on getting any certificate of recommendation;—and that not long ago, a very ignorant, illiterate Farrier and pretended Witchkiller, in Suffolk, obtained a licence from the Bishop's court in Norwich, to practise as a Surgeon and Apothecary.'

## P O E T I C A L.

Art. 14. *A poetical Translation of the Fables of Phædrus, with the Appendix of Gudiſus, and an accurate Edition of the Original on the opposite Page. To which is added, a Parsing Index for the Use of Learners.* By Christopher Smart, A. M. sometime Fellow of Pembroke Hall, Cambridge, and Scholar of the University. 12mo. 3s. Dodſley.

If the Fables of Phædrus were a proper book to put into the hands of children, for the purpose of instructing them in the Latin language, this edition and translation by Mr. Smart, would deserve the preference; but, notwithstanding the inviting nature of the subject, the book itself is very improper for the purpose above-mentioned: for the Latin, tho' extremely elegant, is by no means easy. Great variety of phraseology, and numerous transpositions, occasioned by the metrical disposition of the words, are the cause of this difficulty. But as too many of our Schoolmasters are equally stupid and ignorant, so we have known the Fables of Phædrus given to the youngest Learners; consequently this translation may still be of use.—Of the manner in which it is executed, the following fable may serve as a specimen.

## The OLD LYON

WHOEVER to his honour's cost,  
His pristine dignity has lost,  
Is the Fool's jest and Coward's scorn,  
When once deserted and forlorn.  
With years enfeebled and decay'd,  
A lion gasping hard was laid:  
Then came, with furious tusk, a boar,  
To vindicate his wrongs of yore:  
The bull was next in hostile spite,  
With goring horn his foe to smite:  
At length the ass himself, secure  
That now impunity was sure,  
His blow too insolently deals,  
And kicks his forehead with his heels,

Then



## P O E T I C A L.

Then thus the lion, as he dy'd,  
 'Twas hard to bear the brave, he cry'd,  
 But to be trampled on by thee,  
 Is Nature's last indignity;  
 And thou, O despicable thing,  
 Giv'st death at least a double sting.

Art. 15. *Miscellaneous Reflections: or an Evening's Meditation, a Poem. Addressed to the Youth.* By T. L. 4to. 1s. 6d. Richardson and Urquhart.

This *Evening's Meditation* is a poor imitation of Dr. Young's *Night-Thoughts*; but our Author's twilight *reflections* are even more dark and obscure than those of the Doctor at midnight.

Art. 16. *The Temple of Tragedy, a poetical Essay.* 4to. 1s. Burnet.

This appears to be the effort of a young imagination, smitten with the *fine frenzy* of Poetry, and ravished with the high enchantments of ancient Heroism and Druidism; but the Muse has not yet acquired sufficient strength of wing, to dart from the Cambrian cliffs, or to pierce the groves of Mona.

Art. 17. N<sup>o</sup> I. *Of a Collection of select, original, miscellaneous Poems.* By Josias Cunningham. Folio. 1s. 6d. Jones.

At the end of this pamphlet is the following advertisement.

"\* \* \* These Miscellanies will be published in ten Numbers, Price fifteen shillings in Sets, or one shilling and six pence each Number." If the Man be as poor as the Poet, he is a real object of charity, and as such we recommend him to the benevolence of the public.

Art. 18. *Verses on the Approach of Peace. Written in December 1762.* By L. Whitaker. Hull, printed; and sold by Horsfield in London.

There is something in these verses that inclines us to think better of the Author than we can of his performance. It would really be criminal in us to encourage an honest, and especially a poor, man, to persist in a misapplication of his time and talents, only to increase the herd of Poetasters, with which the Pamphlet-shops, the Magazines, the Chronicles, the Evening Posts, the Advertisers, the Gazetteers, the Weekly Journals, and even the very Almanacks, are pestered. It is said, a remedy has been found for the epidemical distemper among the cattle;—we are sorry that no one, in this nostrum-inventing age, has yet discovered a cure for the *poetical murrain*, by which so many of his Majesty's subjects are totally lost—to society.

Art. 19. *An Elegy to the Memory of the Right Hon. William Earl of Bath.* 4to. 1s. Nicoll.

A severe satire on the memory of a very great man. But, whatever may be the merit of this mock-Elegy, as a poem,—whatever might be the

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the failings of the noble person whose character is here so illiberally treated, it was certainly mean, and to the last degree unmanly, thus to insult the ashes, and trample on the fame, of one whom death has rendered incapable of self-defence!—It is from this circumstance only, that we are induced to pass without farther notice, a performance, the malignity of which must alone, render it highly obnoxious to every generous mind.

Art. 20. *Churchill Defended, a Poem. Addressed to the Minority.* 4to. 2s. Flexney.

Written by an Angel, who was hanged, and buried in a Fishing-town :

‘ Gods! how I grow an Angel as I read!’ p. 10.

‘ See, see, the hangman comes to stop my breath.’ ibid.

‘ I’ve long been buried in a mean fish-town.’ p. 23.

Art. 21. *An Elegy on the Death of the late Rev. Mr. Charles Churchill.* 4to. 1s. Field.

We apprehend, the poetical friends of the late Mr. Churchill would most properly shew their regard to his memory by their silence; and, at the same time, his Antagonists would most effectually testify their generosity by the same means.—Our patriotic Bard, however, who calls himself an inhabitant of a suffering county, seems to have been actuated by the noble principles of Freedom, and the love of his country, as well as by a veneration for the deceased Bard, in the execution of his poem. But Melpomene smiled not on his birth.

Art. 22. *The Wig, a burlesque-satirical Poem.* By the Author of *More Fun.* 4to. 1s. 6d. Flexney.

A droll account of the origin, power, and significance of the Wig, to which, as Dr. Young says, some are indebted for

“ A Name,  
“ While either shoulder has its share of fame.”

These sportive sallies of the Muse, are perfectly harmless at least; and as we live in an age whose proper motto is *vive la bagatelle*, we shall e’en join the laughing chorus, and toast *The Wig*.

## NOVELS.

Art. 23. *The Life and Adventures of Benjamin Brads, an Irish Fortune-Hunter.* 12mo. 2 Vols. 5s. Nicoll.

Ben Brads, an Helper in a Gentleman’s stables in Ireland, robs his master, flies to England, and depending on his personal qualifications, sets up for a Fortune-hunter. In this scheme he is assisted by Fitzpatrick an Irish chairman, his cousin; and they both go through a number of low adventures, in the intriguing way; till after being disappointed in all their schemes, Brads finds himself in a jail, and the chairman is in almost as bad a situation. The work is so far of a moral cast, that

villainy



villainy is not crowned with success, but, on the contrary, meets with the deserved punishment. We can say nothing farther in its recommendation, except that there is, in some few parts of it, a little dash of humour, particularly in the character and adventures of Fitzpatrick; whose absurdities, and droll mishaps, will sometimes raise a laugh, if the Reader is not too nice in his taste for risibility, and does not happen to recollect, that the chairman is only a faint copy of Smollet's Tom Pipes.

## MISCELLANEOUS.

Art. 24. *Colonel Draper's Answer to the Spanish Arguments, claiming the Galleon, and refusing Payment of the Ransom-bills for preserving Manila from Pillage, &c. &c.* 8vo. 1s. Doddsley.

A masterly refutation of Spanish subterfuge. What is now become of the boasted *Punto* of that nation? Possibly, indeed, as Colonel Draper candidly suggests, the Court of Madrid hath been imposed on, by a partial representation of the case, from the inhabitants of Manila. If so, it is not to be doubted, but that either from the justice of his most Catholic Majesty, or the spirited conduct of the British Administration, or from a happy combination of both causes, this important affair will be speedily settled, to the entire satisfaction of those brave injured men, who have so long had their hard-earned reward withheld from them. The subject of this dispute hath been so much detailed in the news-papers, that it is needless for us to mention particulars.

Art. 25. *The Beauties of Nature and Art displayed, in a Tour through the World. Arranged under the following Heads: A general Account of every Country, containing their Situation, Boundaries, Rivers, Air, Soils, Cities, Curiosities natural and artificial, Animals, Vegetables, Fossils, &c. &c. Remarkable Laws, Customs and Traditions of the Inhabitants of each Country: Their Antiquities, Revolutions, Inventions, Discoveries, Improvements, &c. Extraordinary Instances of Longevity, Fertility, Earthquakes, Inundations, Fires, and other public Calamities, &c. Illustrated with many Copper-plates and Maps.* Small 12mo. 14 Vols. 11. 8s. bound. J. Payne.

There can scarce be a more agreeable or useful book than this pretty Collection, introduced into the libraries of juvenile Readers. How much more profitably would our young Ladies especially, employ their hours of amusement, in the perusal of such a compilation, than in turning over the worthless pages of the far greater part of our modern Memoirs, Adventures, &c. which serve both to waste their time, and contaminate their minds!

Art. 26. *A Letter to the Fellows of Sion College, and to all the Clergy within the Bills of Mortality, and in the County of Middlesex, humbly proposing their forming themselves into a Society for the Maintenance of the Widows and Orphans of such Clergymen. To which is added, a Sketch of some Rules and Orders suitable to*  
that

*that Purpose.* By Ferdinando Warner, L.L.D. Rector of Queenhithe, and President of Sion College. 8vo. 6d. Davis and Reyners.

The benevolent purpose which is the object of this Letter, can never be too warmly espoused, or too assiduously recommended; and it is more than strange, that while the Clergy in many other parts of the kingdom have formed themselves into societies, and established funds for the maintenance and support of their widows and orphans, those of London and Middlesex should have hitherto neglected an institution recommended by every argument of right œconomy and humanity. — We are very sensible, that many of these, by the profits of large preferments, or by the concurrence of temporal fortunes, are placed above the apprehension of want, even for their surviving families; but shall they be remiss in the affair, because it comes not home to their own bosoms? Are there not many of their less opulent brethren, who have need of their assistance and activity in so important a point—who have need of their weight to establish, and their liberality to encourage, such a scheme? Without doubt there are; and we earnestly recommend their cause, not only to the wealthy of their own order, but of all ranks and denominations whatever.

Since writing the above, we learn with pleasure, that several meetings of the Clergy have been held at Sion College, for the purposes here recommended; that it hath been agreed to form a society on Dr. Warner's plan; and that a committee hath been appointed to carry the same into execution.

Art. 26. *The Cracker; or Flashes of Merriment. A Collection of humorous Fireworks, never played off before.* By Jeremias Squib, Engineer. 12mo. 1s. Williams.

The principal thing to be taken notice of in regard to this *Cracker*, is the bouncing *fib* which Mr. Squib has told in his title-page. "Never played off before!" Indeed, Mr. Squib they have, fifty times, for ought we know. The plain truth is this, we have here a collection of such jokes and puns (and some of them sufficiently stupid) as have been printed and re-printed, over and over again, in every jest-book we have seen, for many years past, till they are become as stale as a Bawd's pretensions to piety, or an hackney political Author's zeal for the good of his country.

Art. 27. *Annotations critical and grammatical on Chap. I. Ver. 1—14, of the Gospel according to St. John. Being part of a Work particularly designed for the Use of young Persons, as an Introduction to the Study of the Greek Testament. To which is prefixed, a preliminary Discourse, exhibiting an easy Method of Studying the Greek Language.* By James Merrick, M. A. late Fellow of Trinity College, Oxford. 8vo. 6d. Newbery.

When the labours of Annotators are contemplated, only in the minute, though toilsome, office, of distinguishing the various significations of words, in analyzing the complex modes of construction, and making  
nica



nice discriminations, that tend to no material purpose, they are condemned in general, as the *Strenua inertia* of learning; nevertheless, when it is considered, how much the right understanding of a passage in any Author, may depend upon the true acceptation of a single word, the accuracy of philological knowledge will appear, by no means, an unnecessary acquisition, either with regard to sacred or profane learning; and though we cannot say, that Mr. Merrick has done any thing of consequence in this short critical Essay, we entirely agree with him, in his preliminary observations, that a knowledge of the sacred text in its original, will be best cultivated and obtained, by tracing the Greek words that are made use of in the New Testament, through their various significations in profane Authors.

Art. 28. *The History of the Marchioness de Pompadour. Part IV.* 12mo. 2s. 6d. Hooper.

This fourth and last vol. is of a more political cast than the former parts, is confessedly written by another hand, and abounds more with speculations than anecdotes. It is, however, as the former volumes were said to have been, written by a native of France, and is translated from the French manuscript, which may be seen at the Publisher's.

Art. 29. *The Instructive and social Companion.* 12mo. 1s. sewed. Field.

An entertaining collection of stories and anecdotes, from History ancient and modern, and from some of the better sort of Memoirs, &c. &c. Complements of this kind, which serve to amuse and inform the younger sort of Readers, without sullyng their minds by any thing low, indecent, or illiberal, are of more value than the whole mob of Jest-books put together.

Art. 30. *An authentic Narrative of the Methods by which the Robbery committed in the House of the Right Hon. the Earl of Harrington, was discovered.* By Mr. James Bevil, Steward to Lord Harrington. 4to. 6d. Nicoll.

A remarkable instance, tending to shew, 'that the most secret and best concerted robberies will always be brought to light, even from the slenderest accounts, and most unexpected incidents, if the same are pursued with the like activity, perseverance and vigilance.'

Art. 31. *An Account of John Wesket, late Porter to the Earl of Harrington. In which is laid down an effectual Method for preventing Theft and Robbery.* 8vo. 6d. Henderson in Westminster Hall.

Contains nothing that can be depended on as fact. As to the effectual method for preventing Theft, &c. as mentioned in the title-page, we can find no such thing in the pamphlet; nor, indeed, do we apprehend, there is such a thing within the whole compass of Possibility; unless hand-cuffs, or thumb-screws, were clapped upon every man, woman, and child in the universe: but even that scheme might fail, at some

some rogues of genius might still contrive to take a purse, or steal an handkerchief, if either their teeth or their feet were at liberty: for what were that, in comparison with the exploits of Matthew Buckinger, or the *sight-of-foot* man at the Spa?

### S E R M O N S.

1. *The Church of God his peculiar Portion and Inheritance*—opened and improved, in a Discourse on Deuteronomy xxxii. 9, preached at Sevenoaks in Kent, October 14, 1764, and published at Request. By Michael Bligh. Keith.

2. *The Brevity and Vanity of human Life, considered and improved*—at St. Thomas's, Southwark, Jan. 1, 1765. For the benefit of the Free-school in Gravel-lane. By J. Tailor. Buckland, &c.

### C O R R E S P O N D E N C E.

MR. R.—d will see, by this Month's Review, that his Favour has been received. If we have the pleasure of hearing again from this Gentleman, he will please to direct for Mr. Griffiths, to the Care of Messrs. Becket and Dehondt, Book-sellers, in the Strand.

When CLERICUS has learned to distinguish between the ideas of *Priest* and *Clergyman*, as in these days they are commonly understood and separated, he will then perceive how little reason he has to be offended with the Reviewers, for their want of respect to the character generally implied under the *first* denomination; a character as little entitled to the reverence of mankind, as that of a worthy Clergyman is to their utmost veneration and esteem.—His insinuation concerning a work which, he says, is *disparaged* in the last month's Review, deserves no answer. If he distrusts the representation given of that performance, let him read the book, and be convinced.

We are obliged to the *Author of Christianity older than the Religion of Nature*; but hope he will excuse our forbearing to enter into the subject of his disquisition; our attention being too much engaged by the productions of the Press, to admit of our taking into consideration the manuscripts that are occasionally submitted to our perusal.

### E R R A T A.

P. 19. In the title of the article beginning in that page, for Correspondence between, &c. r. Correspondence of Theodorus, &c.

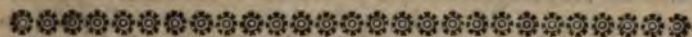
P. 20. For reprinted here, r. reprinted *it* here.



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T H E  
MONTHLY REVIEW,

For FEBRUARY, 1765.



*Essays on Husbandry.—Essay I. A General Introduction; shewing that Agriculture is the Basis and Support of all flourishing Communities;—the antient and present State of that useful Art;—Agriculture, Manufactures, Trade, and Commerce, justly harmonized; of the right Cultivation of our Colonies; together with the Defects, Omissions, and possible Improvements in English Husbandry. Essay II. Account of some Experiments tending to improve the Culture of LUCERNE, by Transplantation: Being the first Experiments of the kind hitherto made and published in England.—The whole illustrated with Copper-plates, &c. 8vo. 5s. 6d. in Boards. Bath, Printed for Frederick, and sold by Hinton, &c. in London.*

OUR Author begins his First Essay, wherein he treats of *The great Importance of Agriculture, its Defects, Improvements, &c.* with the following apology for writing upon that subject:

‘ When I say that these Essays on Husbandry are written in imitation of Cowley’s Essays, on subjects of a like nature, I am inclined to hope that the Reader will allow me to have chosen a very pleasing and instructive model.

‘ One large part of the present work was originally nothing more than the substance of answers to several letters from curious gentlemen, who requested the Author to give them his advices and directions concerning the new foreign method of transplanting Lucerne, and that as long since as the year 1757.

‘ It is with some regret that we see works of this nature published annually in France and other countries, and dispersed through Europe with high reputation, when it is well known that England, if its inhabitants would apply themselves to carry

on improvements in husbandry, might exceed, and in all probability, ever will exceed, any other nation in the culture of land.

\* Yet still there is room left for acquiring fresh knowledge in various branches of Husbandry: and of course it is much to be wished, that some proper persons were appointed to execute amongst us, what M. du Hamel and others carry on with uncommon success in a neighbouring kingdom: and that publick premiums might be allotted yearly to the best productions of grain, grasses, &c\*.

† It is needless to urge how just a title Agriculture has to claim the encouragement and protection of the state.—The annual produce of the lands in England, only, is supposed to amount to twenty millions Sterling.—If husbandry therefore could be improved but one sixth part more†, what a glorious acquisition would this single circumstance introduce amongst us, and that by multiplying industry and wealth, without increase of luxury!

‡ Agrarian laws, well contrived and judiciously enforced, are the shining ornament of codes and pandects. Witness our own law concerning the exportation of grain, and the bounty annexed thereto ||.

Speaking of the many great and new national advantages to be obtained from promoting agriculture, he says, ‘It is certain that agriculture, beyond any other profession of gain, confers the greatest advantages on its own country; and those who consider it attentively through its several stages of operation, may compare it to the leaves of a tree, which open, spread, grow verdant, die, and fall to the roots of the parent-trunk that produced them, where they turn to manure, and carry on reproduction the ensuing year.

\* To encourage this art therefore is to assist nature in her operations; for it is agriculture that determines the physical strength of any state, and is the stream that overflows the land with plenty and population, though the true source thereof may be unknown to us.

† Husbandry affords the only true seminary of soldiers and mariners; for it inures men from their early youth to heats, cold, fatigues and labour: and is one main cause of health and strength.

\* This is, in some measure, actually done, by the truly patriotic *Society for the Encouragement of Arts, Manufactures, and Commerce.*

† See the ensuing note, p. 84.

|| This bounty, of 5s. per quarter for the exportation of wheat, when not more than 48s. per quarter in the markets at home, is surely as great an encouragement of agriculture as can reasonably be desired.

‘It



\* It has been computed that a piece of ground, consisting of three square miles, or nineteen hundred and twenty acres, of commonly good land, will furnish food for 870 persons. Are we arrived, or not, to this degree of industry and populousness? Might not England maintain one 5th more of diligent subjects than it supports at present?—War, navigation, and commerce can never dispeople a wise nation considerably, where agriculture flourishes in full vigour: for, as the waves of the sea are always ready to overflow a country that is situated in such a manner as to give them admittance, so wealth and population will enter into any kingdom, that, by human care, is rendered qualified to receive and cherish them.

‘ On the other hand, depopulation in a fertile country, or in land capable of being rendered fertile, is a sure consequence of neglected Husbandry. Men naturally abound, when they have food enough; and live tolerably at their ease. Governments are not rendered truly populous by the mere progress of propagation, but by the industry and labour of the inhabitants. Therefore, whenever good lands, as in Italy, Spain, and such-like countries, are thinly inhabited, sure it is, that Husbandry and other useful arts of acquiring subsistence are neglected. Hence Egypt and Palestine, that once poured forth innumerable armies, are now a desert; and England and Holland (ill-peopled in antient ages according to Cæsar’s account) are at present become nurseries of men.’

He next shews that agriculture is the main support of commerce, trade, manufactures, &c. and that all states owe more to it than to any other profession; and, after observing that the home productions of agriculture are far more advantageous to a nation than any trade or manufacture that works upon foreign materials, he introduces a very just observation, which is too often forgot by the over sanguine projectors of new improvements in Husbandry, viz. That ‘ the expences must be deducted before we calculate the profit.’

‘ Plausible theories, upon this occasion, are little more than ingenious amusements; a series of well-made experiments can alone establish matters of fact. For, though a dextrous artist may give shrewd guesses by the help of a correct eye, yet, in works of moment and difficulty, he should always have recourse to his rule. Therefore, what we want chiefly in husbandry, is a series of experiments, judiciously made, and faithfully related.’— This want our intelligent Author hopes, in some measure, to supply; and, agreeably to the plan he has laid down, observes, that ‘ if men will not be wanting in their inquiries, searches, and diligent endeavours, there are reasons to think that means

[may be found] to feed and maintain a number of inhabitants and useful animals, one third greater \* than what we have at present; of which Lucerne affords a proof no ways contemptible, in regard to cattle.' In order to accomplish this desirable end, he recommends a more correct and accurate sort of agriculture than what is commonly made use of; and though he owns that the out-goings will be more considerable than in the ordinary course, yet the returns (he says) will sufficiently counterbalance the expences, and that by one third at least, in clear profit. The repeated industry and diligence necessary in this peculiar sort of husbandry (he adds) will afford increase of employment to labouring men, and also to women and children, who could otherwise gain next to nothing.

Though the Author of the work before us is professedly a friend to the principles of the New Husbandry, yet he is, at the same time, an advocate for the use of manures; and concludes the former part of his first Essay, with observing, that one prime intention, in the method of culture here recommended, is to multiply manures in quantity, as well as to enhance their qualities, since those who have cultivated the earth in all ages, have looked upon them as the solid foundation of good agriculture. 'Hence it was (he adds) that we have turned our thoughts more particularly to the cultivation and improvement of grasses, whether natural or artificial; since the multiplication of cattle will help to produce a multiplication of manures or dressings; and thus the productions of the earth are both cherished and augmented.'

The second part of the first Essay begins with giving us the history of agriculture, from the times of Varro, Virgil, and Columella, till the middle of the reign of Henry VIII. about which period it begun to revive, after a long decline, in several parts of Europe. He next speaks of the advantages accruing to England from the exportation of corn, which first took place soon after the restoration: by which permission (he says) the culture of wheat was so greatly increased, that in three years time the price of it sunk one third: so industrious were men to raise what they had free and ready vent for!—Speaking of the bounty of 5s. a quarter upon wheat, granted to the exporter, immediately after the revolution, and which is still continued, he says,

\* If this could be accomplished, it would, doubtless, be a most valuable acquisition. But is not our author here rather too sanguine? The Reader will remember, that in the beginning of our extracts he seemed to think, that if husbandry could be improved but *one sixth part more*, that would be a *glorious* acquisition. But here things are doubled upon us at once.



\* This was the secret spring that gave new motion to agriculture, and preserved that superiority we justly boast of at present\*.

Other husbandry improvements are afterwards suggested: As, draining of fens and morasses;—recovering lands from the sea;—inclosing heaths and commons; as also royal forests and chaces;—bringing some parts of grass commons, downs, and wilds into culture;—and lastly, a better division and appropriation of arable common fields.—Upon each of these useful subjects, several valuable hints are offered.

We next meet with a compendious view of the present state of husbandry, not only in Great Britain and Ireland, but also in most foreign nations in Europe. This arduous task the ingenious Author was induced to undertake, as he had opportunities, he tells us, of observing, for many years, the actual state of husbandry in France, Switzerland, Italy, Germany, and the Annexed Provinces of the House of Austria: And indeed he appears to have made very great use of the opportunities, which the course of his travels afforded him, of treasuring up useful observations, for the future advantage of his native country.

English husbandry, we are told, is still improveable in several respects, particularly in the culture of wheat; which he wishes, also, might be sold by weight, and not by measure. In this case, the purchaser would not be defrauded of his due proportion of flour, and the husbandman would find it his interest to plough, fallow, and weed effectually: as also to procure fresh seed from a distance, as the most likely means to raise the fullest, largest, smoothest, and heaviest grain.

He then proposes that some new sorts of herbage, and leguminous plants, should be introduced, from other countries, for the better and more plentiful support of cattle. And here, Indian cows are particularly recommended, as being said to give a larger quantity of milk than ours, yet live harder, and content themselves with more penurious diet.

\* That this bounty might be very expedient at the time when it was first granted, and that it has produced an excellent effect in promoting the culture of wheat, we shall readily allow; but still we cannot help thinking that extending the bounty so high as till it sells for 48 s. a quarter, is not only more than needs, but that it is very hard upon our own labouring people to be obliged to buy it at the rate of 6 s. a bushel, (the whole week's wages of many a poor man) while our rivals in trade are enabled to procure it, by means of the bounty, at a cheaper rate than it is sold for here. Whenever wheat sells at 5 s. a bushel, it leaves profit enough to the grower, to induce him not to diminish his quantity of land, intended for the production of that valuable grain, without the addition of a bounty, to bribe him to pursue his own interest.

Speaking of the complaints which have long been made of the scarcity of timber and fire-wood, he strongly recommends the Apherroussi-tree, at present little known in this country, and not to be found in some of the best books on planting and gardening. This valuable tree is a species of pine, which grows on the Alps, where one would think it impossible for any tree to vegetate; and which might probably thrive to great advantage (he thinks) in some of our bleak, barren, rocky, mountainous tracts of land. 'The timber is large, and has many uses, especially within doors, or under cover.' The branches (of one of which an engraving is given) resemble those of the Spruce Fir. 'Wainscoting, flooring, and other joiners work made with the planks of Apherroussi, are of a finer grain, and more beautifully variegated than deal, and the smell of the wood is more agreeable.'

When treating of Bees, (for things seemingly trifling and inconsiderable should not be neglected in rural oeconomies) he observes, 'That most persons usually chuse a wrong situation and aspect for placing their hives; making it their choice to fix them so as to front the noon-day sun. Now, the gleams of sun-shine in winter, especially in clear freezing weather, waken the bees in their natural torpid state, and tempt them to make excursions till the frost benumbs them. In such weather I have seen bees sunning themselves upon the snow till they have lost their lives.' For these reasons he recommends 'a well-guarded situation as to the north and east,' and advises, 'that the mouth of the hive should rather front the east, than the sun at noon-day; for in such a case, the bees would not be tempted, in bright winter-days, to range abroad, nor be wakened so often out of their dosing state.—Bees, we are told, are particularly fond of the flowers of viper's bugloss, which beautiful and singular plant, those who have large apiaries should, therefore, cultivate on purpose. He also thinks that dyers might extract a useful tincture from its roots, as the ultra-marine, blue colour of the flower, is the finest that can be seen.

When our Author comes to consider the subject of Publick Granaries for corn, with the several arguments that may be brought for and against them; he gives his own opinion, that they are 'quite detrimental, rather than useful, in a free state like ours:' as they naturally tend to produce monopoly. On the other hand he seems to think, that private granaries, constructed upon the ventilating plan, where such individuals as can spare their stock of grain may lay it up in safety, would be of great emolument, occasionally, both to the buyer and seller, as well as to the community in general. But the surest method, he says, to multiply  
the



the culture and production of grain, is, to awaken the farmer's industry, by a free vent and exportation.

Not content with suggesting many useful improvements to be executed at home, our indefatigable Author extends his labours to our colonies in America; where, after some remarks on the culture of Indigo and the Wax-tree, (the latter a most surprising production of nature) he mentions several great improvements to be made in our new acquisitions of Canada, Florida, &c. particularly in the culture of vines, which are said to grow wild in the parts near the Mississippi, and elsewhere. Of these, when properly cultivated, he makes no doubt but very good wine may be made by the English, though the French never attempted it, as that would have greatly interfered with the staple production of the mother-country. But the case, as he observes, is widely different now, that the possession of Canada is transferred to England.

The various sorts of Timber in Canada, he says, are scarce to be numbered: and if the following assertions be well founded, the advantages thence arising will be very great to a maritime nation, like ours. 'The Canada Cypress is one of the most stately trees in the world. It works easy, with a fine polished grain, and is almost incorruptible in earth or water, nor will the worms at sea venture to attack it. The Cedar of this country might be applied to various useful purposes. Wrought into palisadoes and pales, it will last considerably longer than our best oak; and, as worms never enter it, it may be very useful for planking ships.

'But the glory of the North American forests is the Copalm Tree, which grows in such abundance, that Providence seems to have placed it near at hand for all that want it. No one, as yet, knows one fifth part of its medicinal uses. Its balm, called in France, Copahu, is a most excellent febrifuge, and of sovereign use in dressing green wounds and ulcers.'

Returning to European improvements, he advises the cultivation of the Larch-tree, (or *larix desiduis foliis*) the timber of which is reported to resist putrefaction for ages. But be this as it will; no timber can be more useful for ship-building, as it is thought to be inaccessible to the attacks of worms.—'It has likewise (besides its durableness) another most valuable quality in house-building: which is, that no timber is so unapt to take fire, or consumes so unwillingly; insomuch that there is some difficulty in burning a large cleft of it, even on the hearth.—'It is a farther advantage, that this excellent tree dislikes a rich, moist soil, and thrives best in such poor lands as may be easily and profitably

spared for plantations; namely, cold, meagre, gravelly, or stony lands, provided the roots can penetrate.\*

As one of the most probable means to advance the science of agriculture to a higher pitch than at present, our benevolent Author advises humanity and indulgence to be shewn to the laborious husbandman; for, as he truly observes, 'Men rarely cultivate an estate well, or even according to the best of their capacity, except they are invested with the property of it, or enjoy a tenure of some duration in it. Encouragements, therefore, for industrious and careful tenants, should be thought of by landlords. Rack-renting hurts the proprietor of the land, sometimes immediately, and always remotely; so that a shrewd farmer, in many cases, as things now stand, gets more by continually harrassing the ground, than by giving it the assistances of repose and manures; he gains by desolation, and loses by improvements. It were to be wished therefore, that some scheme could be hit upon of rendering lands advantageous to both the proprietor and tenant\*; since, otherwise, when the latter has brought one farm into a downright consumption, he flies from thence, and plays the vampeyre upon a new one.'

Towards the end of this first Essay, (which is chiefly speculative, but contains abundance of very just and useful observations (though wrote in a somewhat desultory manner) the Author takes notice, that his second Essay (and whatever else he may happen to write, with regard to Husbandry) is intended to be merely of a practical nature, or deduced from matters of experience in himself or others. And as a proof of his care, in this respect, he adds, 'I have made husbandmen' (that is, such of them as I have known to be men of experience, good observation, strong parts, and weaned from prejudice) my first and almost only critics through the course of this work; and have listened to their remarks, not only with attention, but docility; being sensible that many a great genius, of this sort, lives concealed in a thatched dwelling.

\* I had two principal intentions in writing this and the following Essay. The first was to exhort the inhabitants of my native country to carry on and maintain that superiority in Husbandry, which they have hitherto possessed without a rival;—as we must be sensible that industry, in agriculture, will render nations more happy, populous, wealthy, and virtuous.—My second intention was to try, if possible, to enrich the poor, honest, industrious husbandman; and that particularly in the culture of Lucerne.—I have ever looked upon the poor, labo-

\* This seems best done by granting leases, under proper restrictions of improvement, for a reasonable term.



rious husbandman, as a most useful Being in all societies; and happy would it be, if we could contribute to enrich him and the land-possessor at the same time; which must always happen, if husbandry be carried on in the manner it ought to be.

‘As to what is called the New Husbandry, I have in many instances recommended it strenuously, adding only here and there a few dissuatives upon particular occasions; and that, for a plain reason assigned by Varro, *ne, in ea re, sumptus fructum superet*. On this last account, I have been fearful of recommending it universally for the culture of corn: yet, at the same time, it is incumbent on me to acknowledge, that I would always prefer drilled corn for seed; as the plants will have enjoyed more space, air, and sunshine, and the grain will be larger, healthier, and stronger; the crop also being less infested with weeds. But, in other parts of husbandry, relating to the food of cattle, I would recommend drilling or transplanting, as occasion requires, in the culture of Lucerne particularly, sainfoin, turnips, burnet, carrots, &c.’

In our extracts we have industriously omitted the numerous quotations, which occur in almost every page, from the Classics. They are indeed, generally well applied, and will afford pleasure, in the perusal, to a man of letters in his study; but to the practical husbandman in the field, we think them rather superfluous. We must also confess, that though the Author writes with spirit and perspicuity, yet he appears, upon the whole, somewhat too verbose. He has, however, read almost every thing, ancient or modern, upon the subject of Agriculture, and seems to have introduced the most valuable part of each writer’s observations into his own system, without servilely copying any of them.

The second Essay, in this volume, consists chiefly of Experiments on Transplanted Lucerne; and begins with observing, that ‘this plant, superior to every other sort of vegetable food for the support of cattle, has been the object of cultivation ever since Darius first discovered it in Media: but, notwithstanding the experience of sensible men, and the curiosity of ingenious ones, through so many ages, yet the method of cultivating it, by Transplantation, was not discovered till lately.’—Upon this discovery, the following Essay is grounded; and an attempt made to extend this new culture of Lucerne from the banks of the Rhône (where it was invented by M. de Chateaufieux) to the borders of the Thames.

Lucerne, we are told, may be raised three different ways. First, by sowing the seeds promiscuously, or broad-cast fashion, with or without corn: [but this method seldom succeeds.]—  
Secondly,

Secondly, by drilling the seeds in rows, and keeping the plants clean by hoeing. This method is commended, in a rich soil, with proper depth.—But the third is, what the Author esteems, the best method of all; which is to raise the plants in a nursery, and after pruning both tops and roots, to transplant them, according to the rules here laid down.—This operation, at first, is the most troublesome and expensive way of going to work; but then, he says, the crops will last longer, and prove more advantageous in the event.

A well-conditioned deep soil, rather inclined to moisture than over-dry, is said to be the fittest for Lucerne.

The Author introduces his account of experiments, made in England, on the culture of this valuable plant, by modestly observing, that whatever degree of merit the present Essay may claim, it arises from this, that every practical and didactic part (except where references are made to other authors) is the result of his own experience.

He then enters upon a long, and rather tedious, detail of his first experiments; but as some of them did not quite answer the intention, and more accurate directions are given afterwards, we shall pass them over, with only mentioning one great advantage which arises to transplanted Lucerne, from cutting the tap-root, which would otherwise penetrate, perhaps, 10 or 12 feet perpendicular into the ground, in three or four years, except obstructed by a rock, or chilled by weeping springs, or a bed of cold watry clay; in which case, the crop goes off all at once.

After an Introduction of 72 pages, we come to Section I, which treats of the Beauty and Wholesomeness of Lucerne.

Sect. II. informs us that Lucerne fields are not to be grazed: for the crown of the root (which becomes a sort of bulb) is so sweet, that cattle will often bite it too close, and may also bruise it with their feet. He therefore advises to cut it, and give it to horses (at least) in the stable; by which means it will go thrice as far, he says, as if fed promiscuously, and trampled on.

Sect. III. gives us the management of Lucerne nurseries, in which the seeds are to be sown the beginning of April, and as soon as the plants are distinguishable, the spot must be kept entirely free from weeds, till they are fit for transplanting; which is best done in a moist drizzling day.

In Sect. IV. we are told the general time of sowing Lucerne is the beginning of April, (as above) but that it may, sometimes, be done later, with success. The best time for transplanting, is the beginning of August; the manner of doing which,



which, is, to take up the plants (in a moist season) from the nursery, with a sharp spade; but then, no more roots should be taken up, at one time, than can be transplanted conveniently before night. By the time of transplanting, the plants (being five months old) will, probably, have produced stalks from 14 to 18 inches high, and roots of about 12 inches in length. The tap-roots must be cut off, 8, 9, or 10 inches, discretionally, below the crown of the plant\*: (the scissars being generally applied just beneath the forks of the root, if it be a branching one) and the stalks must be clipped off, about 5 inches above the crown. The plants, after these amputations, must be thrown into a vessel of water, placed in the shade, to keep them fresh. Then making use of a dibble, or setting stick, and filling every hole with water before the roots are put in, they must be planted out in rows, three feet four inches distant from each other, and the plants (if the soil is good) should be allowed a foot distance one from another in the lines; for thus the hand-hoers will work more commodiously, and a little hoe-plough may be guided safely up and down the intervals, which will save a great deal of trouble. The roots must be placed firmly in the ground, and two inches of the stalks covered with mould. If a dry season succeeds, the watering-pot may be used to advantage, as it will both refresh the plants, and settle the earth about their roots.—The intervals must be kept clean from weeds, by the use of the hoe, and hand-weeding, where necessary, after every cutting; and when arrived at perfection, it will admit of five, and sometimes six, cuttings in a season.

Sect. V. calculates the expence of cultivating Lucerne, which (according to the manner here recommended) will amount, the first year, to about 6*l.* 12*s.* per acre; and the expences of the second, and every succeeding year, during its continuance, (which may be fixed at a medium of ten years) will be about 2*l.* per acre.—The particulars of these two estimates may be seen at p. 98, and 107.

Sect. VI. treats of Hoe-ploughing, and other methods of keeping the plantation clean. After the first time of using the horse-hoe plough (which will depend upon the strength of the plants) it may be laid down for a general rule, ‘that it will be always found most convenient to horse-hoe the intervals (as long as the plantation stands) the third day after each cutting; for by that time the new shoots will make the plants visible, nor will any side-branches stand in the plough’s way.’ It may be

\* The lateral fibres also are to be shortened a little, but with discretion.

proper also to hand-weed the lines once a year : and take up all the larger weeds with a three-pronged spade, or otherwise.

In Sect. VII. the Author declares himself an advocate for manuring Lucerne ; but not with dung, except it be very old, and well corrected with proper mixtures of a sweet, as well as fertilizing nature : but no dung, not even of the best kinds, should be spread on a Lucerne-plantation, till it is, at least, two years old. In grounds inclinable to moisture, the preference is given to foot-dressings ; next to dry wood-ashes : then soap-boilers ashes may take place, coal-ashes well sifted, charcoal-ashes, and malt-dust. These dressings should be applied to the rows only : but if coarser manures are used, as old dung, or compost-dressings, the whole may be done promiscuously.

In Sect. VIII. the question is asked, Whether Lucerne impoverishes the ground ? and answered in the negative.

Sect. X. calculates the produce and profits of an Acre of Lucerne ; the result of which is, ' that an acre of Transplanted Lucerne, rightly managed, will bring in 5*l.* a year, free and clear from all expences, and that for a considerable tract of time.'

Sect. XII. treats of feeding Horses with Lucerne : which is an excellent plant for that purpose, but should be given with caution at first, and gradually increased from ten, to twenty, thirty, or forty pounds a day, for about three weeks. For any delicious nourishment, though healthy in itself, may prove unwholesome and dangerous, if given in undue quantities.

Sect. XIII. recommends the fattening of Cattle with Lucerne ; which may prove of singular service to a populous, manufacturing kingdom ; as cattle, fed with this grass, may be made fit for sale more expeditiously, as well as earlier in the year, than the farmer, according to the Old Husbandry, can possibly bring them to market. He adds, from his own experience, ' That sheep will eat Lucerne, green or cured, when they refuse every sort of food besides ; nor can there be a better preservative, when the rot begins to threaten, than to give them green Lucerne mixt with a little Buck-bean \*, or Lucerne-hay moistened with fresh-brine.'

In

\* [Such of our Readers as keep flocks of sheep, will, we are confident, thank us for inserting the following valuable Note, upon the above passage, entire.]—' The Marsh-trefoil, commonly called Buck-bean, is a plant of an unfavourable taste ; and sheep, when sound in health, always avoid eating it ; but, when the symptoms of the rot begin to attack them, they search for it by instinct, and devour it greedily. Where such

such



In Sect. XV. Transplanted Lucerne is preferred to any other. And in a parallel drawn between Lucerne and Sainfoin, the preference is given to the former; which is said to exceed the latter in size, luxuriance of growth, frequent cuttings, rich taste, and high nourishment.

In Sect. XVI. the practice of harrowing Lucerne, lately revived by Mr. Rocque, is examined, but not altogether approved. The Author owns, however, that great thanks are undoubtedly due to Mr. Rocque, for thus attempting, with equal ingenuity and diligence, to accommodate the culture of Lucerne to the taste of the common husbandman, by reducing the management of this valuable plant to a more cheap, easy, and compendious method, than hath been hitherto usually practised.—As to the success, *videbunt posteri*.

Sect. XVII. treats of Lucerne-hay, with rules for making, and preserving it.—The hay of this plant, he says, is the most excellent of any sort yet known: nor does the richness of it (if taken with moderation) occasion disorders in cattle; yet, he thinks it too valuable to be given constantly, or without mixture, even to favourite horses.—‘It seems, therefore, most advisable to preserve a quantity of this hay for the refreshment and better support of sick cattle; and another part, set aside for general uses, may be cut into short joints with a straw-cutting engine, and mixed with common hay.—It is a custom, in Switzerland and France, to give horses in winter regular feeds of Lucerne-hay, cut small, in order to supply the place of oats: and it is computed that two pounds of chopped Lucerne-hay are an equivalent for a quartern of oats.’

Lucerne, we are told, is both difficult to make into hay, and to preserve when made. The former is best done by conveying the herbage, when cut, into some adjoining field that is bitten down pretty bare, and there perform the work. ‘For if you attempt to make hay in a Lucerne plantation, the roots will send up fresh shoots in 48 hours after cutting, and heavy, juicy, damp heaps, lying thereon, will blanch the new buds and stalks, and kill them soon.’—With regard to the preservation of it, when made into hay, he advises it to be lodged in

such sheep are pastured, no Buck-bean is to be found, for in a week or two they devour it all. Might it not be prudent, therefore, in husbandmen who keep large flocks, to cultivate an acre of these plants in some morassy ground, which otherwise would not yield them two shillings the acre? Some might be cut up green for unsound sheep, and given them with Lucerne, as occasion requires; and some might be made into hay, and mixed with their fodder.—*I cannot remember that this advice has been given by any Husbandry-writer.*

Carniolian

Carniolian hay-barns, (of which he has given us drawings) divided into various compartments, open in the front, but weather-boarded on the sides. When the hay is carried to these barns, (of which he made the drawings in Carniola, in the year 1749) he advises to place in the compartments a layer of clean, dry, sweet, wheaten straw, and another layer of Lucerne alternately, till the whole is filled. \* This will not only prevent the Lucerne from heating, but augment the quantity of forage: [for] the straw will imbibe [such] a fragrantcy and moisture from the Lucerne, [that] cattle will eat them mixed together with great pleasure.

SECT. XIX. recommends neatness in Husbandry, and shews the necessity of destroying weeds in a Lucerne Plantation.

SECT. XX. observes that it is better to cut Lucerne with a reap-hook, or sickle, than to mow it; and gives various reasons why.

SECT. XXII. treats of the various accidents and injuries to which Lucerne is liable. And here we are told, that few things hurt Lucerne more than wild, coarse grasses, and weeds of all sorts; so that this plant never flourishes near foul, weedy hedges, or under the drip shade of trees. So that, except a person manages Lucerne according to rules of art, he had better discontinue the project of raising it\*.

SECT. XXXI. concludes this Essay with some just remarks on the necessity of using manures, notwithstanding what hath been asserted, by the admirers of drilling, transplanting in rows, and hoe-ploughings, that no manures are needful to support the credit of their system. The Author allows, that vegetables may be thus raised and continued many years; without the assistance of dressings; but this is weakening the soil, and defrauding the plants, merely through vanity and love of paradoxes. \* It may be prudent therefore to recommend slight, frequent refreshments, at certain convenient times and distances. For manures, let men dispute and contend ever so long about laying them aside, are, in many cases, equally requisite with tillage and weeding. The best soils expect some assistance, and the weaker ones demand a great deal.—So that, upon the whole, an ingenious foreign author has reconciled these difficulties very well. “Abundance of manure, says he, supplies the want of good culture; and good culture, reciprocally, makes amends for deficiency of manure: but the surest and most adviseable method is to make use of both.”

\* The Reader will find another set of observations on the culture of this valuable plant, in our Review for July 1764.



After having gone through this useful and entertaining work with pleasure; we shall conclude our account of it, with observing, that besides the Author's own experiments, it contains also the marrow of all our best old English Writers upon Husbandry; delivered somewhat in the form of a Review of their Works, including short historical characters of the writers themselves, drawn up in such a manner, as shews the Author to be thoroughly conversant with whatever relates to the subject he has undertaken to elucidate.—And though his numerous quotations from the Classics, may probably be thought superfluous, by some; yet his ingenious application of the passages he introduces, is such, as must afford a real entertainment to every Scholar, who has a taste for the innocent and advantageous amusements of Agriculture.

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*Oriental Apologues, or Instructive Fables, translated from the French.*  
12mo. 2s. 6d. sewed. Davies.

**V**IRTUE and Wisdom may assume different appearances under systems and in societies that are not the same; but Truth wears the same aspect under every government and in every climate: and those lessons which are calculated to promote and inspire it, have equal merit, whatever may be their origin.

This little Volume of Letters contains many useful morals for the instruction of Princes, and may be no improper Supplement, though much inferior in composition, to the works of Fenelon, Count Tessin\*, and others of the same tendency. Some of the Apologues are of more general use and application, among which the following may be found no bad *Recipe* for the Heart-ache:

THE TRAVELLER.

‘ As soon as I perceived the first sparkling fires of day, I mounted my ass and took the path which leads to the high-road of Babylon; scarce was I there, when in raptures I exclaimed,

‘ Oh how mine eyes do wander with joy o’er yon green hills! with what delicious perfumes do these flow’ry meadows embalm the air!

‘ I am in a beautiful avenue, my ass and I may retire under the shade of its trees when it shall seem good unto us.

‘ How serene the heavens! how fine a day! how pure the air I breathe! well mounted as I am, I shall arrive before dusk.

\* Author of the admirable Letters from an Old Man to a Young Prince; which are thought to have so much conducted towards forming the amiable character of the present Prince Royal of Sweden.

While

‘ Whilst I uttered these words, besotted with joy, I looked kindly down upon my ass, and gently stroaking him.

‘ From afar I see a troop of men and women mounted upon beautiful camels, with a serious and disdainful air.

‘ All clothed in long purple robes, with belts and golden fringes, interspersed with precious stones.

‘ Their camels soon came up with me; I was dazzled by their splendor, and humbled by their grandeur.

‘ Alas! all my endeavours to stretch myself, served only to make me appear more ridiculously vain.

‘ Mine eyes did measure them incessantly; scarce did my head reach their ancles: I was sorely vexed from the bottom of my soul, nevertheless did I not give over following them.

‘ Then did I wish that my ass could raise himself as high as the highest of camels, and fain would I have seen his long ears peep o’er their lofty heads.

‘ I continually incited him by my cries, I press’d him with my heels and my halter; and tho’ he quickened his pace, yet six of his steps scarce equalled one of the camel’s.

‘ In short we lost sight of them, and I all hopes of overtaking them. What difference, cried I, between their lot and mine? Why are they not in my place? or why am I not in theirs?

‘ Wretch that I am! I sadly journey on alone upon the vilest and the slowest of animals; they, on the contrary . . . happy they! . . . would blush to have me in their train; so despicable am I in their eyes.

‘ Busied in these reflections, and lost in thought, my ass finding I no longer press’d him, slackened his pace, and presently stooped to feed upon the thistles.

‘ The grass was goodly; it seemed to invite him to rest; so he laid him down: I fell; and like unto him who from a profound sleep awaketh in surprize, so was I on a sudden awakened from my meditations.

‘ As soon as I got up, the voice of thousands came buzzing in my ears; I looked around, and behold a troop still more numerous than the former.

‘ These were mounted as poorly as myself; their linen tunicks the same as mine; their manners seemed familiar; I addressed the nearest.

‘ Do your utmost, says I, you will never be able, mounted as you are, to overtake those who are a-head of you.

‘ Let



‘ Let us alone, says he, for that ; the madmen ! they risk their lives ; and for what ? to arrive a few minutes before us.

‘ We are all going to Babylon, an hour sooner or later, in linen tunic, or purple robes, on an ass, or a camel, what matters it, when once one is arrived ? nay upon the road, so you know how to amuse yourself ?

‘ You for example : What would have become of you had you been mounted on a camel ? your fall, says he, would have been fatal. I sighed, and had nothing to reply.

‘ Then, looking behind me, how great was my surprize to see men, women, and children following us afoot, some singing, others skipping on the tender grass ; their poor backs bowed under their burdens.

‘ Then cried I, transported beyond myself, they go to Babylon as well as I : And is it they who rejoice ? and is it I who am sad ? When on a sudden my oppressed heart became light ; and I felt a gentle joy flow within my veins.

‘ Ere we got in, we overtook the first party ; their camels had thrown them, their long purple robes, their belts, and gold fringes interspersed with diamonds were all covered with mud.

‘ Then, ye powerful of the earth ; even then it was I perceived the littleness of human grandeur ; but the just estimation I made of it, did not render me insensible to the misfortunes of others.’

We cannot but be sorry to see a book, distinguished by lectures of truth and sincerity, so very improperly preceded by a dedication \*, equally fulsome and ridiculous.—The language, moreover, is negligent and incorrect.

\* To the Duke of Newcastle.

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*The Castle of Otranto, a Story. Translated by William Marshall, Gent. from the original Italian of Onuphrio Murato, Canon of the Church of St. Nicholas at Otranto. 8vo. 3s. Lownds.*

**T**HOSE who can digest the absurdities of Gothic fiction, and bear with the machinery of ghosts and goblins, may hope, at least, for considerable entertainment from the performance before us : for it is written with no common pen ; the language is accurate and elegant ; the characters are highly finished ; and the disquisitions into human manners, passions, and pursuits, indicate the keenest penetration, and the most perfect knowledge of mankind. The Translator, in his Preface, informs us that the original ‘ was found in the library of an ancient

REV. Feb. 1765. H

cient catholic family in the North of England. It was printed at Naples, in the black letter, in the year 1529. How much sooner it was written does not appear. The principal incidents are such as were believed in the darkest ages of Christianity; but the language and conduct have nothing that favours of barbarism. The style is the purest Italian. If the story was written near the time when it is supposed to have happened, it must have been between 1095, the æra of the first crusade, and 1243, the date of the last, or not long afterwards. There is no other circumstance in the work, that can lead us to guess at the period in which the scene is laid: the names of the actors are evidently fictitious, and probably disguised on purpose; yet the Spanish names of the domestics seem to indicate that this work was not composed, until the establishment of the Arragonian kings in Naples had made Spanish appellations familiar in that country. The beauty of the diction, and the zeal of the author [moderated, however, by singular judgment] concur to make me think that the date of the composition was little antecedent to that of the impression. Letters were then in their most flourishing state in Italy, and contributed to dispel the empire of superstition, at that time so forcibly attacked by the reformers. It is not unlikely that an artful priest might endeavour to turn their own arms on the innovators; and might avail himself of his abilities as an author to confirm the populace in their ancient errors and superstitions. If this was his view, he has certainly acted with signal address. Such a work as the following would enslave a hundred vulgar minds beyond half the books of controversy that have been written from the days of Luther to the present hour.

‘ This solution of the author’s motives is however offered as a mere conjecture. Whatever his views were, or whatever effects the execution of them might have, his work can only be laid before the publick at present as a matter of entertainment. Even as such, some apology for it is necessary. Miracles, visions, necromancy, dreams, and other preternatural events, are exploded now even from romances. That was not the case when our author wrote; much less when the story itself is supposed to have happened. Belief in every kind of prodigy was so established in those dark ages, that an author would not be faithful to the manners of the times, who should omit all mention of them. He is not bound to believe them himself, but he must represent his actors as believing them.

‘ If this air of the miraculous is excused, the reader will find nothing else unworthy of his perusal. Allow the possibility of the facts, and all the actors comport themselves as persons would do



do in their situation. There is no bombast, no similes, flowers, digressions, or unnecessary descriptions. Every thing tends directly to the catastrophe. Never is the reader's attention relaxed. The rules of the drama are almost observed throughout the conduct of the piece. The characters are well drawn, and still better maintained. Terror, the author's principal engine, prevents the story from ever languishing; and it is so often contrasted by pity, that the mind is kept up in a constant vicissitude of interesting passions.\*

The natural prejudice which a translator\* entertains in favour of his original, has not carried this gentleman beyond the bounds of truth; and his criticisms on his Author bear equal marks of taste and candour. The principal defect of this performance does not remain unnoticed. That unchristian doctrine of visiting the sins of the fathers upon the children, is certainly, under our present system, not only a very useless, but a very insupportable moral, and yet it is almost the only one deducible from this story. Nor is it at all rendered more tolerable through the insinuation that such evils might be diverted by devotion to St. Nicholas; for there the good canon was evidently preaching in favour of his own household. However, as a work of genius, evincing great dramatic powers, and exhibiting fine views of nature, the *Castle of Otranto* may still be read with pleasure. To give the Reader an analysis of the story, would be to introduce him to a company of skeletons; to refer him to the book will be to recommend him to an assemblage of beautiful pictures.

\* This is said on the supposition that the work really is a translation, as pretended.

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*Lectures on Natural and Revealed Religion, read in the Chapel of St. John's College, Cambridge.* By James Tunstall, D. D. sometime Chaplain to Dr. Potter, Archbishop of Canterbury, and Vicar of Rochdale in Lancashire. 4to. 10s. 6d. Printed by Will. Bowyer. Sold by Whiston and White.

THESE Lectures are published by subscription, for the benefit of the Author's family; and this advertisement is prefixed to them:

\* The following Lectures were begun by the Author when a Tutor in St. John's College in Cambridge; but he was prevented from finishing the comprehensive plan which the Reader will find laid down in the beginning of them, by being called from this employment in college to the service of Archbishop Potter. They were however so nearly completed, that the Author, had he lived, intended to have published them himself;

and they are now faithfully printed from his manuscript copy, without the least addition or alteration:’

‘In regard to the comprehensive plan mentioned in this advertisement, the Author’s account of it is this:

‘The design of the present undertaking, says he, is to represent to you the main evidences, and express the most material doctrines, both of natural and revealed religion.—In representing the evidences of these religions, I shall endeavour to shew, that the sum of natural religion is the necessary collection of reason, exercised upon the nature, constitution, and settled order of things; and, that the Christian revelation must be entertained upon the certain and incontestable principles of natural religion. In explaining the doctrines of these religions, I am to have an especial regard to that system of doctrine, which is set forth by publick authority in the catechism, articles, and offices of our church. And as these are intended to express the whole duty both of a man and a Christian; it will be necessary to shew, how the doctrines of natural religion therein contained are supported by the aids of reason and philosophy; and, how the doctrines, which are of pure revelation, arise from a genuine interpretation of the acknowledged word, and therefore must be believed upon the authority of God.

‘As this method of proving all things may be most satisfactory in itself, so it is by no means contrary to the intention of our church in her authorized forms and professions of faith. For our church, though she has prescribed the rules of Christian duty, and established the articles of Christian belief; yet she would not have her members receive them under that character at her proposition only, but permits, nay exhorts, them to consult their own convictions from reason and scripture, whether these things are so.—But that this may be more clearly seen, and because it may be of use to my general design, it may not be improper, by way of introduction, to lay before you, first, some of the reasons and advantages of publick institutions of religion; secondly, the occasions and circumstances of those of our church in particular; and, thirdly, the nature and extent of that authority, whereby they are recommended to our faith and practice.’

After briefly considering these points, he proceeds to his main design, which he prosecutes in the following method. First, he shews the necessity and certain foundation of religion in general; secondly, he considers religion as distinguished into natural and revealed; thirdly, he shews in what manner, and upon what accounts, revealed religion must be received by us upon the foundation of natural; fourthly, he deduces the principles and duties



duties of natural religion; fifthly, he shews the several defects of natural religion, and the advantages and necessity of divine revelation; sixthly, he proves the divine authority of the Christian revelation; seventhly, he deduces the principles of Christianity, as they are distinguished from those of natural religion; eighthly, he intended to have shewn that the scriptures are an authentic conveyance of the principles and duties of Christianity; ninthly, to have laid down rules for the right interpretation of the scriptures; and, lastly, to have shewn what is the true resolution of our faith, or the true foundation on which we now receive, 1. The truths of Christianity, as divinely revealed. 2. Any particular doctrines, as the truths of Christianity.

Such is our Author's plan: so far as he has carried it into execution, he has shewn sufficient ability, but has advanced nothing new, or that can render a particular account necessary.—Note, This is the same Tunstall who, about 20 years ago, distinguished himself in a controversy with Dr. Middleton, concerning the authority of the correspondence of Cicero and Brutus.

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*Sermons.* By Charles Churchill. 8vo. 5s. Flexney.

**T**HOUGH there is scarce any species of composition, which meets with a cooler reception from the generality of readers than sermons, CHURCHILL'S *Sermons* will, undoubtedly, excite great curiosity. Those who admire the bold and daring genius of the Poet, will expect something extraordinary in the Preacher, and will open the volume now before us with great impatience.—The first thing that presents itself, is a poetical dedication to the Bishop of Gloucester, which, to the great mortification, perhaps, of many a reader, the Author did not live to finish. Our Readers would not readily forgive us if we did not present them with this delicious morsel, which many of them, we are afraid, will look upon as the most valuable part of the performance:

*Health to great GLOSTER—from a man unknown,  
Who holds thy health as dearly as his own,  
Accept this greeting—nor let modest fear  
Call up one maiden blush—I mean not here  
To wound with flattery—'tis a Villain's art,  
And suits not with the frankness of my heart.  
Truth best becomes an Orthodox Divine,  
And, spite of hell, that Character is mine;  
To speak e'en bitter truths I cannot fear;  
But truth, my Lord, is Panegyric here.*

*Health to great GLOSTER—nor, thro' love of ease  
Which all Priests love, let this address displease.*

I ask no favour, not one note I crave,  
 And, when this busy-brain rests in the grave,  
 (For till that time it never can have rest)  
 I will not trouble you with one bequest.  
 Some humbler friend, my mortal journey done,  
 More near in blood, a Nephew or a Son,  
 In that dread hour Executor I'll leave;  
 For I, alas! have many to receive,  
 To give but little—To great GLOSTER *Health*;  
 Nor let thy true and proper love of wealth  
 Here take a false alarm—in purse though poor,  
 In spirit I'm right proud, nor can endure  
 The mention of a bribe—thy pocket's free,  
 I, though a Dedicator, scorn a fee.  
 Let thy own offspring all thy fortune's share;  
 I would not ALLEN rob, nor ALLEN's heir.

Think not, a Thought unworthy thy great soul,  
 Which pomps of this world never could controul,  
 Which never offer'd up at Pow'r's vain shrine,  
 Think not that Pomp and Pow'r can work on mine.  
 'Tis not thy Name, though that indeed is great,  
 'Tis not the tinsel trumpery of state,  
 'Tis not thy Title, Doctor tho' thou art,  
 'Tis not thy Mitre, which hath won my heart.  
 State is a farce; Names are but empty Things;  
 Degrees are bought, and, by mistaken kings,  
 Titles are oft misplac'd; Mitres, which shine  
 So bright in other eyes, are dull in mine,  
 Unless set off by Virtue; who deceives  
 Under the sacred sanction of *Lawn sleeves*,  
 Enhances guilt, commits a double sin;  
 So fair without, and yet so foul within!  
 'Tis not thy outward form, thy easy mein,  
 Thy sweet complacency, thy brow serene,  
 Thy open front, thy Love-commanding eye,  
 Where fifty Cupids, as in ambush, lie,  
 Which can from sixty to sixteen impart  
 The force of Love, and point his blunted dart;  
 'Tis not thy Face, tho' that by Nature's made  
 An index to thy soul, tho' there display'd  
 We see thy mind at large, and thro' thy skin  
 Peeps out that Courtesy, which dwells within;  
 'Tis not thy Birth—for that is low as mine,  
 Around our heads no lineal glories shine—  
 But what is Birth, when, to delight mankind,  
 Heralds can make those arms they cannot find;  
 When Thou art to Thyself, thy Sire unknown,  
 A Whole, Welch Genealogy *Alone*?  
 No, 'tis thy inward Man, thy proper Worth,  
 Thy right just Estimation here on earth,

Thy



Thy Life and Doctrine uniformly join'd,  
 And flowing from that wholesome source thy mind,  
 Thy known contempt of Persecution's rod,  
 Thy Charity for Man, thy Love of God,  
 Thy Faith in Christ, so well approv'd 'mongst men,  
 Which now give life, and utterance to my pen.  
 Thy Virtue, not thy Rank, demands my lays;  
 'Tis not the Bishop, but the Saint I praise.  
 Rais'd by that Theme, I soar on wings more strong,  
 And burst forth into praise with-held too long.

Much did I wish, e'en whilst I kept those sheep,  
 Which, for my curse, I was ordain'd to keep;  
 Ordain'd, alas! to keep thro' need, not choice,  
 Those sheep which never heard their shepherd's voice,  
 Which did not know, yet would not learn their way,  
 Which stray'd themselves, yet griev'd that I should stray,  
 Those sheep, which my good Father (on his bier  
 Let filial duty drop the pious tear)  
 Kept well, yet starv'd himself, e'en at that time,  
 Whilst I was pure, and innocent of rime,  
 Whilst, sacred Dullness ever in my view,  
 Sleep at my bidding crept from pew to pew,  
 Much did I wish, tho' little could I hope,  
 A Friend in him, who was the Friend of POPE.

His hand, said I, my youthful steps shall guide,  
 And lead me safe where thousands fall beside;  
 His Temper, his Experience shall controul,  
 And hush to peace the tempest of my soul;  
 His Judgment teach me, from the Critic school,  
 How not to err, and how to err by rule;  
 Instruct me, mingling profit with delight,  
 Where POPE was wrong, where SHAKESPEARE was not right;  
 Where they are justly prais'd, and where thro' whim,  
 How little's due to them, how much to him.  
 Rais'd 'bove the slavery of common rules,  
 Of Common-Sense, of modern, ancient schools,  
 Those feelings banish'd, which mislead us all,  
 Fools as we are, and which we Nature call,  
 He, by his great example, might impart  
 A better something, and baptize it Art;  
 He, all the feelings of my youth forgot,  
 Might shew me what is Taste, by what is not;  
 By him supported, with a proper pride,  
 I might hold all mankind as fools beside;  
 He (should a World, perverse and peevish grown,  
 Explode his maxims, and assert their own)  
 Might teach me, like himself, to be content,  
 And let their folly be their punishment;  
 Might, like himself, teach his adopted Son,  
 'Gainst all the World, to quote a WARBURTON.

Fool that I was, could I so much deceive  
 My soul with lying hopes; could I believe  
 That He, the servant of his Maker sworn,  
 The servant of his Saviour, would be torn  
 From their embrace, and leave that dear employ,  
 The cure of souls, his duty and his joy,  
 For toys like mine, and waste his precious time,  
 On which so much depended, for a rhyme?  
 Should He forsake the task he undertook,  
 Desert his flock, and break his past'ral crook?  
 Should He (forbid it Heav'n) so high in place,  
 So rich in knowledge, quit the work of Grace,  
 And, idly wand'ring o'er the Muse's hill,  
 Let the salvation of mankind stand still?

Far, far be that from Thee—yes, far from Thee  
 Be such revolt from Grace, and far from me  
 The Will to think it—Guilt is in the Thought—  
 Not so, Not so, hath WARBURTON been taught,  
 Not so learn'd Christ—Recall that day, well-known,  
 When (to maintain God's honour—and his own)  
 He call'd Blasphemers forth—Methinks I now  
 See stern Rebuke enthroned on his brow,  
 And arm'd with tenfold terrors—from his tongue,  
 Where fiery zeal, and Christian fury hung,  
 Methinks I hear the deep-ton'd thunders roll,  
 And chill with horror ev'ry sinner's soul—  
 In vain They strive to fly—flight cannot save,  
 And POTTER trembles even in his grave—  
 With all the conscious pride of innocence,  
 Methinks I hear him, in his own defence,  
 Bear witness to himself, whilst all Men knew,  
 By Gospel-rules, his witness to be true.

O Glorious Man, thy zeal I must commend,  
 Tho' it depriv'd me of my dearest friend.  
 The real motives of thy anger known,  
 WILKES must the justice of that anger own;  
 And, could thy bosom have been bar'd to view,  
 Pity'd himself, in turn had pity'd you.

Bred to the law, You wisely took the gown,  
 Which I, like *Demas*, foolishly laid down.  
 Hence double strength our *Holy Mother* drew;  
 Me she got rid of, and made prize of you.  
 I, like an idle Truant, fond of play,  
 Doting on toys, and throwing gems away,  
 Grasping at shadows, let the substance slip;  
 But you, my *Lord*, renounc'd Attorneyship  
 With better purpose, and more noble aim  
 And wisely played a more substantial game  
 Nor did *Laro* mourn, blest'd in her  
 For MANSFIELD does what *Glo*



*Doctor, Dean, Bishop, Glosler, and My Lord,*  
 If haply these high Titles may accord  
 With thy meek spirit, if the barren sound  
 Of pride delights thee, to the topmost round  
 Of Fortune's ladder got, despise not One,  
 For want of smooth hypocrisy undone,  
 Who, far below, turns up his wond'ring eye,  
 And, without envy, sees Thee plac'd so high,  
 Let not thy Brain (as Brains less potent might)  
 Dizzy, confounded, giddy with the height,  
 Turn round, and lose distinction, lose her skill  
 And wonted pow'rs of knowing good from ill,  
 Of sifting truth from falshood, friends from foes;  
 Let GLOSTER well remember, how he rose,  
 Nor turn his back on men who made him great;  
 Let Him not, gorg'd with pow'r, and drunk with state,  
 Forget what once he was, tho' now so high;  
 How low, how mean, and full as poor as I.

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Cetera defunt.

The proper reflections to be made upon this Dedication are too obvious to escape any intelligent Reader, we shall therefore proceed, directly, to the sermons themselves, which are plain, easy, practical discourses, and contain nothing, in points of sentiment, manner, or diction, to distinguish them from most compositions of this kind. In a word, Mr. Churchill appears through the whole of them, in the character of a sober, rational preacher.

In the first and second sermons, he enquires into the nature and reasonableness of prayer, shews the qualifications that are requisite to make our prayers acceptable to God, and point out the advantages which we may reasonably expect from a due discharge of this important duty. In the eight following sermons, he explains and illustrates the Lord's Prayer.—We shall give our Readers a short extract or two, as a specimen of his manner.

In his fourth sermon, where he discourses from the following clause, *Hallowed be thy name*, he gives the following character of the present age :

‘ Never (says he) did greater levity appear than in the present age. All things serious, solemn, and sacred are wantonly thrown by, or treated only as proper subjects of ridicule ; and the religion of Christ, which ought to warm the hearts and influence the practice of its professors, is no more than skin-deep ; it is made a plausible pretence to serve a turn, and is put off and on as easily

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as our cloaths. How thin is the church, how almost desolate is the altar of God? What wonder? since a party of pleasure, the dropping in of a friend, a too luxurious meal, an indolence of disposition, in a word, any thing or nothing, is deemed a sufficient excuse for our staying from church, and neglecting the publick worship of our Maker.

‘ The Scriptures, those lively oracles of God, wherein is contained our title to eternal salvation, which it is every man’s duty and happiness to be acquainted with, how shamefully, how foolishly, how impiously, are they neglected? I doubt, though I am afraid it doth not admit of a doubt, whether any book is so little known as that which deserves and demands our strictest attention. The Poor think themselves absolved from consulting it because so much of their time is taken up by their necessary labour; and the Rich no doubt must be excused, some because they never read at all, and others because their meditations are turned another way, and they are better employed in perusing and raising trophies to more modern Productions, where indecency passes off for wit, and infidelity for reason.

‘ Answerable to and worthy of these most excellent private studies, is the polite Conversation of the present age, where Noise is Mirth, Obscenity Good-humour, and Profaneness Wit. Decency and Good sense, which were formerly deemed necessary to give a grace to and season Conversation, to join Pleasure and improvement together, are become mere antiquated notions, words without meaning; and all that the pert and polite sinner need to do now to establish his reputation of wit, and be deemed the hero of all polite Assemblies, is to get rid of Religion as soon as possible, to set Conscience at defiance, to deny the Being or Providence of God, to laugh at the Scriptures, deride God’s Ordinances, profane his Name, and rally his Ministry. Thus qualified, the world is his own, he carries all before him, and if he should meet with opposition from some sincere Christian who is truly religious, and cannot brook to hear the name of his Maker treated with contempt, why he despises and derides the poor superstitious Fool, and superlatively happy in himself, laughs at the Argument which he cannot answer.

‘ Much were it to be wished that the Character here drawn was imaginary, or at least uncommon, but I am afraid the experience of all present will assure them it is too real, too frequent.

In his eighth sermon, he speaks of the forgiveness of injuries in the following manner:—‘ Whatever advantages (says he) an high and revengeful spirit may have in the eyes of the world, and however mean it may be esteemed to put up and forgive injuries,



ries, Religion teaches us a quite different lesson. It instructs us that nothing can be truly honourable, which is not truly good, that nothing can be truly good which is not agreeable to the will of God; and that nothing can be agreeable to the will of God which is contrary to the laws his blessed Son has given us in the Gospel; and these prescribe to us to be meek as he is meek, and lowly as he is lowly.

‘ But to descend from Religion to the opinion of the world. If there is any honour in gaining a victory, then is the forgiveness of injuries truly honourable. It places us in eminence above our enemy, it gives us an invincible superiority over him, it makes us proof against all his devices, and unhurt by all his attacks; we either make him our friend, or convince mankind that he ought not to be our enemy; we either deprive him of the inclination to prejudice us, or subject him to the contempt of all good men if he perseveres in it; and at the same that we make known the meekness of our disposition by forgiving his ill offices, we approve our resolution by not attending to the consequences of his anger. If our enemy is worth the gaining, Forgiveness is the best and most approved method to accomplish that end; if he is not, Forgiveness is the best method of punishing him, as it serves most effectually to disappoint his aim, to shew that his malice cannot reach us, and to gall him with that thought which men can least bear, that we hold him in contempt, and think him beneath our notice.

‘ A false notion of honour may represent to us the conquering of an enemy as a great and glorious action; but true reason will tell us, that to conquer ourselves, and forgive an enemy, is much more great, and, as it is more difficult, more honourable likewise. This is indeed a species of honour which will scarce find its way into the breast of a Hero, and meet with a favourable reception from those who call rashness courage, and disgrace the name of Honour by applying it improperly. Consider the present acceptation of that word; we might imagine that it was the sworn foe of Honesty, Reason, and Religion, instead of being the genuine offspring of them all. A modern Man of Honour, (as he calls himself, and as the World will be complaisant enough to call him) lives to Passion, and not to Reason; He lives in a constant subjection to the opinions of others, nor for a moment suffers himself to have an opinion of his own; he takes things up on trust from those whom he ought least to depend upon; he fears shame more than guilt, the imputation of crimes more than being criminal; he trembles at reproach (though undeserved) more than at danger, or even death, and prides himself on his courage at the very instant that he gives the strongest proof of his being a Coward. To revenge, even  
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in what we miscall an honourable way, is an effort which many a Coward hath against his nature forced himself to make, but we cannot meet with a single instance where he could induce himself to forgive. This is a task left for men of great and generous dispositions, for men who are as much above fearing, as doing ill, for men who have a true sense of Honour, and, in consequence thereof, doing every thing which They ought to do, fear nothing but what They ought to fear.

‘ Another, and no weak motive to the forgiveness of our enemies, is that quiet, and satisfaction of mind which naturally results from it. The man of a revengeful spirit lives in a perpetual storm, he is his own tormentor, and his guilt of course becomes his punishment. Those passions, which prompt him to wreak his vengeance upon his enemies, war against his own soul, and are inconsistent with his peace. Whether he is at home or abroad, alone or in company, They still adhere to him, and engross his thoughts; and Providence hath with the greatest reason ordained, that whosoever meditates against the peace of another shall, even in the design, lose his own. The thoughts of Revenge break in upon his most serious and important business, embitter his most rational entertainments, and forbid him to relish any of those good things which God hath placed within his reach; ever intent on the contrivance of mischief, or engaged in the execution, mortified with disappointments, or, his designs accomplished, tortured with reflection, he lives the life of a devil here on earth, and carries about a hell in his own breast. Whereas the meek man, who lives in a constant course of good will to all, who gives no man cause to be his enemy, and dares to forgive those who are so without a cause, hath a constant spring of pleasure in himself; let what will happen from without, he is sure of peace within. So far from being afraid to converse with himself, he seeks and is happy in the opportunity of doing it, and meets with nothing in his own breast but what encourages him to keep up and cherish that acquaintance. The Passions which he finds there, instead of being tyrants, are servants; he knows the danger of obeying, and the impossibility of rooting them out; and, whilst he forbids them to assume an undue influence, makes them the instruments of promoting his happiness. Happy in himself, he is easy to all; he is a friend to mankind in general, and not an enemy even to those who hate him; doth a momentary thought of revenge arise in his mind he suppresses it; if on no other considerations, for his own sake; this he knows to be his duty, and this he finds to be his pleasure; blest with those feelings, which shall not leave him at the grave, he imitates the Deity in benevolence, and obtains,



tains, as far as mortals can obtain, the happiness of the Deity in return.

‘Lest these considerations prove ineffectual, let me add the necessity we lay under of forgiving our enemies, or of relinquishing all hopes of being forgiven. There is no alternative. We must do it, or resign all pretensions to the benefits of Christ’s passion. Though the performance of this duty alone will not entitle us to the forgiveness of our sins; yet this we are most specially instructed in, that the performance of all other duties, without this, will be of no avail. The difficulty, attending this work, instead of taking off our attention, ought to double it, and quicken our endeavours; That it is necessary to be done, the Scriptures inform us, and therefore it must be undertaken; That it is difficult to be done, our own feelings inform us, and therefore it should be undertaken with spirit; That it is not impossible to be done, and that we may accomplish it if we will, the very enjoinder of the duty implies; That, when accomplished, we shall not lose our reward, the Considerations I have already mentioned, with our own observation and experience, will happily evince.’

To conclude this article, we cannot help observing, that CHURCHILL the Poet, and CHURCHILL the Preacher appear to be very different characters. In his Poems, he is an outrageous and merciless Satirist; in his Sermons, a meek and placable Christian. Yet strange as the mixture may seem, in the present publication he is *both* Characters in *one*! It has really an extraordinary appearance, to see a commentary on that form of prayer composed by Benevolence itself, preceded by a virulent libel!—But let us not forget, that when this enraged wasp, for the last time\*, darted his sting at W——, it BROKE, and the poor angry soul expired!

\* He had, before, attacked the Bishop, in several of his poems; on what provocation, does not satisfactorily appear.

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*A Treatise on Ruptures.* By Percival Pott, Senior Surgeon to St. Bartholomew’s Hospital. The second Edition, altered, corrected, and improved. 8vo. 4s. sewed. Hawes, 1763.

WE could not, consistently with our plan, have mentioned this second Edition, after having given an account of the first, in our Review, Vol. XV. p. 512, if an altercation that occurs in this, between its Author and Dr. Hunter, concerning the discovery of the *Hernia congenita*, were not entirely new. This altercation, however, might have partly been

been expected from what little had appeared on this topic, in the Doctor's first medical commentary, (see Vol. XXVI. p. 319 to 327) where the occasion of the present sharp debate is cursorily mentioned.

On reading those pages of this edition, from 138 to 164, which contain an answer to that part of the Dr.'s commentary, we could not avoid agreeing with Mr. Pott, 'that such disputes are of very little importance to all others, except the disputants;'—since undoubtedly the Public are solely interested, in proportion to the general advantage of any discovery: though the particular friends of the real, and of the assuming discoverer, may interest themselves for the emolument or reputation of either, according to their different attachments. We confess however for ourselves, that on perusing Mr. P.'s account of the occasion of this dispute, which is specious and sensible, and nearly satisfactory in his behalf, on crediting his own affirmations of his conduct, we found we were disposed to conceive him, as having been treated with too little benignity by those suggestions against him in the first commentary; and even entertained a little hope, that the misunderstanding had been founded in some mistake. On this supposition we thought his precluding himself, p. 162, 'from ever saying any thing farther on this occasion,' appeared dispassionate and ingenuous, and might also be owing considerably to that just reflection we have already cited from him, on the very little consequence of such altercations to the Public; and this afforded us some prospect of its being dropt. But it is now several months since we have been undeceived, by the publication of the short piece, which is the subject of the following article.

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*A Supplement to the First Part of the Medical Commentaries.* By Dr. Hunter. 4to. 1 s. 6 d \*. Millar, 1764.

**T**HIS Supplement, except five or six pages relating to Professor Monro senior, is an answer to what Mr. Pott has advanced in the pages we have already referred to, in the preceding article. It contains a very circumstantial and enforced account of what Dr. H. had asserted on this point in the commentary; as well as a pointed refutation of the most material things alledged by Mr. P. in his own favour, and to the disadvantage of his antagonist. It makes in fact a most important difference in the appeals of these gentlemen to the Public, that the Surgeon's averments, in his own cause, are destitute of that impartial proof, from the attestation and subscription of others, on

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\* Another Edition, on a smaller paper, sells for One Shilling.



which the Physician's appear strongly founded. The considerable severity, keenness, and even stinging raillery with which this answer is accompanied throughout the Supplement, may incline many readers to imagine, this very anatomical Physician might sometimes forget he was exercising his point and edge on a feeling subject. But for ourselves, who consider all manifest plagiarism, whence either fame or money may accrue, as essential felony, we are less concerned when such an exemplary instance occurs, as may deter others from a repetition of it. Many certainly may think, with Shakespeare, an invasion of whatever they consider as their fame, more injurious than that of their pecuniary property: and if it be recollected with what difficulty and peril the fame of anatomists is achieved; by their living, like hyenas, from the graves, and their being surrounded by putrefaction, it must dispose every considerate man to leave such adventurers in the unenvied possession of their utmost acquisitions, of every kind.

We find, upon retrospection, that on Mr. P.'s first publication on this particular Rupture, in 1757, we suggested that his discovering it was not a clear point with us, (See Review, Vol. XVI. p. 464.) which Suggestion the present Supplement has changed into a Proof. And we very seriously think, Dr. H.'s allowed anatomical excellence, which Mr. P. to do him justice, repeatedly admits, would not have made it the least dishonourable to the latter, to have acknowledged whatever information he might have received from Dr. H. or his brother, concerning this particular Rupture. In fact, we even find it difficult to conceive, how a truly honourable and ingenuous spirit could sustain its own reproaches, from suppressing such an acknowledgment. But such is the infirmity of our very general nature, that we are daily presented with too many instances of the truth of Juvenal's assertion,—*Tantò major famæ sitis est quam virtutis*, and too many persons who act from meanly external, rather than justly self-approving motives; whom the *Falsus bonor juvat et mendax infamia terret*.

Yet upon the whole we imagine, that after the Author of the Supplement had justly evinced his right to an acknowledgment from Mr. P. on this subject, he would have lost not the least respect with his most rational friends, by gently attemperating that severity, of which he seems himself, in his sensible Preface, and at the beginning of his P. S. to have been truly conscious. It may conduce indeed, with a *Nemo me impune*, to secure him from any future invasions of the same kind; and thence save him the trouble and interruption of any similar contention, which he sometimes considers as unfortunate; avowing also, p.

28, 'He has never attacked any man, who treated him fairly, and does promise that he never will'. The passage, which, for the honour of physic and erudition, we could chiefly wish omitted, is the Greek one, p. 16, which he had some reason for not translating, and from which we shall also abstain. He is certainly very able to determine with himself, whether his acknowledged contention and severity of anatomists was a precedent worthier his imitation; or the philosophical indifference of Newton, when pillaged by Leibnitz? All impartial perusers of this dispute, among which we reckon ourselves, must, we think, adjudge the final advantage of it to the Writer of the Supplement: but his essential triumph would not have been diminished by a temperate exertion of it; especially if he reflected, that his antagonist might be disposed to assume this discovery, from very near and persuasive motives.

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*A Refutation of the Reflections against Inoculation, published by Dr. Raft, of Lyons; so far as they are supported by Calculations drawn from the Bills of Mortality in London, and his Observations. With a Persuasive to that Practice, deduced from the Success of the Inoculating Hospital near London. By Anthony Relhan, M. D. Fellow of the College of Physicians. 4to. 1 s. 6d. W. Johnston.*

DR. Relhan has very circumstantially and sufficiently demonstrated the uncertainty of any conclusion or calculation, with respect to the Small Pox, or indeed to any other disease, which is drawn from the number of deaths, as printed in the registers or weekly bills. He shews how defectively the registers of deaths are made even at present; and how much more irregularly they have formerly been kept. He recites the various causes and circumstances, to which these defects of the weekly bills and registers are owing—from the great chasms and interruptions in the lists—from an omission of the deaths of most dysenters who are not buried in churchyards, and from many other sources of error: all which may justly discredit any inferences drawn from these lists and registers by Dr. Raft.

The advantages of Inoculation, both in the public hospital, and in private practice, are too well established, by our experience, to need this gentleman's repetition of them, however summarily. The principal service his book can do here, seems to be preventing the very few enemies to that practice, who may have read Dr. Raft's book, (which we do not hear has been translated) from being misled by his miscalculations and  
Prejudices.



prejudices. To be capable of doing good where it is most wanted, we conceive this performance should have been wrote in French, and published at Paris or Lyons.

The Pamphlet concludes with observing, 'that some of the most alarming symptoms of the Small Pox are insufficiently accounted for, and the treatment of them not only defective, but, as our Author apprehends, even erroneous.' This induces him to make a kind of engagement 'to resume this subject; and, by treating the distemper principally in a medical way, to endeavour to convince the world, that what he has here asserted, is neither vain, nor ill-grounded.' That the present treatment of it will admit of some reasonable improvement, we truly agree with this gentleman; but we hope that by treating it principally in a medical way, he does not mean to treat the distemper with more medicine than is usual at present. We conceive at the same time, that the best practice in the natural disease which can be discover'd, will, upon the whole, fall considerably short, in point of success, of the best instituted and conducted inoculation of it; after a very judicious and appropriate manner of disposing very different constitutions for it; and justly distinguishing, where no preparation at all, or very little, is indicated.

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*The Universal Accountant and Complete Merchant.* By William Gordon, of the Academy, Glasgow. 8vo. 2 Vols. 12s. Donaldson.

WE do not remember to have seen any work so well calculated for qualifying young gentlemen for the Counting-house, as that now before us. The Author seems to have more comprehensive views, more enlarged and liberal notions, than the generality of writers upon the subject; as will appear to the intelligent Reader from a short view of his Essay on the Education of a young Gentleman intended for the Counting-house, prefixed to his first volume.

After observing, in general, that there is no class of men, in Great Britain, which labours under greater disadvantages, in point of education, than that of merchants, he proceeds thus:

'To be able to read the English language with some ease and accuracy, is certainly prerequisite to every other study; and it is with pleasure that we see daily improvements made in this particular. Men of education have not been ashamed of late to take upon them the direction of children in reading English, which, but a few years ago, was committed to people of

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very little knowlege. This is a reformation, which, as it was very much wanted, ought to be particularly encouraged and promoted; although at the same time the purposes of it should by no means be extended, especially by those of rank and fortune, beyond its real bounds. It is imagined by some who have reaped little benefit from three or four years attendance at a grammar-school, that the new method of teaching English, will answer all the purposes intended by the study of dead languages to a man of business. But this opinion is ill founded. The study of the English language is not yet carried to a proper extent; and if it was, it would still fall short of the purposes of a liberal education. There is no business whatever that requires a greater correspondence, or a diction more pointed and concise, than that of the merchant; and it would require a singular strength of genius to write even correctly in the English language, unless a foundation in the Greek and Latin languages had been previously laid. The arts and sciences, by these means, are laid open to us, the most ingenious of all ages become our companions and acquaintances, whom we may upon all occasions with freedom consult.

‘ The mind must be prepared and opened by degrees; and before we know the grammar which respects the genius of our own language, we must go back to the source for the principles of which it is composed. The Roman language never arrived at its greatest perfection till it called in the assistance of the Greek; and ours would have been void of force and harmony without the aid of both. Besides, no period of life is so apt for proper impressions, as the years allotted for the grammar-school, and no lessons furnish more excellent examples of correct writing and regular living than what are contained in the classics, if they are properly attended to, and judiciously improved. It is here, where youth are furnished with the first opportunity of passing a proper judgment on what they read, with regard to language, thoughts, reflections, principles, and facts, without which the knowlege of words would be very insignificant. How apt are young people, unless the knowlege of true criticism be properly laid, to admire and imitate the bright more than the solid, the marvellous more than the true, and what is external and adventitious more than personal merit and good sense? And is it not of some importance, that youth should be set to rights in particulars so essential? It is here where the taste for writing and living may be in some measure formed, the judgment rectified, the first principles of honour and equity instilled, the love of virtue and abhorrence of vice excited in the mind, provided the grammar-school studies be properly directed, and carefully pursued.



‘ The study of rhetoric and composition ought by no means to be neglected by a young gentleman intended for the counting-room. This will give him an opportunity of reducing to practice, what formerly he had been only taught to relish. It will not only teach, but accustom him to range his thoughts, arguments, and proofs in a proper order, and to clothe them in that dress which circumstances render most natural. By this means he will not only be able to read the works of the best authors with taste and propriety, but be taught to observe the elegance, justness, force, and delicacy of the turns and expressions, and still more, the truth and solidity of the thoughts. Hereby will the connection, disposition, force, and gradation of the different proofs of a discourse be obvious and familiar to him, while at the same time he is led by degrees to speak and write with that freedom and elegance, which in any other way will be found very difficult to attain.

‘ But to speak or write well, however necessary it may be, is not the only object of mercantile instruction. It will be of little consequence to have the understanding improved, if the heart be totally neglected. Man was made by nature for society, but the merchant both by nature and practice; who, if he is not qualified or not disposed to act his part well, like a bad performer in a concert of music, will destroy the harmony, and render the whole disagreeable. Therefore to tune his mind to virtue and morality, to teach him to blend self-love with benevolence, to moderate his passions, and to subject all his actions to the test of reason, he must have recourse to philosophy.

‘ The principles of law and government ought likewise to constitute a part of the mercantile plan of instruction; by which we are taught to whom obedience is due, for what it is paid, and in what degree it may be justly required: more particularly in Britain, where we profess to obey the prince according to the laws; and indeed we ourselves are secondary legislators, since we give consent, by representatives, to all the laws by which we are bound, and have a right to petition the great council of the nation, when we find they are deliberating upon any act, which we think will be detrimental to the interest of the community, with respect to commerce, or any other privilege whatever.’

He goes on to observe, that writing, arithmetic, and the French language should be the first objects of instruction, when a young man is sent to an academy, to be prepared for the counting-house; and that before he leaves the academy, he should be able not only to translate, but speak and write French with ease. Before arithmetic is applied to computations in bu-

finels, the powers, properties, and relations of numbers, he says, should be particularly taught and explained. Every rule should be demonstrated, exemplified, and illustrated in an easy and intelligible manner; the examples so multiplied and diversified, that the learner may be thoroughly grounded, and have a reason always ready for what he doth; the various compendiums, which serve to abbreviate operations, distinctly shewn and demonstrated, that facility and dispatch may be equally familiar.

When he hath thus become master of the capital rules in vulgar and decimal arithmetic, &c. he ought to be introduced to geometry and algebra, which of all other studies contribute most to invigorate the mind, to free it from prejudice, credulity, and superstition, and to accustom it to attention, and to close and demonstrative reasoning. In the course of these studies, our Author says, he should be taught a new demonstration of all his arithmetical rules; and the whole theory should be reduced to practice, in the mensuration of surfaces and solids, heights and distances, and in constructing the instruments he hath occasion to use. To complete his mathematical course, he should be made acquainted with navigation and geography; with the use of maps, the situation, extent, produce, manufactures, commerce, ports, politics, and regulations with respect to trade, of all the nations in the world.

‘ When the foundation is thus properly laid, continues he, by such a mathematical course as I have been describing, communicated in that demonstrative and practical manner, which will join science with judgment, and conviction with experience; the counting-house must begin to open, and the *arcana mercatorum* be exposed to view. Arithmetic must again be resumed, and the former theory reduced to practice, in all the cases which can occur to the merchant, the banker, the custom-house, and insurance-office; to which every observation ought to be joined, which will serve to illustrate the use of the different examples in that particular branch of business to which they may be applicable. A proper course of reading at this period, which might be wonderfully improved by the conversation of a good master, upon the subjects of insurance, factorage, exchange, and such other branches of business, will be of singular use, not only to form the mind to business, but, when he comes to act for himself, to prevent many tedious and expensive pleas, which an ignorance in the practical arts of negotiating them is frequently apt to create.

‘ To this course of reading, an epistolary correspondence among the students themselves might, with great propriety, be added;



added; as it would give them the practice of folding letters in a quick and dexterous manner, accustom them to digest well whatever they read, and improve their diction, under the correction of an accurate master, to that clear, pointed, and concise manner of writing which ought peculiarly to distinguish a merchant. Fictitious differences among merchants might likewise be submitted to their judgment, sometimes to two in the way of arbitration, and again to a jury of twelve; whilst one would assume the character of the plaintiff, and another that of the defendant, and each give in such memorials or representations, according to the nature of the facts *condescended on*, as he thinks most proper to support the cause, the patronage of which was assigned him. Thus will youth be accustomed to think, write, and act like men before they come upon the real stage of action; and their appearance in real life, will have nothing of that awkward and stupid manner which is generally observed in young men for some time after they enter the counting-house.

‘ When a young man hath thus attained to a proper accuracy and dispatch in figuring, and some idea of the different branches of business with which every kind of computation is connected; it is time then to introduce the young merchant to book-keeping, which is the last, but not the least important branch of education previous to the counting-house. It is become a proverb in Holland, that the man who fails did not understand accounts. And indeed, however much a merchant, who is concerned in an extensive trade, may be employed in matters of a higher nature, and upon that account be necessitated to make use of the assistance of others in keeping his books, he ought certainly to be capable of keeping them himself; otherwise he never can be a judge, whether justice is done him in that essential particular or not; neither can he have that idea of his own business, which is indispensably necessary to the prosperity of his trade.

‘ This happy method of arranging and adjusting a merchant’s transactions, must, like other sciences, be communicated in a rational and demonstrative manner, and not mechanically by rules depending on the memory only. The principles upon which the science is founded, must likewise be reduced to practice by proper examples in foreign and domestic transactions; such as, buying, selling, importing and exporting for proper, company, and commission account; drawing on, remitting to; freighting and hiring out vessels for different parts of the world; making insurance and underwriting; and the various other articles that may be supposed to diversify the business of the practical counting-house. The nature of all these transactions, and the manner of negotiating them, ought to be particularly explained

plained as they occur ; the forms of invoices and bills of sales, together with the nature of all intermediate accounts, which may be made use of to answer particular purposes, ought to be laid open ; and the forms of all such writs as may be supposed to have been connected with the transactions in the waste book, should be rendered so familiar, that the young merchant may be able to make them out at once without the assistance of copies.

‘ As the following work is intended to be a complete course of mercantile computations and accountantship, to say more on the method of communicating them would be unnecessary. Only I would beg leave to hint, that there are many things, the knowledge of which is better inculcated by public lectures, private reading and conversation, than in the ordinary method of teaching, when, perhaps, there may be two or more classes to direct. The national commerce in general ; the trade of the place where we live ; the laws, customs, and usages relative to the business of a merchant, the penalties to which he is liable, and the privileges to which he is intitled ; the duties, imposts, and other charges laid upon the British produce in other countries, with all the known maxims that relate to the prosperity of trade ; will open a wide field for improvement in matters of real use to the master as well as the student.

‘ When the education of a young gentleman is thus conducted, from his earliest years, in a manner calculated to engage his mind in the love of useful knowledge ; to improve his understanding ; to form his taste, and ripen his judgment ; to fix him in the habit of thinking, steadiness, and attention ; to promote his address and penetration, and raise his ambition to excel in his particular province ; will not the transition to the counting-house be extremely easy and agreeable ? His knowledge will be so particular, and his morals so secured, that he will be proof against the arts of the deceitful, the snares of the disingenuous, and the temptations of the wicked. He will, in a short time, be so expert in every part of the business of the practical counting-house, and be able to form such a judgment of every thing he sees transacted, that when he comes to act for himself, every advantage in trade will lie open to him ; his knowledge, skill, and address will carry him through all obstacles to his advancement ; his talents will supply the place of a large capital ; and when the beaten track of business becomes less advantageous, by being in too many hands, he will strike out new paths for himself, and thus bring a balance of wealth, not only to himself, but to the community with which he is connected, by branches of trade unknown before.

How



How few are there, even among parents, who perhaps have felt the loss of a proper education in their own practice, that consider the extent of knowledge requisite to make a young gentleman appear with dignity in commercial life? and how few are there among those who profess to qualify young gentlemen for the counting-house, that have knowledge in any degree proportionable to their credit? The reason is obvious: In every other article of expence, considered as communities or individuals, we are generally profuse: but in that which relates to education, we are shamefully narrow. This false parsimony, this mistaken frugality, prevents men of genius and education from appearing as teachers, because their talents will turn out to much more account, in almost any other profession whatever; and if circumstances should have rendered it necessary for a man of some abilities to turn his mind this way, he is obliged to divide his studies among so many different sciences, and his time among so many different classes, to secure to himself a bare subsistence, that he hath neither the leisure, the means, nor the opportunity of that reading or conversation, which is absolutely necessary to his practice, in instructing youth in the most difficult and important branch of British literature.

What the Author further advances on this subject appears to us very just and sensible; but we proceed to the work itself, the first volume of which consists of four parts;—the first contains the elements of arithmetic; the second treats of fractions; the third of algebra, and the fourth shews the application of arithmetic to the business of the merchant, the banker, custom-house, insurance-office, &c. &c.

The second volume, which is likewise divided into four parts, is introduced by a dissertation on the business of the counting-house; after which, the Author, in the first part, gives the elements of mercantile accountantship; in the second, he reduces it to practice, in various specimens of books, connected and digested as in real trade; in the third, he treats of bills of exchange, and promissory notes, with the laws and customs concerning their force and manner of negotiation, in the most remarkable countries in Europe; the fourth part is the British merchant's book of rates, exhibiting the penalties and imposts to which he is subjected, and the privileges, bounties, and drawbacks to which he is entitled at importation and exportation, &c. founded on the acts of parliament relative thereto, to the year 1764.

With regard to the Scotticisms observable in this performance, we would only recommend to the ingenious Author, to submit the Language to the correction of some competent *English* friend, in case of a second edition.

*The Life and Opinions of Tristram Shandy, Gent.* Vols. 7 and 8.  
8vo. 4s. sewed. Becket.

## REVIEWER.

**H**OLLO! Mr. Shandy! Won't you stay and take company? you are for Calais, are you not?

SHANDY. Who the D— are you? What! my old friend the Reviewer! But you see I am in a d— hurry: So if you are going my way you must make confounded haste I can tell you. That heavy trotter of yours will never do! *Two up and two down* is my point now! *Plash! Dash!*—*Helter skelter! Neck or nothing.*

REV. Why, what a plague! you are not afraid of an arrest!

SH. By all that's horrid and detestable—but I am!—Don't you see that 'long-striding scoundrel of a scare-finner who is posting after me?'

REV. Who? DEATH! HE, as I am alive! nay then, *allons!* Monsieur!

SH. Aye, aye! Spur him up, Master Critic, if you intend to keep me company.—'Byheaven! I will lead my gentleman a dance he little thinks of—for I will gallop without—(touch him up, Sir! touch him!—what a pox d'ye ride without spurs! I'll lend you one of mine at the next stage)—I will gallop, without looking again behind me, to the banks of the Garonne; and if I hear him clattering at my heels, I'll scamper away to mount Vesuvius—from thence to Joppa, and from Joppa to the *world's end*—where if he follows me, I pray God he may break his his neck.'—Put on!—

REV. Welcome to Dover—we *must* stop here——

\* \* \* \* \*

SH. Landlord! Call you this Brandy!—"The best in England, Sir!"—Then I'm glad I'm going out of the kingdom.—Hey for Coniac!—Come, fellow traveller, the boat's ready: not a minute to lose!—that Death-looking rascal will be up with us yet, before we are under sail.

REV. Never fear him—he'll not dare to follow us on board—he hates salt water, as Dr. Ruffel will demonstrate——

SH. S'blood! is this a time to demonstrate? . . . . .  
'Pray, Captain, is a man never over-taken by *Death* in this passage?'

CAPT. 'Why, there is not time for a man to be sick in it.'

SH. 'What a cursed liar! I'm as sick as a horse already—what a brain!—upside down! hey dey! the cells are broke loose one into another, and the blood, and the lymph, and the  
nervous



nervous juices, with the fixed and volatile salts, are all jumbled into one mass—good G—! every thing turns round in it like a thousand whirlpools—I'd give a shilling to know if I shan't write the clearer for it.'—

REV. *Purser*, probably; but, *a propos*—When d'ye come out again? the gentlemen of our *corps* long to have another touch with ye.

SH. Do they? poor devils! Well, every man that's born with a mouth, has a right to eat, that's certain—but *you're* an honest fellow—and had no concern with the other hungry curs in knawing my jerkin so confoundedly—'Sick! sick! sick! sick!—When shall we get to land, Captain? O I am deadly sick! Reach me that thing, boy—'tis the most discomfiting sickness—I wish I was at the bottom—Madam! how is it with you?—What a trampling over-head! Hollo! Cabbin-boy! What's the matter?'

CAB. B. 'The wind chopp'd about.'

SH. 'S'death! then I shall meet him full in the face. What luck!'

CAB. B. 'Tis chopp'd about again, Master!'

SH. 'O the Devil chop it!' [*End of Chap. II.*]

\* \* \* \*

REV. Pray, Mr. Shandy—as we scud along,—how happened this race between you and old Barebones?

SH. Why, you know, 'I said I would write two volumes every year, provided the vile cough which then tormented me, and which to this hour I dread worse than the Devil, would but give me leave—and I swore it should be kept a-going at that rate these forty years, if it pleased the Fountain of Life to bless me so long with health and good spirits. Now as for my spirits, little have I to lay to their charge—nay I have much to thank 'em for. "Cheerily have ye made me tread the path of life, with  
"all the burthens of it (except its cares) upon my back. In  
"no one moment of my existence, that I remember, have ye  
"once deserted me, or tinged the objects which came in my  
"way, either with sable, or with a sickly green; in dangers ye  
"gilded my horizon with hope, and when DEATH himself  
"knocked at my door, ye bad him come again; and in so gay  
"a tone of careless indifference did ye do it, that he doubted  
"of his commission." *There must certainly be some mistake in this matter!* quoth he. 'However, [right or wrong] 'he seized me so violently by the throat, that my friend Eugenius could scarce hear me cry out across the table; and, in short, finding myself no match for him in the open field, I thought it best, while these two spider-legs of mine are able to support me, to fly for my life.'—So out I set, and thought I had got the start

of him, all to nothing; but you have seen how like a Devil he scour'd after me, between Canterbury and Dover——

REV. Well, Sir! never fear; my horse to a shilling—you'll beat him hollow this heat:——but see! Calais. Come Mr. Shandy, ' your object is health—mine is pleasure: *vive la Bagatelle!* your tour shall be mine: unless you are more inclined to get rid of your companion, than I am——

SH. Here's my thumb.

\* \* \* \* \*

SH. ' Boulogne!—hah! So we are all got together,—debtors and sinners before heaven; a jolly set of us; but I can't stay and quaff it with you—I'm pursu'd myself, like an hundred devils, and shall be overtaken before we can change horses.' Well, *mon ami!* while the chaise is getting ready, tell me what you think of this scrap which I drew up last night, about Calais—'tis intended for my seventh volume:—for, *entre nous*, this tour shall, if I live to finish it, serve more purposes than one.

REV. *reading.*] ' Chap. V. CALAIS, *Calatium, Calusium, Calefium.* This town if we may trust its archives, the authority of which I see no reason to call in question, was *once* a small village, &c. &c. &c. hum \*\*\*\*\* hum \*\*\*\*\* hum \*\*\*\*\*  
[to the end of the chapter.

SH. Well!—what will your brother Critics say to *that*, think ye?

REV. Say! why—but, first, do you give me full liberty both of thought and speech: for we are now in France?

SH. Free-thinking, free-writing, and free-speaking for ever!

REV. Huzza!—then, to deal plainly with you, I fear my Brethren will say, that, notwithstanding you imagine yourself to be very arch and witty upon travel-writers, and ' Addison with his satchel of school-books hanging at his a— and galling his beast's crupper at every stroke,' they will pronounce you to have been, here, *out of humour*; and perhaps, charge you with having poorly had recourse to a dull expedient for filling up half a score pages:—Though you did not *actually* copy the siege of Calais from Rapiu.——

SH. ' — ' No—! by that all-powerful fire which warms the visionary brain, and lights the spirits through unworldly tracts! ere I would take advantage of the helpless reader, and make him pay, poor soul! for fifty pages which I have no right to sell him,—naked as I am, I would browse upon the mountains, and smile that the north wind brought me neither my tent nor my supper.'

REV. Nobly said!—that flight to the mountain's top was lofty indeed! Perfectly Fingalian!——

SH.



SH. Put on, my brave boy, and make the best of thy way to *Montreuil*.

\* \* \* \*

REV. From *Montreuil* to *Abbeville*, and from *Abbeville* to *Amiens* in so short a time! Why, Sir! neither Death nor the Devil himself can overtake you, at this rate!

SH. Tell me not of Death now. A *lovelier* object has engrossed my attention. Oh! that inn-keeper's daughter at *Montreuil*! Did you not observe how the cunning gipsy, knitting her long, taper, white thread stocking, pinned it to her knee, to shew that 'twas her own, and fitted her exactly?—That nature should have told this creature a word about a *Statue's thumb*!

REV. Your hand, Mr. Shandy!—had you unfortunately written twenty descriptions of *Calais*, I would forgive you every one of 'em, for the sake of that delicate stroke of the *Statue's thumb*!

\* \* \* \*

SH. We shall arrive at the great city to-night.

REV. And so you have nothing to say about *Amiens*, but that Janatone, the inn-keeper's pretty daughter, went to school there!

SH. Crack, crack,—crack, crack! So this is *Paris*!—Crack, crack, crack—I wish I had thy whip!—and this is *Paris*! the first, the finest, the most brilliant—the streets, however, are very nasty—but it looks, I suppose, better than it smells—crack, crack, crack! What a fuss thou makest—but 'tis the spirit of thy nation; so crack, crack on!

REV. Another admirable hit, fellow-traveller! But could a French postilion have crack'd less, on his having the honour to drive the great milord Shandy into *Paris*?

SH. —' And this is *Paris*! and the streets so narrow! so villainously narrow, that there is not room to turn a wheel-barrow! In the grandest city of the whole world, it would not have been amiss if they had been left a thought wider—were it only so much in every single street, as that a man might know (was it only for satisfaction) on which side of it he was walking.—One—two—three—four—five—six—seven—eight—nine—ten. Ten cook's shops! and twice the number of barbers! and all within three minutes driving! one would think that all the cooks and barbers in the world—What d'ye laugh at?

REV. Your droll uncertainty—which side of the way the people walk on, in the streets of this vast metropolis: that was excellent.—But don't put into your book that queer reflection\* on the coachman's talking bawdy to his lean horses—you are cer-

\* Vol. VII. p. 56. And more of the same, p. 67.

tainly out, Mr. S—, in your judgment of the public taste. Obscenity is not in high vogue now, as it was in the time of Charles the Second; when, like an impudent strumpet, it stared poor decency out of countenance, and banished her the realm.

SH. But it *is* in high vogue with *me*. A fig for the taste of the public! I *live*, Sir! and I *write*, Sir! to my own taste—Perhaps you will also condemn my story of the abbess of Andouillet and the fair Margarita—Read it—but, approve or not approve, it *shall* go in.

REV. Well! let's read it, however, 'Chap. XXI. The Abbess of Andouillet's \*\*\*\*\* being in danger of an *anchilosis*, or stiff joint \*\*\*\*\* [*and so on, to the end of the chapter.*—Why, really now, Mr. S—, you had better let Janatone have this paper, to singe the next fowl she claps down before her father's kitchen-grate. Don't insert it—'tis a low—poor—hackney'd joke; picked out of the common Parisian jest-books.

SH. And is not mine as arrant a jest-book as any of them?—Why not import a joke or two from the continent, as well as other French commodities? though it be a little stale here, it will be new and fresh in London. Beside, have I not cook'd it up, and season'd it to the *haut goût*, with Margarita's finger, the Abbess's virginity, and the liquorish Muleteer? By \*\*\*! it shall go.—

REV. By all that's decent and discreet! it is unpardonable to print such stuff! I grant you, there's humour in your manner of dressing this mess; but it is *such* humour as *ought* to please none but coachmen and grooms. Why, the duce! will you prohibit every modest woman in the three kingdoms from reading your book?

SH. Prohibit the modest women! ha! ha! ha! Prithee, Critic, let's look at your feet—Aye! *square toes*—I thought so!—Come, I'll hold you a dozen of Champaign, that my *Bou-bou-bou*, and *ger-ger-ger*, and *fou-fou-fou*, and *ter-ter-ter*, shall make more Readers laugh than all the pithy conceits and sarcastic strokes contained in the *twitty* Catalogue articles in your thirty volumes of Reviews.—

REV. Done! but how shall we decide the wager?

SH. Never mind that, Old Boy!—we'll drink the wine, and let posterity determine the bet: 'With a

' Fa-ra diddle di

' and a fa-ri diddle d

' and a high-dum—dye-dum

' fiddle - - - dumb—c.'

Vol. 7. p. 89.

REV. You are an unaccountable and an incorrigible mortal, I see: but do—dear Tristram! leave out such vile—

SH. No—not if it were to save the virginity of every abbess, and every novice, and every nun in his Most Christian Majesty's



jeſty's dominions;—yet—‘I wiſh I never had wrote it: but as  
‘I never blot any thing out—let us uſe ſome honeſt means to  
‘get it out of our heads directly.’

REV. I'm glad you ſeem to have a *little—little—little* ſpark of  
grace left, after all. Yet this, on ſecond thoughts, only makes  
the matter worſe and worſe; for if you inſert this *curious* ſtory,  
you will really be a ſinner againſt conſcience.

SH. I tell thee, old Square-toes! it muſt and ſhall go in—  
‘It is too late—the horrid words are pronounced’—Bleſs me!  
What—Whom do I ſee! My Father, and my uncle Toby,  
with Trim and Obadiah, come to give us the meeting—By  
your leave, Mr. Reviewer—

REV. Welcome to Auxerre!

SH. Thanks to good fortune that we eſcaped, unpoison'd,  
from that ſtinking Paris!—Critic, how d'ye like my deſcription  
of it?

REV. Remember, plain-dealing is our contract, and unli-  
mited freedom of ſpeech:—I have read it!

SH. Well! and how—eh! what ſay you? out with it!

REV. O Tristram, Tristram!

SH. What a D— do you keep ſhaking your wife head at? O  
thou crabbed deſcendent of John Dennis—ſay, in ſpite of envy  
and ill-nature, is it not *damn'd clever*?

REV. *Damn'd ſtuff*, if you will; and damn'd it will be, or  
I'm no prophet, by all your readers, male and female. Is it  
poſſible that the genius, the flower of Shandy-hall, can be ſo  
blighted, faded, ſhrunk—as to dwindle and eke out a *liſt of the*  
*ſtreets in Paris*, for the *entertainment* of—all lovers of humour,  
wit, and mirth! O Tristram, Tristram, Tristram!

SH. Do you call *this* CRITICISM?

REV. Do you call *this* WIT?—come, don't look ſo grave  
upon it; leave that to your readers; unleſs you rather chuſe to  
put by this choice buſineſs, along with the other paper, which  
I recommended for the ſole uſe and emolument of little Janatone.  
—Does your father dine with us to-day?

SH. That's uncertain. He and uncle Toby are gone to view  
the ſacred curioſities of the Abby of St. Germain. We ſhall  
have their diſcoveries as we jog on for Lyons.

REV. I tell you again, Sir! this ſame bawdy, and theſe  
bawdyiſms, will be the ruin of you! What is this, here, Ch.  
XXIX. p. 106? Why you might as well write *broad Rochester*  
as ſet down all theſe obſcene afteriſms!—ſetting the reader's  
imagination

imagination to work, and officiating as pimp to every lewd idea excited by your own creative and abominable ambiguity. Why don't you speak out, and let us know the worst you would say?

SH. And so draw up my own indenture for a three year's apprenticeship to a hemp-beater in Clerkenwell-college! very pretty advice, indeed! no, I will stick to my *stars*—and defy the B\*\*\*\*\* of G\*\*\*\*\*. There is no act in force for the punishment of astronomy. They cannot serve me as the Venetians served Gallileo.—

REV. Hold! it is downright prophanation to mention that excellent man on this vile occasion. I perceive your libidinous imagination is too far gone, to afford even the smallest hope for a cure. But, be intreated!—do, in respect to our *wives and daughters*, be as decent as *you can*. Here, take the pen, and strike out all that Jenny whisper'd in your ear.

SH. No—‘I never blot out—never cancel—RESOLUTION’S the word!

REV. OBSTINACY’S the fact—I could give it a worse name—

SH. Thank you for your tenderness—you Reviewers are, indeed, the very flower of courtesy—But, hang it—let’s not quarrel about our wives and daughters—’twould be as ridiculous as Sir Arch’s fighting for the reputation of his great grandmother.

\* \* \* \*

REV. You have had many adventures at Lyons, I think; but that with the *afs* pleases me much; even more, if possible, than your notable contest with his Most Christian Majesty’s commissary—But you have not yet told me how you came to leave your father and uncle Toby behind, at Auxerre—

SH. There are secrets in all family concerns—But is it possible to please your reverence? Do you really approve my conduct with regard to my long-ear’d friend—

REV. Most heartily! You there shew’d so much benevolence—so much true and delicate humour, that I almost forgive you what lately pass’d about *Jenny*; and will, if I live to return to Old England, particularly desire my brethren of the Review, to recommend, in an especial manner, your twenty-third chapter.—But, what, in the name of common sense, do you mean by the conclusion of it; what is the world to understand by the REVIEWERS OF YOUR BREECHES?

SH. Don’t you understand it? ha! ha! ha!—faith, nor I neither! ha! ha! ha!—Pray reach me my fool’s cap—ha! ha! ha!

REV. Ha! ha! ha!—If you have the happy art of thus laughing, and making others laugh, at nothing,—What can you not effect when you really mean something?

SH.



SH. Avignon!—we have made good haste to this place, and shall make as quick dispatch out of it again. We are now to travel on *mule-back*, at our leisure.—

REV. *Leisure*, say you? I'm glad on't, with all my soul; for you've almost kill'd me with those confounded flights from stage to stage—but what good news hath been able to make you slacken the rapidity of your career?

SH. Here is the whole South of France before us, from the banks of the Rhone to those of the Garonne, which I'm resolved to traverse upon my mule at *my own* leisure—so do as you please—for—thus it will read in the book: ‘I had left DEATH, the Lord knows—and He only—how far behind me. “I have followed many “a man thro’ France,” quoth he, “but never at this mettlesome “rate.”—Still he followed,—and still I fled him—but I fled “him chearfully—still he pursued—but like one who pursued his “prey without hope—as he lag’d, every step he lost, soften’d “his looks—Why should I fly him at this rate?’

REV. Well—I’ve business at \*\*\*\*\* and must put forward; you’ll overtake me there?

SH. Yes—and there, too, my Father and Uncle Toby will come up with us—Meantime, I’ll indulge, over the rich plains of Languedoc, as slowly as foot can fall.

\* \* \* \* \*

SH. Well over-taken!—O! my friend! I’ve been so amused—so entertained!—

REV. I congratulate you on your eternal good fortune! you are never out of your way—but what adventure? What could engage your attention since we parted? from that moment to this, nothing hath struck my observation so much as the length of the way.

SH. No! and a *Reviewer* too! How the plague d’ye support it, when you’ve a huge, long, dry, divinity folio to trudge through? Poor Devil!—But I’ll tell you. This *solitary* journey o’er the plain of Languedoc, has proved ‘the most fruitful and ‘busy period of my life;—stopping and talking to every soul I ‘met who was not in a full trot—joining all parties before me—‘waiting for every soul behind—hailing all those who were ‘coming through cross roads—arresting all kinds of beggars, ‘pilgrims, fiddlers, fryars,—not passing by a woman in a mul- ‘berry-tree, without commending her legs, and tempting her ‘into a conversation with a pinch of snuff.—In short, by seizing ‘every handle, of what size or shape soever, which chance held ‘out to me in this journey—I turned my *plain* into a *city*.—I ‘was always in company, and with great variety too; and as ‘my

‘ my mule lov’d society as much as myself, and had always some  
 ‘ proposals on his part to offer to every beast he met—I am con-  
 ‘ fident we could have pass’d through Pall-mall or St. James’s  
 ‘ Street for a month together, with fewer adventures—and seen  
 ‘ less of human nature.’

REV. Admirable!—Mr. Shandy, you understand the art, the  
 true art of travelling, better than any other mortal I ever knew  
 or heard of! O! what pleasure, what a delightful exercise of  
 benevolence have I lost, by not keeping company with you, all  
 the way from Avignon!

SH. Fun?—banter?—irony?—eh?

REV. Irony!—no,—by this hand! Tristram! thou hast won  
 my heart also—What a social soul! We will never suffer a cross  
 word between us again——

SH. But the best of the story’s to come—‘ O! there is that  
 ‘ sprightly frankness which at once unpins every plait of a Lan-  
 ‘ guedocian’s drefs—that whatever is beneath it, it looks so like  
 ‘ the simplicity which poets sing of in better days—I will delude  
 ‘ my fancy, and believe it is so.—’Twas in the road betwixt  
 ‘ Nîmes and Lunel, where there is the best Muscatto wine in  
 ‘ all France, and which by the bye belongs to the honest canons  
 ‘ of Montpellier,—and foul befall the man who has drank it at  
 ‘ their table, who grudges them a drop of it.’——

REV. There is generous gratitude in your digression—but  
 pray proceed.

SH. —‘ The sun was set,—they had done their work; the  
 ‘ nymphs had tied up their hair afresh—and the swains were  
 ‘ preparing for a carousal.—My mule made a dead point—  
 ‘ ’Tis the life and tabourin, said I.—“ I’m frighten’d to death”  
 ‘ quoth he.—They are running at the ring of pleasure, said I;  
 ‘ giving him a prick——“ By St. Boogar, and all the saints at  
 ‘ the backside of the door of purgatory,” said he, “ I’ll not go  
 ‘ a step further.” ’Tis very well, Sir, said I,—I never will  
 ‘ argue a point with one of your family as long as I live: so  
 ‘ leaping off his back, and kicking one boot into this ditch, and  
 ‘ and t’other into that,—I’ll take a dance, said I—so stay you  
 ‘ here’

REV. Wisely resolv’d! and did you?

SH. ‘ A sun-burnt daughter of Labour rose up from the  
 ‘ group to meet me, as I advanced toward them; her hair,  
 ‘ which was a dark chesnut, approaching rather to a black, was  
 ‘ tied up in a knot, all but a single tress.—“ We want a Ca-  
 ‘ valier,”—said she, holding out both her hands, as if to offer  
 ‘ them——And a Cavalier ye shall have, said I, taking hold of  
 ‘ them’——

REV. Frank, and agreeable!

SH. ‘ Hadst thou, Nannette, been array’d like a Duchesse!’



REV. Truce with your amorous apostrophes——

SH. ‘——But that cursed slit in thy pettycoat!’

REV. What, a p-x! made you take notice of it?

SH. ‘Nannette cared not for it.’

REV. Nor I neither.

SH. I wish your reverence had seen it however, as I did——

REV. You have spoilt a most amiable description, just as I was on the point of being enraptur’d with it——Will you never leave your old tricks?——Well——what followed?

SH. “We could not have done without you,” said she, ‘letting go one hand, with self-taught politeness, leading me up with the other.

REV. Charming! O, that HAYMAN had been with you in that happy moment! What a picture!

SH. ‘A lame youth, whom Apollo had recompensed with a pipe, and to which he had added a tabourin of his own accord, ran sweetly over the prelude, as he sat upon the bank——“Tie me up this tress instantly,” said Nannette, putting a piece of string into my hand——It taught me to forget I was a stranger.——The whole knot fell down——we had been seven years acquainted.’

REV. Happy mortal! I know not which to envy most,—thy situation, or thy description of it!——

SH. ‘The youth struck the note upon the tabourin—his pipe followed, and off we bounded——“The duce take that slit!”

REV. The duce take you for making such a display of it!

SH. Nay! if it makes so great an impression upon *you*, at this distance, what must your feelings have been, had you danced with her, as I did? Do the Reviewers ever dance?

REV. Well!—I’ll say no more—be but decent; and dance as much as you please. Had you no vocal music?

SH. ‘The sister of the youth, who had stolen her voice from heaven, sung alternately with her brother—’twas a Gascoigne roundelay:

VIVA LA JOIA!

FIDON LA TRISTESSA!

‘The nymphs join’d in unison, and their swains an octave below them——I would have given a crown to have had it sew’d up’——

REV. Again!——

SH. ‘Nannette would not have given a sous—*viva la joia!*’ was in her lips—*viva la joia* was in her eyes. A transient spark of amity shot across the space between us—she look’d amiable!

REV. Youth and innocence in conjunction ever look so——you were a happy rogue!

REV. Feb. 1765.

K

SH.

SH. 'Why could I not live and end my days thus? Just  
'Disposer of our joys and sorrows, cried I, why could not a  
'man sit down in the lap of Content here—and dance, and  
'sing, and say his prayers, and go to heaven with his nut-brown  
'maid? Capriciously did she bend her head on one side, and  
'dance up insiduous—Then 'tis time to dance off, quoth I;  
'so changing only partners and tunes, I danced it away from  
'Lunel to Montpellier.'—

REV. Give me thy hand, dear Shandy! Give me thy heart!  
—What a delightful scene hast thou drawn! Would we had it  
upon two yards of REYNOLDS's canvass!—How engaging are the  
natives of these happy plains! for happy they *will* be, in spite  
of KINGS!—What good humour! What ease! What nature!  
—In one sense, France alone can be called *the land of FREEDOM*!

SH. Now you grow quite good-natured—I'll shew you the  
manuscript of my eighth volume; and you shall be introduced  
to the sweet widow Wadman.

\* \* \* \*

REV. I'm extremely glad we've met with your worthy Father  
again, and that good soul—your Uncle Toby; with the honest  
Corporal, and Obadiah—for I've a sincere regard for the whole  
family—a dog, from Shandy-hall, should always be welcome  
to me. Is your Uncle quite recover'd yet of the wound in his  
groin?

SH. He will never obtain a perfect cure of that wound.

REV. I'm sorry for it;—because, to tell you the truth, it  
begins to grow offensive.

SH. Humph!—What, I suppose you want to give it a  
dressing, and to try your critical scalping-knife upon it—

REV. No—faith! I don't desire to come so near it.—I tell  
you what, Mr. Shandy—before I do myself the pleasure of per-  
using this volume,—mind! I tell you before-hand, if I meet  
with any thing offensive to decency, I must *mark* it:—indeed,  
my friend—you are amazingly clever in many things — —  
but—you want decency.—Nay, hear me out!—You have great  
merit, in some respects. Your characters are new, and admi-  
rably supported throughout. Your Father's is perfectly new,  
singular, strongly mark'd, and powerfully sustain'd. Your Uncle  
too, is an amiable original: and Trim—I've no where met with  
his fellow. Doctor Slop, likewise, and even Mrs. Sufannah,  
all have their peculiar excellencies:—but, indeed, you do want  
decency. —

SH. And you, my dear Sir, have so agreeable a manner of  
mingling your lemon and sugar, that—

REV.



REV. Nay, if you go that way to work with me, I've done.

\* \* \* \* \*

REV. *Solus, reading.*] 'The Life and Opinions of Tristram Shandy, Gentleman. *Non enim excursus hic ejus, sed opus ipsum est.* PLIN. Lib. quintus Epist——.' Away with this formal method!—Becket will tell you about the size and price—and that the book is sold at his shop—the only booth in the fair.—Let's see what flowers this nosegay is composed of—Chap. I. A poor, scentless, field-daisy!—Chap. II. Abominable! a downright nettle!—Indeed, without trope or figure, this is not to be endured. Indecency is bad enough, but prophaneness is infinitely worse. I will appeal to the first sober person I chance to meet—Captain! What think you of this piece of wit?—'Of all the ways of beginning a book which are now in practice throughout the known world, I am confident my own way of doing it is the best—I'm sure it is the most religious—for I begin with writing the first sentence—and trust to ALMIGHTY GOD for the second\*.'

CAPT. Upon my honour, Sir! it is downright scandalous! I love wit as well as any man; but *prophaneness* is detestable! To make ALMIGHTY GOD the inspirer of all the ribaldry that Mr. Shandy, in the levity of his ungoverned humour may chance to throw out, is a degree of impiety that the most profligate private fellow in my troop would not dare to be guilty of.

REV. Sir! your observation does honour both to you and your profession; but were I to point out to this hair-brain'd writer the impropriety of this passage, he would only laugh in my face, and call me *Old Square-toes*. Noble Captain, I wish you a good walk! - - - - Chap. III. *Perficaria*, vulg. *Arse-smart*. This I consign to the apothecaries: a comical assemblage of colds, coughs, claps, tooth-aches, fevers, stranguries, &c. &c. &c. purges, pukes, plaisters, glisters, and blisters.—Chap. IV. A mere butter-flower, nothing but colour.—Ch. V. A *water-weed* that I want a name for. Out upon it! what a vile smell!—

SH. *Bon jour!*—Ha! what's the fret now?

REV. Look ye, Sir! it is impossible for any man, less abandoned than yourself to bear with——

SH. Nay, friend, now you grow outrageous—What is it?

REV. Observe, Sir, what your pretty delicate pen has let fall—"that a rill of cold water dribbling through my\*"—hear,

\* Vol. VIII. p. 5.

† Id. p. 12.

read the rest yourself, for I assure you I do not care to pronounce what follows, for fear any decent sober person should be within hearing:—Why you really, in this place, *oblige* your readers to fill up your dashes with rank bawdy!

SH. And is that all!—You are mighty nice, Sir! I'm very sure that not one lady in fifty, of those who glitter every night in the front and side boxes, would make half the rout that you do, about such trifles——

REV. More shame for them, if what you say of 'em be true; and ten thousand times more shame for you if it be false! Trifles do you call them?

SH. Yonder's my Jenny, scudding across the hay-field——  
Adieu, for a little while——

REV. Go thy way, Scape-grace!——Chap. VI. A dull, disagreeable dandelion—What a strange posy has this man put together!——Chap. VII, VIII, and IX. Three Lady-smocks: Your most humble servant Mrs. Wadman!

Mrs. W. Mr. Critic yours——Pray excuse me a moment Sir! I'll wait on you in the next——Chapter.

REV. Chapters X, XI, XII, XIII, XIV. Nothing but blue-bells, mallows, daffodils, snap-dragon and dog-roses. Indeed Mrs. Wadman, you make no extraordinary figure as yet. But you have not put off your night-cap—you'll, doubtless, look much better bye-and-bye, when you are dressed.—Chap. XV. *Nigella*, vulg. Devil in the bush.—This is so ugly, there's no enduring the sight of it. Chap. XVI. Here we have a pretty flower, *Venus's looking-glass*! or the Widow's attack of Uncle Toby's sentry-box. Here—(flowers apart, both those in field and those in Old Farnaby) here is something to compensate for the dulness, or worse than dulness, of the foregoing fifteen chapters. Here Mr. Shandy shews himself a master in the science of *human feelings*, and the art of describing them. Nor is there any thing here to offend the most chaste, or most delicate Reader: Except a light stroke or two, which, had there been nothing worse in the other parts of his performance, nobody would have felt.

‘——Whatever town or fortress the Corporal was at work upon, during the course of their campaign, my Uncle Toby always took care on the inside of his sentry-box, which was towards his left-hand, to have a plan of the place, fasten'd up with two or three pins at the top, but loose at the bottom, for the conveniency of holding it up to the eye, &c. . . . as occasions required; so that when an attack was resolv'd upon, Mrs. Wadman had nothing to do, when she got advanced to the door of the sentry-box, but to extend her right-hand—and edging in her left foot at the same movement, to take hold of the map or plan, or upright, or whatever it was, and with out-  
stretched



\* stretched neck meeting it half-way,—to advance it towards her; on which my Uncle Toby's passions were sure to catch fire\*—for he would instantly take hold of the other corner of the map in his left hand, and with the end of his pipe, in the other, begin an explanation.

‘When the attack was advanced to this point;—the world will naturally enter into the reasons of Mrs. Wadman's next stroke of generalship——which was, to take my Uncle Toby's tobacco-pipe out of his hand as soon as she possibly could; which, under one pretence or other, but generally that of pointing more distinctly at some redoubt or breastwork in the map, she would effect before my Uncle Toby, poor soul! had well marched above half a dozen toises with it. [—It obliged my Uncle Toby to make use of his forefinger†.

‘The difference it made in the attack was this; that in going upon it, as in the first case, with the end of her forefinger against the end of my Uncle Tyby's tobacco-pipe, she might have travelled with it, along the lines, from Dan to Beersheba, had my Uncle Toby's lines reached so far, without any effect: for as there was *no arterial or vital heat in the end of the tobacco-pipe*, it could excite no sentiment—it could neither give fire by pulsation—nor receive it by sympathy—'twas nothing but smoke. — Whereas, in following my Uncle Toby's forefinger with hers, close through all the little turns and indentings of his works—pressing sometimes against the side of it,—then treading upon its nail—then tripping it up—then touching it here,—then there and so on—it set something at least in motion.

‘This, though slight skirmishing, and at a distance from the main body, yet drew on the rest; for here, the map usually falling with the back of it close to the side of the sentry-box, my Uncle Toby, in the simplicity of his soul, would lay his hand flat upon it, in order to go on with his explanation; and Mrs. Wadman, by a *manœuvre* as quick as thought, would as certainly place hers close beside it. This at once opened a communication, large enough for any sentiment to pass or re-pass, which a person skilled in the elementary and practical part of love-making, has occasion for——

‘By bringing up her forefinger parallel, as before, to my

\* The Reader must bear in mind, that Uncle Toby is, at this time, totally ignorant of the Widow's design upon him.

† The beauty of this circumstance, the address of the Widow in bringing it about, and its importance in the execution of her plan, are too obvious to need pointing out to any Reader who sees or feels the difference between a tobacco-pipe and a finger.

Uncle Toby's,—it unavoidably brought the thumb into action—and the forefinger and thumb being once engaged, as naturally brought in the whole hand. Thine, dear Uncle Toby! was never now in its right place—Mrs. Wadman had it ever to take up, or, with the gentlest pushings, protrusions, and equivocal compressions, that a hand to be removed is capable of receiving—to get it press'd a hair's breadth on one side, out of her way. — — — Whilst this was doing, how could she forget to make him sensible, that it was her leg (and no one's else) at the bottom of the sentry-box, which slightly press'd against the calf of his — — — So that my Uncle Toby being thus attack'd and fore push'd on both his wings, was it a wonder, if now and then it put his centre into disorder? — — — “The Duce take it!” said my Uncle Toby —

SH. And the Duce take that Jenny! a—little slut—she has run me out of breath—a very Camilla at racing!—Well, are you in better humour than when I just now left you?

REV. Indeed Mr. Shandy I am. To do you justice, I must confess, that with all your faults, you are a most delightful Fellow! Had you never wrote any thing more than this account of the Widow Wadman's courtship of your Uncle Toby, that single chapter would alone have rendered your name—I had almost said *immortal*.

SH. Sir! your most obedient! — — — A few chapters farther you will meet with an account of the manner in which she carried on her approaches.

REV. I'm impatient to proceed — —

SH. Good bye till the evening — — — Remember—at the Bishop's Head,—nine o'clock.

REV. *reading*. Chap. XVII. (No more flowers) little in it. Chap. XVIII. D°. — — — Ch. XIX. Humorous dialogue between Uncle Toby and Corporal Trim; kept up with exquisite spirit, and fine touches of nature: admirable story of the King of Bohemia and his Seven Castles. Many choice wits have excelled in telling a story; but none ever succeeding so well in *not* telling a story, as the British Rabelais hath done, in this notable instance. In Chap. XX. Corporal Trim continues the story of his falling in love—which he had begun in the preceding chapter; and in the course of it, some particulars of the *old sort* occur:—but there is no end to objections on this score. The next chapter concludes the story of the fair Beguine; and concludes it in *such a manner*, that the Widow Wadman, who from her adjoining bower had over-heard the whole, wisely judged this a most happy moment for renewing her attack on Uncle Toby—So, silently sallying forth—she pass'd the wicker gate, and advanced slowly towards my Uncle Toby's sentry box: The disposition which



“ which Trim had made in my Uncle Toby’s mind, was too favourable a crisis to be let slip——

“ The attack was determin’d upon : It was facilitated still more by my Uncle Toby’s having ordered the Corporal to wheel off the Pioneer’s shovel, the spade, the pick-axe, the picquets, and other military stores [their fortifications being now demolish’d] which lay scatter’d on the ground where Dunkirk stood——The Corporal had marched——the field was clear.

“ ——Now the plan hanging up at this juncture, being the plan of Dunkirk——and the tale of Dunkirk a tale of relaxation, it oppos’d every impression she could make : And besides, could she have gone upon it——the manœuvre of fingers and hands in the attack of the sentry-box, was so out-done by that of the fair Beguine’s, in Trim’s story,——that just then, that particular attack, however successful before, became the most heartless attack that could be made ——

“ O ! let woman alone for this. Mrs. Wadman had scarce opened the wicker-gate, when her genius sported with the change of circumstances.——She formed a new attack in a moment.

“ —— I am half distracted, Captain Shandy,” said Mrs. Wadman, holding up her handkerchief to her left eye, as she approached the door of my Uncle Toby’s sentry-box——“ a mote—or sand—or something——I know not what, has got into this eye of mine—— do look into it——it is not in the white——” “ In saying which, Mrs. Wadman edged herself close in beside my Uncle Toby, and squeezing herself down upon the corner of his bench, she gave him an opportunity of doing it without rising up’——“ Do look into it” said she.—“ Honest soul ! thou didst look into it, with as much innocence of heart, as ever child look’d into a raree-show box ; and ’twere as much a sin to have hurt thee.

“ ——If a man will be peeping of his own accord into things of that nature, I’ve nothing to say to it——My Uncle Toby never did : and I will answer for him that he would have sat quietly upon a sofa from June to January, (which, you know, takes in both the hot and cold months) with an eye as fine as the Thracian\* Rhodope’s beside him, without being able to tell whether it was a black or a blue one.

“ The difficulty was to get my Uncle Toby to look at one, at all.—’Tis surmounted——And

“ I see him yonder with his pipe pendulous in his hand, and

\* *Rhodope Thracia tam inevitabili fascino instructa, tam exacte oculis intuenti attraxit, ut si in illum quis incidisset, fieri non posset, quin coperetur : ——I know not who.*

‘ the ashes falling out of it—looking—and looking—then rubbing his eyes—and looking again, with twice the good-nature that ever Gallileo look’d for a spot in the sun.

‘ —In vain ! for, by all the powers which animate the organ—Widow Wadman’s left eye shines this moment as lucid as her right—There is neither mote, or sand, or dust, or chaff, or speck, or particle of opaque matter floating in it—There is nothing, my dear paternal Uncle ! but one lambent delicious fire, furtively shooting out from every part of it, in all directions, into thine.—If thou lookest, Uncle Toby, in search of this mote one moment longer,—thou art undone.—

\* \* \* \*

‘ I protest, Madam, said my Uncle Toby, I can see nothing whatever in your eye. “ It is not in the white,” said Mrs. Wadman ; my Uncle Toby look’d with might and main into the pupil——[Now of all the eyes that ever were created—there never was an eye so fitted to rob my Uncle Toby of his repose, as the very eye at which he was looking—it was not a rolling eye—a romping or a wanton one—nor was it an eye sparkling—petulant or imperious—of high claims and terrifying exactions, which would have curdled at once that milk of human nature, of which my Uncle Toby was made up—but ’twas an eye full of gentle salutations—and soft responses—speaking—not like the trumpet-stop of some ill-made organ, in which many an eye I talk to holds coarse converse—but whispering soft—like the last low accents of an expiring saint. “ How can you live comfortless, Captain Shandy, and alone, without a bosom to lean your head on, or trust your cares to ?”——It was an eye—but I shall be in love with it myself, if I say another word about it.—It did my Uncle Toby’s business.’

REV. Never was any thing more beautifully simple, more natural, more *touching* ! O Tristram ! that ever any grosser colours should daub and defile that pencil of thine, so admirably fitted for the production of the most delicate as well as the most masterly pictures of men, manners, and situations !—*Richardson*—the delicate, the circumstantial RICHARDSON himself, never produced any thing equal to the amours of Uncle Toby and the Widow Wadman !

\* \* \* \*

REV. [*in continuation.*] I cannot yet find in my heart to quit poor Uncle Toby, now smarting from the wound given him in the last chapter. How finely is his meek and passive deportment, contrasted with that of his turbulent brother, in the like situation !——‘ My Father,’ says Tristram, ‘ was very  
‘ subject



‘subject to this passion, before he married—but from a little  
‘subacid kind of drollish impatience in his nature,—he would  
‘never submit to it like a Christian; but would pish, and huff,  
‘and bounce, and kick, and play the devil, and write the bit-  
‘terest Philipics against the eye, that ever man wrote.—In  
‘short, during the whole paroxysm, he was all abuse and foul  
‘language, approaching rather towards malediction—

‘My Uncle Toby, on the contrary, took it like a lamb—  
‘sat still, and let the poison work in his veins without resistance  
‘—in the sharpest exacerbations of his wound (like that on his  
‘groin) he never dropped one fretful or discontented word—he  
‘blamed neither heaven nor earth—or thought or spoke an in-  
‘jurious thing of any body, or any part of it; he sat solitary  
‘and pensive with his pipe—looking at his lame leg—then  
‘whiffing out a sentimental heigh-ho! which mixing with the  
‘smoke, incommoded no mortal.—He took it like a lamb—  
‘I say.’

—By all that’s benevolent, meek, humane and tender,  
Tristram! thou hadst quaff’d off a full bowl of — — — the  
milk of human kindness, when thou sattest down to this chap-  
ter! ‘*Excellent Wretch!*’ That ever thou shouldst fall short of the  
happy eminence which bounteous nature hath so well qualified  
thee to attain! Be but just to thyself, and, in thy own pro-  
vince, I will pronounce thee peerless.—*Cedite Romani Scrip-  
tores, cedite Graii.*

\* \* \*

#### REVIEWING, in a SUMMARY WAY.

Chap. XXVII. Uncle Toby confesses his love—XXVIII.  
Corporal Trim’s sentiments thereon—and advice how his master  
ought to attack the widow—Mrs. Wadman notifies to her maid  
Bridget, her entire conquest of the Captain—Measures taken  
on that side: Great preparations made by Trim and his master,  
for the grand attack. XXIX. and XXX. Under-plot; Bridget  
and the Corporal. XXXI. XXXII. Droll conversation be-  
tween Mr. Shandy sen. and Uncle Toby, on the subject of  
love: Dr. Slop appears again. XXXIII. Yorick, Slop, the  
two Brothers, Mrs. Shandy, all engaged on the Author’s fa-  
vourite topic, Procreation. XXXIV. Curious hypothesis:  
“*LOVE not a sentiment, but a situation.*” Slop and Trim en-  
gaged in fierce debate. Trim’s fair Beguine, a *Papish Clergy-  
woman!* Extraordinary letter from Mr. Shandy senior, to  
his brother Toby; on the nature of women, and of love-  
making. Curious caution in regard to breeches. Pleasantry  
and facetiousness to be avoided in courtship:—No passion so  
serious as — Chap. XXXV. and last; Uncle Toby and the  
Corporal

Corporal make ready for the attack—More of this hereafter  
—*if the town should call for it.*

\* \* \* \*

SH. [*at the tavern.*] —Are you not a pretty gentleman, Squire Critic, to keep one waiting near half an hour beyond the time appointed?

REV. Your pardon, Mr. Shandy! but 'twas your own fault for leaving your manuscript with me: I could not, for the soul of me, part with your most worthy, excellent, Uncle Toby, a minute sooner. Here, take your papers, and success attend your publication—provided you craze—

SH. Have not I told you, again and again, that I never blot out? Positively I will not craze a syllable: So, Critics, do your worst!

REV. Inflexible, indiscreet,—incomparable!—Well, fellow-traveller! be not angry—if the public will be good-natured enough to over-look your imperfections—surely I may, who am so much obliged to you for your patient bearing with all my exceptions, and reprehensions.

SH. Come, Old Boy! Reviewing must be cursed dry work—Excellent Frontiniac!—Here's success to the Review! and pray, at your next meeting at the Crown and Anchor, give my compliments to every Square-toe belonging to the Corps—and, if you please, tell them, that if they damn these my seventh and eighth volumes, I'll be even with them, and damn them in my ninth and tenth.

REV. Ah, Mr. Shandy, your *ninth* and *tenth*! that's talking of things at a great distance! Better take a friend's advice. Stop where you are. The Public, if I guess right, will have *had enough*, by the time they get to the end of your eighth volume.—Your health, Mr. Shandy, and hearty thanks for the entertainment you have given me—but,—excuse me if I hazard a bold conjecture.—I am inclined to think that, all this while, you have not sufficiently cultivated your best talents. Give up your Long Noses, your Quedlinbergs, and your Andouillets.—Dr. Slop, indeed, is a *great* character: but, try your strength another way. One of our gentlemen once remarked, in *print* Mr. Shandy—that he thought your excellence lay in the *PATHETIC*. I think so too. In my opinion, the little story of Le Fevre has done you more honour than every thing else you have wrote, except your Sermons. Suppose you were to strike out a new plan? Give us none but amiable or worthy, or exemplary characters; or, if you will, to enliven the drama, throw in the *innocently humorous*, *Despère in loco*. No objection to Trim, any more than to Slop.

Paint



Paint Nature in her loveliest drefs—her native simplicity. Draw natural scenes, and interesting situations—In fine, Mr. Shandy, do, for surely you can, excite our passions to *laudable* purposes—awake our affections, engage our hearts—arouze, transport, refine, improve us. Let morality, let the cultivation of virtue be your aim—let wit, humour, elegance and pathos be the means; and the grateful applause of mankind will be your reward.

SH. Have ye done?—I'm glad on't! Hark ye—Jenny wants me to give her a whirl in the chaise next *Sunday*—Will you *preach* for me? you have an admirable knack at exhortation!—

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*The History of the Life of Reginald Pole.* Part II. By Thomas Phillips. 4to. 10s. 6d. sew'd. Oxford, printed and sold by Jackson; and sold also by T. Payne in London.

IN our account of the First Part of this History, we could not forbear expressing our indignation against the Author, who writes, as we there observed, in defence of the grossest of all impositions, and the basest of all servility. The strictures we passed, harsh as Mr. Phillips perhaps may think them, did not proceed from any difference in religious tenets. So far as religion merely is concerned, we would treat the most erroneous and absurd opinions, with the utmost degree of favour and indulgence.—Satisfied as we are, that whoever worships the Deity *pura mente*, his adoration will be acceptable, in whatever mode it is offered. The tenets we censured, bore no relation to any modes of piety or devotion; we condemned priestcraft, which, under the mask of religion, asserts its independence on the civil magistrate, at the same time that it presumes to interfere with the temporal jurisdiction, and to engross temporal possessions; in direct opposition to the meekness and disinterestedness of the primitive apostles, in manifest abuse of the understandings of mankind, and in open violation of their rights.

We are, as we have frequently professed, enemies to all persecutions and prosecutions on account of religious opinions. Let subtle jesuits and artful priests of every denomination, cavil, without interruption, about adjusting the trappings with which they have found it convenient to encumber religion. Let us leave them in full possession of their quibbles and quiddities, with which they perplex, disguise and disfigure, what in itself is most plain, simple and lovely. But when, not contented with endeavouring to mislead us by spiritual sophistry, they dare attempt to enslave us by ecclesiastical power, and presume to

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usurp a dominion which Christ himself disclaimed, when He declared that his kingdom was not of this world.—When such designing and dangerous attempts are made to reduce mankind to a state of unnatural subjection to a set of indolent, rapacious, and merciless ecclesiastics, who can afford no protection in return, it then becomes a duty to expose their fallacy, and resist their tyranny.

It was on these principles that we severely censured the First Part of this History, and on these principles we shall continue to animadvert with the same freedom, on such passages as appear obnoxious in the Part now under consideration.

This Second Part opens with the appointment of Cardinal Pole, as Legate to Queen Mary. Previous to his coming hither in that character, he wrote a fullsome letter to the Queen, from which Mr. Phillips has given us a tedious extract. Among other things, the Cardinal magnifies the great and unexpected turn in the Queen's fortune, which, according to him, 'could be ascribed to nothing but a declaration of heaven in her favour.' With leave of the Cardinal and Mr. Phillips, however, we will venture to say, that there is no ground for supposing a declaration of heaven in favour of Mary's advancement, but on the common presumption in favour of all other princes, who are appointed by the *Grace of God*. We may add likewise, that admitting the particular interposition of Providence in her behalf, she certainly made an ill return for the favour of heaven, by sacrificing her subjects at the shrine of Bigotry.

But Mr. Phillips thinks otherwise of these sacrifices, and stands forth as Mary's professed Panegyrist. 'Before I enter (says he) on Queen Mary's Reign, which was the last and great theatre, on which he appeared, who is the subject of this history, it may not be improper to give some account of the character, under which this Princess had hitherto been considered, and which may contribute to make what is hereafter to be said of her, more satisfactory. The education she received from her mother formed her to that steadiness and zeal for the religion of her ancestors, which seems to have been the ruling principle of her whole conduct. This reverence, which we owe to the veneration and sanctity of the Supreme Being, either when he reveals his truths to our *belief*, or prescribes his laws to our practice, caused her to make that memorable reply, when Charles V. cautioned her to proceed slowly, and not declare herself while the issue of affairs was yet uncertain; "That her trust in God alone had, first, supported her in the greatest streights of adverse fortune; and, then, raised her to a crown: wherefore, she was

lyed to use no delay in testifying her gratitude to Him, to whom



whom she owed her safety and dignity; but to do it immediately, *and in the most CONSPICUOUS manner.* It must be confessed that Mary was as good as her word: She did indeed do it in a most *conspicuous* manner—that is, by the Light of the Bonfires in *Smithfield*, in which she burned those of her subjects whom her priests declared hereticks.

Another of Mary's letters to the Cardinal is not less remarkable. 'My Lord, (says she) you understand, by my last letter, in what situation my concerns were, when I wrote to you, and for what reasons I desired you to delay, for a while, your journey to London. The purpose of your embassy is so suspected by my subjects, and so odious to them, that an immediate arrival in these parts, though I wish it extremely, would be rather prejudicial, than any ways avail me. The proceedings of the parliament put this beyond a doubt: and so strangely are the minds of the people prepossessed against the Roman Pontiff, that they find less difficulty in admitting all the other tenets of the catholic religion, than in the single article which regards the subordination due to him. The upper house was of opinion, that all the statutes which had passed since my father's divorce from the Queen, and a little before that time, should be repealed; as, by this means, every thing would be cancelled which had been voted either against religion, or the validity of my mother's marriage. But, when the question came to be debated by the Commons, they presently suspected it to be proposed in favour of the Bishop of Rome, that the title of supreme head of the church, which is annexed to the crown of Britain, might be given up; the papal power revived, and a facility procured of receiving you in quality of Legate. Were these apprehensions to cease, I understand there would be no difficulty either in repealing the statutes made against the ancient worship, or in ratifying my mother's marriage. My fears are, that they will obstinately insist on my continuing to assume the headship of the church; and, if they do, I am not at a loss in what manner to reply. I will remind them of my constant attachment to the faith I profess, in which I have been educated, and will persevere to the last—that I can consent to nothing, which my conscience condemns—that, the title in debate does not agree with kings; as the royal state, in spiritual concerns, is subordinate to the sacerdotal: and the jurisdiction of the body politic being of a different order from that of the priesthood, their power, dignity, and functions were distinct—that there was a peculiar difficulty arising from my very sex, to which nothing could be less suited than such a title, and the extent of power annexed to it. If I can obtain nothing more, I will entreat them to suspend for a time, at least, whatever regards a claim, to which I

can never consent, till some other expedient be found out. If my parliament neglects the equity of this demand, I am at a loss how to behave, and what measures to take. You, my Lord, are the only person on whose prudence I rely; and whose advice I ask, that I may act nothing contrary to duty, and extricate myself from this labyrinth.'

It is more than probable that this letter was dictated by some of Mary's ghostly confessors; but be that as it may, it serves to prove that the parliament did not, without great reluctance, consent to become the base instruments of Mary's bigotry and cruelty: And there can be no doubt but that she purchased their shameful acquiescence at a very high price. One cannot but smile at her apprehensions lest the parliament should obstinately insist on her continuing to assume the headship of the church; against which she urges a peculiar difficulty arising from her very sex. This difficulty however her sister had the courage to surmount: And if petticoats are any impediment to dominion, they are certainly a stronger bar to the exercise of sovereign power over a free and brave people, than to the execution of the lazy functions of a doating Pontiff; more especially as the papal chair, if we may believe tradition, was once filled by one of the tender sex, which has since given occasion to a scrutiny of a very curious nature.

The Cardinal's answer to these letters is well worthy of observation. After a great deal of jesuitical cant, with the repetition of which we will not surfeit our Readers, he counsels Mary to take measures with her parliament for procuring a reversal of his attainder. 'She well knew (he says) the injustice done to him and to his family, which was dearer to him than himself.—That nothing could be laid to his charge, which deserved such treatment, and all his crime consisted in refusing to consent to innovations which were *prejudicial to the realm, and detrimental to the Prince who introduced them.*' Happily for us, the experience of ages now past refutes the Cardinal's sentiments with respect to these innovations.

In the ensuing pages we have an imperfect and palliated account of the many executions which disgraced the early reign of the merciless Mary. Among other things, our historian relates the fate of the accomplished and unfortunate Lady Jane Grey; there we meet with the first instance of his impartiality, for even he acquits the blameless Lady Jane, of whom he gives the following account: 'To great beauty, and all the softer accomplishments of female education, she had joined the knowledge of the learned languages, and had given much time and application to the scriptures: a study, which, however undertaken



taken by the sex on a specious principle of seeking truth, but too often betrays them into errors, or confirms them in those they have already imbibed. The Queen having appointed a very able and religious clergyman to attend her in her confinement, and use all endeavours to convince her of the truth of the catholic doctrine; the kindness, she said, came too late, and that she had not leisure to enquire after that truth which she should soon behold in its source: and, though her execution was put off, some days, on that prospect, she persisted in the same sentiments. The constable of the Tower, who led her to the scaffold, asking of her the book of devotions she held in her hand, she readily gave it him, after having first transcribed out of it, in Greek, Latin, and English, a sentence which imported that she died innocent, and hoped to find that justice from God, which had been denied her by men. Being come to the place of execution, she looked with a placid countenance on the crowd that stood round, and spoke no more than to bid them farewell, and be mindful of her innocence: and taking the priest, who still continued his exhortations, by the hand, she thanked him for the many good offices she had received from him, and the concern he had expressed to bring her over to his opinion, as she very well knew he had proceeded on the best of motives: but told him withal, that his discourses had given her greater uneasiness than the apprehension of what she was about to suffer. Then kneeling down before the axe, and covering her face with her hair, she received the stroke which severed her head from her body. The sighs, the tears, and mournful silence of the beholders, sufficiently witnessed what their sentiments were of the circumstances of her death, and of the decent and steady manner with which she submitted to it.

Here we cannot but admire with what admirable artifice Mr. Phillips contends for keeping the fair sex in total ignorance with respect to the scriptures. Lest, in their search after truth, the holy writings should lead them into error, they must shut up the book, and step into the closet with the priest, who will infallibly guide them in the right way, as he can have no interest to deceive or delude them.

On the Cardinal's being appointed Legate, the Pope gave him ample instructions; and his Holiness begins, 'by expressing his joy on the happy turn which affairs had taken in England, which might give a well-grounded hope of that flourishing kingdom's returning to its former state, and becoming, once more, a part of Christ's fold, after having separated from it in the two last reigns.' Here the Pope, infallible as he is, made a horrid mistake: for the kingdom never separated from Christ's fold,

but

but only withdrew from a shepherd who most unmercifully fleeced the flock.

Mr. Phillips however does not scruple to collect all the idle trash he can meet with in favour of the Roman catholic communion, 'which (he tells us in the words of one Jeremy Taylor) had the actual possession of men's minds, before the opposite opinions had even a name; and having continued in it through such a length of time, it would be objected to them with an ill grace, that this was the effect of invention or design; because it was not likely that all ages should have the same purposes, or that the same doctrine should serve the different ends of several ages.—This prescription moreover rests on these grounds; that truth is more ancient than falsehood; and that God would not, for so many ages, have forsaken his church, and left her in error.'

There is not a surer sign of a bad cause, than when an advocate attempts to prove too much; and it is evident that the above arguments would subvert Christianity itself, if it did not stand on too firm a footing to be overthrown by bad logic. What would become of Christianity, if the antiquity of a religion might be admitted as an evidence of its truth? And with how much propriety might the pagans of old, as well as the modern infidels, who form a great part of Europe, insist, 'that God would not for so many ages have forsaken his church and left her in error?'

With as little success doth Mr. Phillips appeal to Grotius, who, lamenting the dissensions among protestants, says, 'I, therefore, and many others with me, plainly see that this concord of protestants can never be effected, unless they are united to the Roman see, without which no common church government can take place.' It appears, however, that even Grotius was a false prophet. Were he living, and in this metropolis, he might see Lutherans, Calvinists, Anabaptists, Moravians, &c. &c. &c. live together in brotherly concord, and all farther than ever from being reconciled to the see of Rome.

We now come to our historian's relation of the fate of poor Cranmer; 'The Pope, at the King's and the Queen's request, had appointed the Cardinal of St. Simeon to examine Cranmer's cause; and he had nominated the Bishop of Gloucester, and whoever he should think fit to join in the commission, to try the Criminal. The Court of Delegates was opened in St. Mary's church, in Oxford; and the Bishop set forth in a long discourse, the crimes of which Cranmer was accused; and, namely, his apostacy, heresy, and incontinence; he made mention, also, of



his treason. To which Cranmer replied, by disowning any submission to the Pope, and charging the see of Rome with doctrines and practices contrary to the gospel.—As the examination became more particular, the Criminal was accused of *keeping a Wife secretly in Henry's Reign, and openly in Edward's*; of publishing heretical books, and constraining others to subscribe to them; of forsaking the Catholic Church, and denying Christ's presence in the sacrament of the altar; and, lately, of disputing publicly against it, at Oxford. All these articles he confessed, and excepted only against having forced others to subscribe, which he said he had never done. This information being taken, he was sent back to prison.

These were certainly most grievous offences, especially the keeping a wife, first *secretly*, and then *openly*. St. Paul says, it is better to marry, than to burn. But in what a terrible condition then must a poor devil of a Roman catholic priest be? He must either burn for want of a wife, or be burnt if he marries one.

Mr. Phillips afterwards attends the unfortunate Cranmer to the stake, and observes upon the whole, that, how rigorous the proceedings against him may appear, the criminal on whom the punishment was inflicted, would have objected to it with an ill grace. But we do not find that Mr. Phillips even attempts to apologize for the moderate and merciful Cardinal Pole, who, if he did not counsel the execution of Cranmer in order to step into his see, may be fairly presumed to have consented to it at least, as his influence was confessedly so predominant, that he might easily have prevented it, had he been disposed to have done so laudable an act of mercy.

In truth, the Cardinal's character is far from standing clear from imputations of rigour and cruelty. He did not escape from censures of this nature even among his contemporaries; and in the following letter he endeavours to refute, or rather to palliate the charge.

'I am obliged, says he in a letter to his intimate friend, the Cardinal Bishop of Ausbourg, to publish, in my own defence, the work *on the churches unity*, which the most earnest solicitations of my friends, have not yet prevailed on me to do.—This is owing to my being attacked with great virulence by one I never saw, and have no other knowledge of, than from the slanders he has thought fit to publish concerning me. To make me odious, he represents me of a cruel and unrelenting nature, and attributes whatever I have done to reconcile the Emperor and the King of France, to a view of uniting their joint forces against

REV. Feb. 1765.

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the Lutherans. I need only appeal to you, my Lord, and to all who are acquainted with me, how little I deserve, either from principle or temper, this imputation.—At the same time, I do not deny, but, the case supposed of any one's opinions being extremely pernicious, and he no less industrious to corrupt others than depraved himself, I might say, such a one should be capitally punished; and, as a rotten member, cut off from the body.

It must be confessed that the Cardinal is very cool and cautious in his *expressions*; he appears to have been one of those who have such a command of temper, that they can torture others without discomposing a feature of their own. But after all this affectation of lenity and forbearance, what less than cruel can we pronounce him to be, who openly avows that he would cut off a member from society on account of *OPINIONS*, which *He* in his own judgment shall presume to condemn as pernicious? Would not true modesty and moderation teach him that his judgment being fallible, his opinions may be as justly liable to censure as those he condemns?

It would be foreign from our office to take notice of every papistical tenet interspersed throughout this work; and indeed it would be unnecessary to combat principles which have been so often refuted. In a general review of a work of this nature, we must confine ourselves to general animadversions; and we leave it to others, if any shall deem it worth their while, to enter into a more particular criticism on this subtle, fallacious, and jesuitical history.

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*The Conversion of St. Paul, a Poetical Essay.* By John Lettice, M. A. Fellow of Sydney Sussex College, Cambridge. 4to. 1 s. Dodd and Co.

**N**O battle for the Kissingbury estate this season! No *modest* candidate to print his rejected poem, and shame the rogues! What dull, dull work is this? Nothing, surely, could be more entertaining than to see two indignant bards furiously enter the poetic lists, and fight for the produce of the farm; whether it were a fat hog, a firkin of butter, a tub of ale, or a leg of mutton and turnips. However, be it any or all of these, Mr. Lettice has obtained the prize, *nem. con.* for a poetical essay on the Conversion of St. Paul. Snug's the word—Paul is converted; and poor Peter, the farmer at Kissingbury, must pay the piper;

White



———Whilst he sings  
The man of Tarsus, from Gamaliel's feet  
Rais'd to the converse of the living God!

From Gamaliel's feet—the propriety is obvious; had it been from the head of Gamaliel, the rise would not have been so high.—Mystic is the language of the Kissingbury muse, and profound are her conceptions, particularly where she speaks of

———The sacred Lymph,  
Mysterious prelude of regenerate life,

She soars far above all vulgar apprehension. It is for the penetrating critic alone to analyze and demonstrate such high meaning.—Thus then it is in plain English,—‘holy water, the secret tune played before life that is born again.’

A little farther and we hear of still stranger things! ‘faith, fortitude, hope, and a number of cherubs that are of the same nature with the ductile spirit of the soul, stamp a seal of adamant on the breast of the new proselyte.’ Indeed! and can a ductile spirit then make use of a seal of adamant? Surely this is the *plus ultra* of the miraculous! — But should not the good bard have been contented to give these same ductile spirits something of a softer nature, by way of seal, than downright adamant? Suppose it had been only a brown stone, or a piece of pinchbeck; or even a cornelian would not have been so rigid to the touch of their spiritual fingers? — He should, moreover, have told us whether they made use of Dutch wax, or the common resinous mixture; for much would depend on that, with regard to the beauty of the impression.

More wonders still! gentle Reader!

———The zealous Saint  
Pour'd from his tongue spontaneous the stream  
Of eloquence and inspiration——

What! a stream of inspiration poured from the tongue of a man! This is inimitable—we have heard of rivers flowing with milk, and of oaks that dropped honey, but of a tongue that distilled inspiration did we never hear.

Yet greater wonders! Alps on Alps arise——

The gazing synagogue, in wonder wrapt,  
Devour his pregnant speech——

That the Jews were very voracious is not to be doubted; but to devour things *pregnant* was contrary to their law. Besides, if they devoured the speech pregnant, they devoured it before it was delivered, a circumstance which surpasses all belief! at the same time there was something extremely savage in it; for the

Poet tells us almost in the next line, that his proselyte spoke with 'words that live.' So that the speech they devoured was not only pregnant, but they most inhumanly swallowed it up alive.

The poem, however, has more merit and less mystery in it towards the conclusion; and is at least a better performance, upon the whole, than that which last year was honoured with Mr. Seaton's prize. See Review, Vol. XXIX. p. 470.

## MONTHLY CATALOGUE,

For FEBRUARY, 1765.

RELIGIOUS and CONTROVERSIAL.

Art. 1. *Eleven Letters from the late Rev. Mr. Hervey to the Rev. Mr. John Wesley; containing an answer to that Gentleman's Remarks on Theron and Aspasio.* Published from the Author's Manuscript, left in Possession of his Brother, W. Hervey. With a Preface, shewing the Reason of their being now printed. Small 8vo. 3s. Rivington.

**T**HOSE who love disputes about *Justification, Imputed Righteousness, &c. &c.* may here meet with ample gratification.

Art. 2. *A sure Guide to Heaven: Proving the Doctrine of Perfection to be attainable in this Life; and defended against all Satan's Misfessionaries whatever, who plead for Sin and Imperfection. Likewise a short Catechism, fit for all People; a true Description of Antichrist; and how any Man may know him in himself and others. Also, a full Account of all the Properties of Man's Body, Soul, and Spirit; and of the Operations of the good and evil Spirits striving in him, which shall have the Predominance to gain his Affections most.* By a Christian. 8vo. 1s. Wilkie.

A strange Rhapsody!

Art. 3. *Observations on a Pamphlet, entitled, 'Christianity not founded on Argument.'* By a Christian Freethinker. 8vo. 1s. Wilkie.

The sensible Author of these observations endeavours to shew, (what was very well known before) that *Christianity not founded on Argument* is a continued irony from beginning to end; he laments that so ample a field should be afforded the Author of it for the display of his sophistry, and that so many unnecessary and indefensible ramparts should be raised, which only expose an, otherwise, impregnable citadel, to the attacks of his masked batteries.—If the defenders of the gospel would content themselves with asserting, and maintaining, pure, original Christianity, in



in its primitive simplicity, without any human additions, they might easily, he says, baffle their most subtle adversaries; whereas, by weak and inconsistent systems, creeds, articles, and catechisms, which cannot be authorized, or supported by scripture, they render the best cause in the world liable to the assaults of infidels, who groundlessly triumph on the demolition of those outworks, as if they had effectually carried the place.—His apology for publishing, at this distance, animadversions on a pamphlet printed so long since, is that he has just now, and not before, perused it with that design.

N. B. The piece here alluded to, was published a few years before the commencement of our Review; and had a great run. It was indeed a mask'd battery, so artfully raised and constructed, that many were deceived by it: imagining it was intended as a defence of that cause to which the Author\* really designed to give a mortal blow; but his pious purpose was defeated by the successful efforts of the opponents he met with—among whom, if we mistake not, was his own brother.

\* Mr. Dodwell.

Art. 4. *The important Question, What do I lack? considered and applied.* By C. H. V. Bogatzky, Author of *The Golden Treasury*. 12mo. 2s. 6d. Law.

'What do you lack?' Mr. Bogatzky! We will very plainly answer this question, to the best of our apprehension. You lack KNOWLEDGE, JUDGMENT, and TASTE; without which requisites, in a much greater degree than you now seem to possess them, we fear you will never make a very illustrious figure (in *this* country at least) either as a man of letters, or as a divine. Your writings may perhaps please the Moravians, or some other of our modern fanaticks; but they will never be relished by such as have had their taste improved by the works of a Tillotson, an Atterbury, a Butler, or a Balguy.—You are, with most of the reverend gentlemen of your country\*, above a century behind our rational English divines; and must rank with Gouge, and Keach, and Owen, of the last age.

\* Germany. Which, however, has made the world ample amends for the production of much rubbish, by the works of the learned Michaelis, Mosheim, and a few others.

Art. 5. *An Appendix to an Enquiry into the Nature and Design of Christ's Temptation in the Wilderness. Containing some farther Observations upon this Subject, and an Answer to Objections.* By Hugh Farmer. 8vo. 6d. Waugh.

In our Review for August 1761, we gave a pretty full account of Mr. Farmer's Enquiry, to which we refer our Readers.—In this Appendix he endeavours to remove the objections which have been urged against it, and it must be owned, we cannot but think, by every impartial judge of the subject, that the interpretation he has given of one of the most difficult parts of the Evangelical history is now rendered by far the most probable and satisfactory of any that has been yet offered to the

the public:—the notes added to the second Edition, the Author tells us, would have been inserted in the Appendix, if they had not been so numerous, as to make it necessary to insert them in the Enquiry, for the ease and convenience of the Reader.

#### POLITICAL.

Art. 6. *The Favourite*. With a Dedication to Lord B\*\*\*. 8vo. 1s. Harrison, in Covent-garden.

Recapitulates the misconduct and misfortunes of former Court favourites,—Mortimer, Car, Villiers, &c. with a view to such applications as must be obvious even to the meanest of that mob of readers, for whom this raving, unletter'd Politician writes. He says *his late friend*, Mr. Churchill, intended a satire on the same plan. Very likely. But we are sorry to see the glorious cause of freedom disgraced by so scurvy a champion as the present Writer; of whose abilities we may candidly give the following as a specimen: 'The appearance of things began now to declare the fall of this mighty minion, [Buckingham] which he disregarded, in spite of his father's ghost, which appeared repeated times, [not to him] to his friend Mr. Towers, at Windsor.—But Buckingham, in spite of men and ghosts, (what a spiteful duke was he!) proceeded in his tyranny, &c.'—Surely, this wise Author can be no other than the late School-master of Cock-lane!

Art. 7. *Regulations lately made concerning the Colonies, and the Taxes imposed upon them, considered*. 8vo. 2s. Wilkie.

The sensible Author of this elaborate performance endeavours to shew, that as the immediate defence of our colonies was the sole cause of the last war, so has their permanent security been effectually obtained by the peace: 'and that even their *aggrandizement* [the term he has thought proper to use for the formation of this anti-climax] and *improvement* have been provided for, by the negotiators of that treaty, beyond the idea of any former administration.' The advantages that must necessarily accrue to the parent country, from a due attention to the interests of her colonies, are too obvious to need reciting. To encourage their population and their culture, to regulate their commerce, and to cement and perfect the necessary connection between them and the mother-country, should therefore, as he rightly observes, be the *principal* objects of a British minister's care. \* Many steps (adds he) have been lately taken, which, by their immediate operations, or distant consequences, may materially affect these important concerns; and therefore everyman who is sincerely interested in whatever is interesting to his country, will anxiously consider the propriety of those measures; will enquire into the principles upon which they have been adopted; and will be as ready to applaud what has been well done, as to condemn what has been done amiss: and to suggest such emendations, improvements, or additions, as may fall within the compass of his knowledge, or occur to his reflection. The following sheets were written with a view to facilitate such an examination: they pretend to no more than to collect the several regulations lately made with respect to the colonies, to weigh the reasons upon which each of them appears to have been founded, and to see how



far these are supported by facts, and by maxims of trade and policy. These regulations are many, and have been made in the different departments of our legislative or executive government; they are scattered through proclamations, statutes, and orders; but they are all of equal public notoriety; which every man may know, and ought to know; and which are here, therefore, brought into one view, that they may be consider'd together, and that it may fairly appear 'whether they are crude, incoherent, weak, or pernicious acts of power; or whether they form a well-digested, consistent, wise, and salutary plan of colonization and government.'—The perusal of this tract, therefore, though a ministerial production, cannot be too earnestly recommended to a great commercial nation, abounding with provincial settlements in almost every part of the globe.

Art. 8. *The Rights of the British Colonies asserted and proved.* By James Otis, Esq; 8vo. 2s. Almon.

A very zealous defence of the colonies, tending to prove, that every man in the British dominions is constitutionally a free man; that no parts of his Majesty's dominions can constitutionally be taxed without their own consent; and that every part has a right to be represented in the supreme, or some subordinate legislature. In fine, that they should not only be continued in the enjoyment of subordinate legislation, but be also represented, in proportion to their number and estates, in the grand national legislation;—which, the Author avers, and we think with good reason, would firmly unite all parts of the British empire, in peace and prosperity, and render it invulnerable and perpetual.—There are many things in this tract, that (however warmly the Author may write) deserve to be very coolly and seriously consider'd.

Art. 9. *The Law of Libels, &c. &c.* 8vo. 4s. in boards, Thrush.

An hotch-potch, catch-penny collection of detach'd sheets, gathered from unfold magazines, for which they were originally printed; and now *seasonably*\* stitched together, to make a book. This was one way in which the ingenious Mr. Curl used to thin his stock of quire-books, when his warehouse grew too full. We are told that he once completed a bundle of imperfect voyages and travels, in which every copy wanted the latter-end, with the concluding sheet of another heap which proved to be a treatise on parish offices. In like manner, this *Law of Libels* is *sk'd out* not only with a parcel of thin trials, but with a 'particular account of all the curious, useful, and authentic manuscripts in the British museum, relative to the *topographical descriptions and antiquities of England, Scotland, Wales, and Ireland, &c. &c.*' But there is nothing clever in this contrivance: It is only *Curlish* at second hand. CURL was the ORIGINAL GENIUS, to whom the honour of this and many other great improvements in the mystery of book-selling is due.

\* The doctrine of Libels at this time greatly engrossing the public attention.

## P O E T I C A L.

Art. 10. *The Advantages of Repentance. A Moral Tale, attempted in blank Verse; and founded on the Anecdotes of a private Family in \*\*\*\*\*shire.* 8vo. 1s. 6d. Tonson, &c.

A murder committed—the assassin in exile—his return to his native country and friends in happy circumstances—the apparition of the person murder'd—the consequent horror of the criminal—his exemplary penitence, and redress of the injur'd family;—these are the principal circumstances of this strange and wonderful story; which a writer, possessed of more imagination than judgment, has here dress'd out, in such verse as the following specimen:

*Appearance of the Ghost, in the midst of a Feast:*

—Before him stood,  
Unseen 'till now, a terrifying Form!  
Within the haggard face, distracted fear,  
And writhing pain, and agonizing grief,  
Had struck their talons deep; the bushy locks  
With crimson streams were clotted, and uprear'd;  
From hollow eye look'd forth reproachful sorrow  
And damp'd the pious joy, so newly born  
In Edward's heart.—

It is no great wonder that the appearance of so unexpected a guest should damp the joy of the person to whom such an unseasonable visit was made! But the ghost was, nevertheless, a very quiet, pacific sort of a ghost; so that Master-Edward had no occasion to swear the peace against him, or bind him over to the quarter-sessions. All that the harmless forgiving spectre (though a furly \* chap. before he was knock'd on the head) demanded, by way of satisfaction for the loss of his life, was a comfortable provision, for his distressed widow and two poor children: with which very reasonable composition the terrified delinquent gladly complies;—the apparition appears again to bid peace be with him:

—Since REPENTANCE  
In never-failing streams hath wash'd away  
The stains of guilt,——

And then follows this general release, and receipt in full:

—Well thou hast discharg'd  
Thy debt to JUSTICE, CHARITY and GOD!

In short, Edward is now assured, that 'henceforth guilt, pain, and sorrow should be strangers to his breast; that pleasure should strew his paths; that his course through life should be safe and long; the bed of death smooth, and fairest gleams of opening bliss shine on his parting spirit: from all which the Reader cannot but see with what propriety this performance is entitled 'The Advantages of Repentance.' Yet some may perhaps think that a happier and more adequate term than *advantages* might have been used.

\* See p. 22.



- Art. 11. *The Inefficacy of Satire, a Poem; occasioned by the Death of Mr. Churchill.* 4to. 6d. Hawes, &c.

—The pen I draw  
To keep the trembling, impious world in awe.

*Euge!* O brave! *Maître tua vertu, puer!* Now for the next couplet—

To wound the knave, to strip the seeming saint,  
What . . . . . dares to act, I dare to paint.

What! my bold champion! my undoubted Alcæus! seven dots instead of a name! fie, fie upon it! This is, indeed, the *inefficacy* of satire! Would you know more of this poem, Reader?—then know that the Author visited Churchill's grave, that he saw his ghost, that it spoke to him, called him a *generous* youth, and wisely, very wisely, bad him cease his *generous* labour.

- Art. 12. *The Laureat, a Poem, inscribed to the Memory of C. Churchill.* 4to. 1s. 6d. Ridley.

The dominions of Alexander the Great had not more competitors, after his decease, than the poetical desmenes of the late Mr. Churchill. Various, indeed, are the candidates; but their pretences are nearly the same—To measure couplets, to scatter abuse, and to praise the bard whose name they take in vain. Their ambition, at the same time, is as sordid as their verse; for it is not Mr. Churchill's Crown of Laurel that they seek, but his Half Crown Sterling. With regard to the author of the Laureat, however, we are not a little obliged to him; for by informing us in an advertisement that he is the author, likewise, of *Friendship*, a poem, (for an account of which see Rev. Vol. XXIX. p. 405.) he has saved both our Readers and ourselves the trouble of entering into any account of this. Would all scriblers do the same, the province of the Reviewer would be much easier, since one specimen of their abilities in the same species of writing, would be amply sufficient.

- Art. 13. *The Race.* By Mercurius Spur, Esq; with Notes by Faustinus Scriblerus. 4to. 2s. 6d. Flexney.

We shall give the Author of this Poem a testimony of that candour he seems so unwilling to allow us, by acknowledging that his production is not destitute either of comic or of poetic merit, though it cannot boast that arch, and highly seasoned humour, which a poem on a Race of Bards contending for the Laurel might have afforded.

- Art. 14. *The Patriotic Muse, or Poems on some of the principal Events of the late War; together with a Poem on the Peace.* By an American Gentleman. 8vo. 1s. 6d. Bird.

This Muse of the new world is a public-spirited Girl, and crowds her verse with Arms, and George, and Brunswick, and Nova Scotia, and Quebec, and Monongohela, and Montreal, and Shirley, and Johnson, and Montcalm, and Braddock, and Oswego, and Schuyler, and Minorca, and Blakeney, and Byng, and Canada, and the lamented death of Jon

than Belcher, and Burriſſa the wife of the Rev. Mr. Barr, and the Baron of Clenawley who was ſlain in a ſkirmiſh.——Moreover, Boſcawen, Wolfe, Lawrence, Whitmore, Hardy, Amherſt, Saul, Jonathan and Joſhua are ſeverally ſtirred round in this poetical cauldron; and Penſylvania, Guadalupe, Niagara, Louiſburgh, the lamentation of Louis the Fifteenth, and Balaam and his Aſs are occaſionally conſidered. The Spaniſh war is put into a ſong, and Mr. Secretary Pitt into an acroſtic.

Art. 15. *Ode on her Maſteſty's Birth-day being kept the Eighteenth of January.* By the Reverend Mr. Hudſon. 4to. 6d. Davis and Reymers.

We cannot by any means approve of the taſte in which this ode is written.——Roving, abſtracted imagery, ſtiff and ungraceful compound epithets, and a glare of colouring make but a poor amends for a barrenneſs of ſentiment, and a want of native eaſe, and unlaboured dignity.

Now let the ſky-plum'd father of the flowers  
With fragrant feathers leave the ſpicy bowers,  
Where the fine tropic warblers ſing;  
And hither ſtretch his roſeate wing,  
And ſoftly ſooth the riſing year,  
While ſnow-drops gay in virgin-robcs appear.

We have ſeen other productions of this gentleman's pen, which we have peruſed with more ſatisfaction.

Art. 16. *The Conſtituents, a Poem.* By P. Stockdale. 4to. 1s. Flexney.

The ſubject of this poem is the late election at Berwick.——It may be ſufficient to ſay, that it plainly appears to be the work of the ſame extraordinary genius, who, after being dubbed an Angel, was hanged and buried in a Fiſh-town. See Review for laſt month, p. 76.

Art. 17. *Ode in Imitation of Horace, Ode III. L. III. Juſtum ac reſpectum proſcripti virum.* Addreſſed to the Right Honourable Sir Robert Walpole: on ceasing to be Miniſter, Feb. 6, 1741. Deſigned as a juſt Panegyric on a great Miniſter, the glorious Revolution, Proteſtant Succeſſion, and Principles of Liberty; to which is added the original Ode, defended, in commentariolo. By Sir William Browne, M. D. 4to. 1s. Owen.

Your moſt obedient humble ſervant, Sir William Browne—

*Quod nemo promittere  
Solvenda ſibi en! attulit ultra.*

To ſee you here again, ſo ſoon, Sir William, was what we could neither wiſh nor hope. How ſuperior is your conduct, in this reſpect, to that of great men in general, ſince, far from being worſe, you are better than your word! In your late profound and ſcientific publication of the *Fiſt Ode of Horace*\*, you gave us to underſtand that if it were favour-

\* See Review, Vol. XXVIII. page 400.



ably received, it should be followed by others, and now another follows it, tho' it was not received at all.—This is the more generous, as the engraving of your arms, crest, motto, devices, &c. on the title-page must have been attended with some expence. All this is mighty well, and so likewise is your acknowledgment to the Earl of Orford in the dedication, for making your worship a justice of the peace. But alas, worthy knight, these same graceless Muses have not the least notion either of arms or honours, and, notwithstanding all your dignities and faculties, instead of giving you the refined elegance, and the great sublimity of your original, they have put you off with the poorest doggrel, made you talk of scarlet whores, chopping off heads with axes, and have even blinded you so far as to degrade your verse by giving George the First the cant term of *Old Steady*! an expression which cannot boast of much greater dignity than *Old Dismal*, the name of a noted oyster-woman.

Art. 18. *The Messiah; a sacred Poem. In Four Books.* By Mr. Weekes. 4to. 10s. 6d. Coote.

We have already mentioned this work, in the course of its publication in separate books: see *Nativity*, *Crucifixion*, *Temptation*, &c. Review, Vols. XXIX.—XXXI.

## THEATRICAL.

Art. 19. *The Platonic Wife, a Comedy.* By a Lady. As acted at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Johnston.

That *Maiden Ladies*, deeply read in romance, may have fallen into the Platonic fanciful scheme here exposed to ridicule, there is no room to doubt; but we apprehend that matrimony must ever have had the power to dissolve so flimsy a charm. It may be therefore justly questioned, whether there now is, or ever did exist for three weeks together, such a character as a *Platonic Wife*. Such a character, however, has been drawn by Mrs. Griffith, author of the letters between Henry and Frances\*; wherein the Reader will find, if we rightly recollect, a considerable portion of the same kind of spirit.—The town was so candid and indulgent as to bear with the imperfections they could not but discern, in this unfortunate production of a female pen, during a run of *six* nights. We will not shew ourselves less courteous to the ingenious lady, by too rigid an examination of a performance she may possibly wish to forget. Let the curtain therefore descend, and all deficiencies of plot†, character, sentiment, language, and moral, be for ever veiled from the eye of Criticism.

\* See Review, Vol. XVII. p. 416.

† The story is borrowed from one of Marmontel's tales, entitled *L'Heureux Divorce: The Happy Divorce*.

Art. 20. *The Maid of the Mill; a Comic Opera: As it is performed at the Theatre-Royal in Covent-Garden.* The Music compiled,

compiled, and the Words written by the Author of *Love in a Village*. 8vo. 1s. 6d. Newbery, &c.

It will be no ill compliment to Mr. Bickerstaff, the Author of this performance, if we say that, in our judgment, it is possessed of more merit as a comedy, though of the lower cast, than as an opera; yet, in all probability, he, as the compiler of the music, will not thank us for the distinction here made, and the preference given. Perhaps he will protest against our judgment and taste in music; and it is confessed that he may have reason for making this objection: as we really are not admirers of French music, any more than Mr. Rousseau, who hath so highly condemned it. We do not wonder, however, that this piece hath succeeded so greatly on the stage. It was so well performed, in general, that it *must* have succeeded; even if it had been less indebted than it is, to the abilities of the Author: who seems to possess a genius well suited to this, at present, fashionable species of composition.

Mr. Bickerstaff will pardon us, if we take the liberty of recommending to him, in respect of his future productions, to be more attentive to one capital circumstance—their *TENDENCY*: that of his present performance having been justly objected to, by even the admirers of the piece, as a musical entertainment. To encourage young people of family and fortune to marry so very disproportionately, as, in the present instance, Lord Aimworth with a miller's daughter, is even worse than the story of Mr. B. and Pamela, on which this opera is founded; and very little better than Lady ———'s running away with her footman.—Ought such gross indiscretions to be *countenanced* on the public stage?

Art. 21. *The Man of the Mill, a Burlesque Tragic Opera*. The Music compiled and the Words written, by Signior Squalini. 8vo. 1s. Cooke.

A wretched thing, intended to burlesque the *Maid of the Mill*.

Art. 22. *Pharnaces: An Opera. Alter'd from the Italian*. By Thomas Hull. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. Tonson.

We hazarded our sentiments in general on the subject of English Operas, in our account of *Almena*: see Review for Nov. last, p. 385. As to the present performance, it does not seem, from a bare *perusal*, to deserve particular notice.

#### NOVELS.

Art. 23. *The Surprizes of Love, exemplified in the Romance of a Day, and the Romance of a Night*. The Second Edition; with the Addition of Two Stories, never before in Print, entitled, *The Romance of a Morning, and the Romance of an Evening*. 12mo. 3s. Lownds, &c.

We have already recommended to our Readers the two first of these natural, easy, chaste, and elegant tales\*. The two new stories, added

\* See Review, vol. XXIII. and XXVIII.



in this addition, are not unequal to the two former, in merit: especially the Romance of a Morning; which might be easily turned into a dramatic form, and could hardly fail of succeeding on the stage, if not unskilfully or unnaturally alter'd.

## MISCELLANEOUS.

Art. 24. *A Complete History of the Origin and Progress of the late War, from its Commencement, to the Exchange of the Ratifications of Peace, between Great Britain, France, and Spain: on the 10th of Feb. 1763. And to the signing of the Treaty of Hubertsherg, between the King of Prussia, the Empress-Queen, and the Elector of Saxony, on the 15th of the same Month.* 8vo. 2 Vols. 10s. bound. Knox.

The degree of attention to an anonymous history, especially an history of our own times, is obvious to every person of common understanding.

Whoever may be the present Writer, he does not seem quite destitute of every qualification for the weighty task he has undertaken. He appears, in general, to be, not a genius, but a judicious kind of an *historian-body*, as a northern schoolmaster express'd himself; but he is by no means capable of supporting the dignity of this noble species of composition: neither is he so much in the secret of affairs, as to be able to communicate to the public any thing of which it was not sufficiently acquainted before. If we allow him the character of a diligent compiler, it is the most he is entitled to. With regard to his style, it is chiefly that of plain unstudied narrative; though sometimes we meet with an expression a little out of the way: as, where, in the warmth of his patriotic zeal for the honour of Mr. Pitt's administration, he says, 'Should any one be disposed to write a panegyric on this minister, he has no more to do than to relate this fact, that, whilst he was concerned in the affairs of government, this country carried on the most important war England was ever engaged in without an ally, more to her honour, and with greater success, than she ever did before, in the most successful war, and with the most powerful assistance.'—So far, all is decent enough; but what follows?—'Yet this great man has his calumniators; but when their memories as well as their carcases shall stink, his memory will be odoriferous with the wise and good.' This is not very odoriferous language, whatever may become of our Author's prediction.

Art. 25. *The Hebrew Text considered; being Observations on the Novelty and Self-inconsistency of the Masoretic Scheme of pointing the sacred Hebrew-Scriptures: With a reasonable Account of the Author's Plan of reading and construing the scriptural Hebrew without Points. Founded upon an attentive Consideration of the Genius of the Hebrew Text itself, unpointed, as at first written; the obvious Dictates of Nature; the known usage of Language in general; and the unexceptionable Authority of the Ancients.* By Norman Sievwright, A. M. a Presbyter of the Church, and Minister to the authorized Episcopal Congregation in Brechin. 8vo. 2s. 6d. Millar.

\* The

\* The following discourse, says the Author, is intended as a preliminary introduction to a grammar of the scriptural Hebrew language, founded upon a new (though in reality the oldest) yet obvious and reasonable plan; of which plan the substance is here proposed (but illustrated fully in my grammar by quotations from the Hebrew scriptures themselves, and from them only, in every instance of primeval formation) and humbly submitted to the consideration of every well-meaning enquirer into truth. These observations I have been advised to publish, previous to the publication of my grammar, that the world might see the reasonableness (I might say, the necessity) of such an undertaking, and be convinced that no imposition is designed.'

Mr. Sievwright has divided his work into five sections; in the two first he takes a view of the arguments for and against the Masoretic points; in the third he considers the opinion of Dr. Prideaux, with regard to the authority and necessity of the Masoretic punctuation; in the fourth he endeavours to prove the Masoretic scheme of *quiescent letters*, and the assigning different powers to one and the same letter of the Hebrew alphabet, to be a gross corruption of the Hebrew language; and, in the fifth he treats of 'the fundamentals of the natural and consistent reading, constructing, and interpretation of the scriptural Hebrew, agreeably to the plan which appears to have been adopted by the ancients, and which is agreeable to the genius and uniformity of the language. With interesting remarks upon passages wrong translated.'

Such of our Readers as are conversant with works of this kind, will find many of this learned Writer's observations worthy of their attention.

Art. 26. *An authentic Narrative of some remarkable and interesting Particulars in the Life of\*\*\*\*\**. Communicated in a Series of Letters to the Rev. Mr. Haweis, Rector of Aldwinckle, Northamptonshire; and by him, at the Request of Friends, now made public. Small 8vo. 2s. few'd. Johnson.

We look upon this as a genuine account of one who, from being a profligate common sailor, became a sober, serious, religious person; and who, having had the advantage of a pretty good education, quitted the sea-faring life, took a turn to books, industriously taught himself several of the learned languages, and at last entertaining thoughts of the ministry, solicited ordination from the late Archbishop of York, but was refused.—The Author appears to be a man of good natural parts; though strongly tinctured with that sort of enthusiasm which has been so widely spread by the writings of Harvey, and others of the methodistical stamp.

Art. 27. *Orthography New Modelled; or, Dixwell's New Method of Spelling. The whole constructed on a new Plan, for the Improvement of Learning in English Schools.* 12mo. 1s. Dixwell, &c.

From the plainness and simplicity of the Author's method, we think this Spelling-book promises to be more useful to children, than most of those which have been introduced into our common day-schools.



Art. 28. *An Essay on the Education of Children. Part I. On Forming their Bodies. Part II. On Improving their Minds. Translated from the German of John Gottlob Kruger, Professor of Philosophy and Physic in the University of Helmstadt, and Member of the Imperial Academy of the Naturæ Curiosæ, and of the Royal Academy of Sciences at Berlin.* 12mo. 2s. 6d. Doddsley, &c.

The Author of this Essay seems, in general, to have very just notions of Education; but as he advances nothing that has not been often repeated, a particular account of this performance is unnecessary.

Art. 29. *A Trip to the Moon, containing an Account of the Island of Noibla, its Inhabitants, Religions, and Political Customs, &c. By Sir Humphrey Lunatic, Bart. Vol. II.* 12mo. 2s. 6d. Crowder.

We are sorry we cannot congratulate our friend Sir Humphrey on his second Trip to the Moon. His language is, as usual, too much loaded with epithets; copious enough, and spirited, but without ease, or precision. Some of his characters are too insignificant; and even those are ill-supported. His details are tedious, and his Noiblan terms and language ridiculous. There is something of a Shandyan levity scattered here and there through his pages, which suits not with the moral spirit, and serious tendency of the whole. Yet his sentiments and conclusions are generally just, and always in favour of virtue. In short, the Trip to the Moon, though an injudicious, may be esteemed an useful work, in which the best interests of mankind are properly consulted, their passions corrected, and their follies exposed.

#### S E R M O N S.

1. *The Duty of Instruction recommended*—at the visitation of the Archdeacon of Coventry. May 23, 1764, at Coventry. By Thomas Hindes, Rector of Avon-Dale, in Warwickshire. Fletcher.

2. *Before the House of Lords, Jan. 30, 1765.* By the Bishop of Carlisle. Sandby.

#### C O R R E S P O N D E N C E.

IN consequence of the letter from Broadway, in which notice is taken, that §. 24. c. 14. b. 2. in Mr. Locke's *Essay on the Human Understanding*, (entitled, in the Table of Contents, 'The Measure of Time two ways applied') is wanting in the work;—we have made some enquiry, but without success, into the cause of this omission. Our Correspondent says, the *first* Edit. deposited in the Bodleian library, at Oxford, has been examined, and (if we rightly understand his letter) *that* Edition is equally defective with the rest. It is probable that the information wanted, may be obtained from Lord Masham, with whom, it is imagined, the original manuscript is lodged.

This

This Month was published, (Price 10s 6d.)

Inscribed to the Right Honourable Lord WILLOUGHBY of Parham,

A CHART OF BIOGRAPHY, together with a CONTINUATION and DESCRIPTION of it, and a Catalogue of all the Names inserted in it, with the Dates annexed to them.

By JOSEPH PRIESTLEY, L. L. D. Tutor in the Languages and Belles Lettres, in the Academy of Warrington.

Printed for the Author, and sold by himself at Warrington, and by J. Bowles in Cornhill, London.

THE Chart of Biography, of which the plate annexed exhibits a specimen, is about three feet in length, and two feet in breadth. It represents the interval of time between the year 1200 before Christ, and 1800 after Christ, divided by an equal scale into centuries. It contains above two thousand names, the most distinguished in the annals of fame; and the length of their lives is represented in it by lines drawn in proportion to their real duration, and placed so as to shew, by intuition, how long any number of persons were cotemporary, and how long one life begun before, or extended beyond another, with every other circumstance which depends upon the length of lives, and the relation they bear both to one another, and to universal time; certainty being always represented by full lines, and uncertainty by dots, or broken lines. The names are, moreover, distributed into several classes, by lines running the whole length of the Chart, and the chronology is noted in one margin by the year before and after Christ, and in the other by succession of kings.

If any person question the use of this method of exhibiting the relative length of lives, let him, for his satisfaction, make an experiment of it, by means of no more than four names in the specimen annexed; Newton, Boyle, Lord Bacon, and Descartes. He shall be told that Newton died 1727, aged 84; Boyle 1691, aged 65; Bacon 1626, aged 66; and Descartes 1650, aged 54; and yet not find it easy from these numbers to form a clear idea how these lives are related to one another; perhaps he will not be able, without an arithmetical computation, to tell whether Descartes might have corresponded with Bacon, though they were cotemporary 10 years. But if he inspect the Chart, as soon as he has found the names, he sees at one glance, without the help of arithmetic, or even of words, and in the most clear and perfect manner possible, the relation of all these lives to one another in any period through the whole course of them. And almost any number of lives may be compared with the same ease, to the same perfection, and in the same short space of time.

The Chart, it may easily be imagined, cannot be equally well filled in all places: but the void spaces among the groups of great names will serve to give an idea of the great interruptions of science, and the intervals at which any branch of it has flourished. Many other uses of the Chart are pointed out in the description that is given along with it; which contains every thing necessary in order perfectly to understand the construction of it, and the disposition of the names in it.

N. B. Notwithstanding the much lamented death of the noble Lord to whom this performance is inscribed, the title and inscription of it are suffered to remain as they have stood about six months since the work was first engraved. After the books to be given with each Chart had been long printed off, the last corrections in the Chart made, and final orders given for printing the number of copies intended for publication; it was not possible, without greatly disfiguring the Chart, and without much trouble and expence, to make so considerable an alteration, as the erasing or changing of the inscription would have required. And it is well known to many persons, not only that the Author had permission to inscribe this work to his Lordship, but that it was chiefly owing to his Lordship's approbation and encouragement that he was first induced to make it public.



# A Specimen of a Chart of Biography.

1500	1550	1600	1650	1700	1750	
Khond.	Baronius	Hale				Historians &c.
Filsherbert	Coke	Montfaucon				
Machiavel	Davila	Dugdale				
Guiccardin	Thuanus	Burnet				
J.C. Scaliger	Kobius	Rollin				Critics
W. Lilly	Casaubon	Temple				
Politian	Turnebus	Selden	Bentley			
Ariosto	Malherbe	Boileau				Poets &c.
Holbein	Shakespeare	Dryden				
Raphael	Tasso	Milton	Pope			
Titian	Poussin	Handel				
Paracelsus	Harvey	Boerhaave				Mathemat. &c.
Copernicus	L <sup>d</sup> Bacon	Newton				
Cardan	Descartes	Hans Sloan				
C. Agrippa	T. Brahe	Boyle	Maclaurin			
Calvin	Pascal	Shaftesbury				Divines &c.
Luther	Grotius	Le Clerc				
Erasmus	Arminius	Tillotson				
Beza	Locke					
Francis 1 <sup>st</sup>	Cromwel	Peter Gr.				Statesmen
Albumbus	Philip 2 <sup>d</sup>	Turenne	Charles 12 <sup>th</sup>			
Albuquerque	Henry 4 <sup>th</sup>	Lewis 14 <sup>th</sup>				
Charles 5 <sup>th</sup>	Richlieu	Mariborough				
1500	1550	1600	1650	1700	1750	

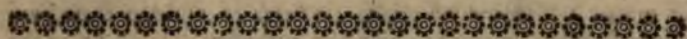




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T H E  
MONTHLY REVIEW,

For MARCH, 1765.



*Thoughts on Civil Liberty, on Licentiousness and Faction.* By the  
Author of the *Essays on the Characteristics, &c.* 8vo. 2s. 6d.  
Davis and Reymers.

IT would be amazing, if it were not common, that there should be any considerable difference in the acceptation of terms universally in use. But so vague is the meaning of words, or rather so loose is the connection between language and sentiment, that it is possible for a man to discourse and write, in a manner apparently unexceptionable, even to those who may differ totally from him, in their thoughts on the subject.

Is there an *Englishman*, deserving that name, now in being, that is not interested, that does not join heart and hand with the advocate for CIVIL LIBERTY? Is there an *English* reader, ever so little versed in our history, whose bosom does not glow with resentment against the diabolical efforts of *licentiousness* and faction? We will venture to say, *not ONE*. And yet we see, almost daily, with what success an artful writer may dress up the squalid form and ghastly countenance of servitude, in the specious garb and flattering smiles of imaginary freedom. But, tho' a feather, in the bonnet of slavery, may make it pass with some for the cap of liberty; such deceptions will not impose on any who know its true figure; who have the cause of liberty at heart, and judge with unbiassed, unprostituted understandings.

A state of freedom, even of unbounded freedom, bordering on licentiousness, is so natural to the heart of man, however inconsistent it may be with his state in society; that, when we see individuals start the subject, and raise the cry against *licentiousness*, there is cause for a shrewd suspicion that their intention is to hunt down liberty. It may be asked, what motive can

induce private men to attack that freedom, of which it is admitted they are naturally fond to excess? Happy would it be, if this age of corruption and venality did not afford motives sufficient to suggest a ready reply. The vanity of joining in the sport of our superiors, and the desire of sharing the spoils of the chace, are motives peculiarly powerful. An artificial thirst after power and command, is only an abuse of our natural thirst for liberty. In society, no one individual can gratify his natural desire of unlimited freedom, without subjecting others to his controul; which having, as an individual, no right to do, he aspires of course after wealth or distinction, as the means which give him the power of such controul; that is, they are the means which induce others *willingly* to abridge their own natural freedom, in order to give him authority. Such being the relation between the liberty of man as an independent being, and his freedom as a member of society; it is very natural, as well as prudential, for all those who are, or seek to be, in power, to depress and stifle the sense of natural liberty in the people; for in proportion to the estimation in which others hold their independence, will the purchaser of authority go cheaper or dearer to market. On the other hand, it is very natural, and highly becoming in a people, to enhance their independence, unless already sold to slavery, or fully determined to barter the golden chains of social restraint for the iron fetters of imperious and servile bondage. That nation is a nation of slaves, in which the *great* and the *rich*, the governors and magistrates, only are free; and that writer therefore, who would render cheap the independence of individuals, by representing their natural sense of liberty as a spirit of licentiousness, whatever merit he may justly plead as a loyal subject to his prince, is a traitor to his countrymen.

It is for these reasons, we are extremely sorry to find so little discrimination in most writers on these delicate and important subjects.—As to the work before us, the established reputation and well-known abilities of the Author, render it almost needless to say, that, as a literary composition, it is a masterly performance, and, had there been any manner of occasion for it, might have been in some respects an useful one. But, for goodness sake, Doctor! do you call this an age in which our *civil liberty* is endangered by *licentiousness* and *faction*? Are the ineffectual murmurs and complaints at repeated instances of ministerial oppression,—confessedly such, and punished as such by a court of justice; are the contemptible shoutings of an ignorant mob round the pillory of an insignificant culprit; is the total disappearance of that phantom of opposition, the minority; is a tame and silent submission, under the most glaring attacks on  
the



the liberty of the press \*; under the encouragement given, and permitted to be given, to quondam jacobites and nonjurors, to papists, jesuits, and other hereditary enemies to our happy constitution: are these the characteristic marks of an age disposed to resist the measures of government? or, as your insinuations term it, an age of licentiousness and faction? Surely not! — The reverend Author of this performance sets out, nevertheless, with giving such an intimation to his readers.

\* After a dangerous and exhausting war (says he) victory hath at length restored peace to our bleeding country. But in vain the sword of war is sheathed, if in time of peace the poignard of *licentiousness* and *faction* is drawn, and madly levelled by many of our countrymen, at the breasts of their fellow-subjects. To prevent the fatal consequences of this deluded or deluding spirit, is the purpose of this Essay.

To effect this design, our ingenious Author proceeds very methodically to lay down his definitions of civil liberty, licentiousness, and faction; in which there is nothing new or exceptionable. He then goes on to enquire what are the *permanent foundations* of civil liberty; a subject (he says) *much and dangerously* mistaken in these times. In this enquiry he labours to confute the often confuted author of the *Fable of the Bees*; together with the public-spirited writer of Cato's letters: the latter had said, "Let people alone, and they will take care of themselves, and do it best; and, if they do not, a sufficient punishment will follow their neglect, without the magistrate's interposition and penalties. It is plain, that such busy care and officious intrusion into the personal affairs, or private actions, thoughts, and imaginations of men, has in it more craft than kindness: to quarrel with any man for his opinions, humours, or the fashion of his cloaths, is an offence taken without being given.—True and impartial liberty is therefore the right of every man, to pursue the natural, reasonable, and religious dictates of his own mind; to think what he will, and act as he thinks, provided he acts not to the prejudice of another."

These expressions, says our Author, 'are crude, inaccurate, and ambiguous; leaving the thoughtful reader at a loss for the

\* Our Author tells us, indeed, in one part of his work, that the press is open to the most unbounded degree of licentiousness; and that our news-papers publish with impunity the most virulent libels against the government.—The readers and the correspondents of those news-papers, however, know what extreme caution their respective printers observe, what scrupulous care they take, not to fall under the lash of an information! If the gentlemen in the administration would lay aside this rod for twelve-months only, which they are too prudent to do, we shou'd soon see the difference!

author's precise and determined meaning. For first, they may possibly imply "that the magistrate has no right to violate the laws of what is commonly called religious toleration or Christian liberty; but that every man hath an unalienable right to worship God in that manner which accords to the dictates of his own conscience." In this sense, continues he, they are rational and true; but they may also imply, "that thoughts, speculations, opinions, principles, however received and imbibed by the mind of man, have no connection with his actions; at most no connection so necessary and strong as to give the magistrate a right to regulate them by any means whatever. That no direction is to be given either to the grown or the infant mind; that as every member of society hath a right to hold what opinions and principles he pleaseth, so he hath the same privilege to communicate them to his family and children: that they are to think what they will, because thoughts and opinions are a private and personal affair: that the magistrate is only concerned to regulate their actions." This (says the present Writer) is not only a possible interpretation, but the more natural of the two; for it is not once suggested, that opinions have any influence on actions.

It is very true, that the strong and unalterable connection which Dr. Brown conceives to subsist between religious opinion and moral practice, from which the civil magistrate deduces a right to interfere in the regulation of private judgment, is not suggested by the writer whom our Author thus reprehends; nor, indeed, should the latter have taken this point so readily for granted; it being a position highly controvertible, and actually controverted by very sensible and ingenious writers\*. Supposing, however, the influence of opinions on actions to be as great as our Author conceives, there must surely be a proportionable force of connection between religious worship and religious tenets. How then would our Author reconcile an "unalienable right to worship God in that manner which accords to the dictates of our own consciences," with a prohibition of the free exercise of our judgment respecting religious tenets? It appears to us, that if the magistrate hath no right to violate the laws of religious toleration, with regard to public worship, he cannot possibly have any authority over private opinion. Add to this, that if the latter be so dangerous to the state, the former must be as much more so, as example is of greater influence than precept. But our Author's qualifying expression of *what is commonly called* RELIGIOUS TOLERATION, may serve, perhaps, to

\* See Edwards's Enquiry into the Doctrine of Free will; —also, Monthly Review, Vol. XXVII. P. 437.



shew that he does not mean by it, what dissenters of every denomination undoubtedly do.

His reason for laying the exercise of private judgment under civil restrictions, is very curious. He admits that the author of Cato's Letters is an advocate only for opinions *reasonable and religious*. But (says he) 'if they be the mere result of private fortuitous thought, unaided by the regulations of civil policy, I see not why they may not more probably be unreasonable and irreligious; because they are more likely to be modelled by ruling appetites than rational deduction.'

In our opinion, there is less probability that such as take upon them to judge for themselves, should rest such important conclusions as those which relate to their present and eternal welfare, on the mere result of *fortuitous* thought. Nor have we any notion of the superior casuistry or wisdom of the body politic. Their best thoughts, or at least their determinations, which are supposed to be the result of those thoughts, are frequently casual and fortuitous indeed! It is notorious that individuals, if equally acquainted with the premises of an argument, always reason exactly in the same manner, and always reason right, however inconsistently they may act; for the frame of the human mind is the work of nature, and more uniformly constructed than the artificial constitutions of government; nor are the ruling appetites of the man, more likely to defeat the rectitude of his private determinations, than are the thirst after power, the zeal of party, the insolence of place, and other ruling appetites of those who usually constitute the body politic, to influence the public deliberations of a senate. At the same time it will hardly be pretended that the legislature or magistracy is so much interested in the subject of their reflections, as individuals are, in the cases abovementioned. It is the first time, we believe, that civil institutions were supposed to be rational beings, and capable of reasoning more justly than any of those individuals of which they were composed! We have a trite adage, indeed, that says, two heads are better than one; but this relates merely to suggestion and information. With regard to ratiocination, one head is as good as ten thousand of the same capacity; and, with respect to the private affairs of men, it is not to be disputed that every one knows his own best.

We shall not controvert the proposition, that 'virtuous manners and principles are the only permanent foundation of civil liberty.' On the contrary, we conceive that virtuous manners will support a state under defective laws, longer than more perfect laws will support a state under vicious manners. But we are by no means convinced of that strong and unalterable connection

nection between principles and manners, especially if we abide by our Author's definition of them. '*Virtuous manners*, he defines to be, such acquired habits of thought and correspondent action, as lead to a steady prosecution of the general welfare. *Virtuous principles*, such as tend to confirm these habits, by super-inducing the idea of duty.'

Here we see, that both habits of thought and their correspondent actions are included in the definition of *manners*; whereas in the common acceptation of those terms, manners relate solely to actions or behaviour, and principles to habits of thought. Again, this definition of virtuous principles is confined to the super-induction of the idea of duty.—But is it not possible for a man to be virtuous, and to have virtuous principles, without thinking or acting from a motive of duty? This idea is altogether confined to a dependent and servile being: now, though man, as a member of society, is variously dependent; yet his duty and obligations as such, all respect the principles of public, not of private, virtue. If he discharges that duty, therefore, by his actions and behaviour, the guardians of society have nothing to do with his thoughts or motives of action; nor can they with any propriety interfere to prescribe exclusive motives of action; as, in doing this, they might and would defeat their own end, which is the good order and welfare of society. For individuals being very different in disposition and experience, that motive which would have an influence on the behaviour of one person would be ineffectual on that of another. If it avails ought to society, whether a man acts out of a motive of duty or self-interest, out of a principle of fear or rational conviction, that man certainly bids fairest to be the most valuable member, who acts from self-interest, or rational conviction; these being the most likely to be permanent. If there were any real danger in trusting people with the exercise of their reasoning faculties; if there were a possibility of reason's being found to be, or of its long mistaken for, an enemy to virtue public or private, it might be expedient to prohibit that exercise; but till that be the case, till it can be shewn that men who have been actuated most by their reasoning are the most licentious and the most factious, why should the free-born soul be loaded with the servile shackles of mere obedience, arising from the idea of duty? It has hitherto been generally thought, that virtuous principles and manners were best founded on the belief of religious *truth*, and a sense of moral *rectitude*; and not on mere opinions, or habits of thinking, retained only because they had been fortuitously or politically instilled.—Even our Author himself tells us in some of his works, that civil liberty is attached in the strongest manner to religious truth; at the same time admitting, that "the very



very being of religious truth depends on the exercise of freedom." Whatever (says he) some may fear from an *open and unlimited enquiry*, it seems evidently the only means God hath vouchsafed us for the attainment of truth. The *abuse* of it may be *dangerous*, but the *want* of it is *fatal*. Without this (that is open and unlimited enquiry) opinion degenerates into absurdity, as a field runs to weeds without a proper cultivation. Such are the undoubted principles of the gospel, where we are commanded to *prove all things and hold fast* that which is good; where we are not only allowed, but required, *to be able to give a reason for the faith and the hope that is in us*.\*

Such were the sentiments this Writer divulged some time ago; at present he thinks our reason is so far from being able to investigate religious truth, and religious truth so far from being the support of civil liberty, that, 'a certain system of manners and principles, mutually supporting each other, and pervading the whole community, are the only permanent foundation on which true civil liberty can arise.'

In the present performance, indeed, this very consistent Author seems desirous of resolving our duty to God, into an implicit faith in the priest; and our duty to our neighbour into a servile obedience to the magistrate: for, according to his argument, a man may embrace the truest system of religion, and act from the most unexceptionable motives of moral rectitude; yet if his sentiments or actions should clash with the present modes of political establishments, he would not be possessed of either virtuous manners or principles.

A people under the best form of government, and professing the purest religion in the world, should indeed be very cautious and well advised, when their principles and manners should be found to clash with their civil institutions. But who is to advise them? Who is to tell them whether the defect lies in their principles and manners, or in those institutions? Those who are personally interested in supporting such institutions in their present form, will doubtless tell them, the fault lies on the side of manners and principles; but they must first prove, that the political establishments now in being, are arrived to the greatest degree of perfection, and that no innovation can possibly be an improvement, before such partial advice ought to be taken.

We are assured on the best authority, that even our duty to God is a *reasonable service*; and it is admitted that we have an *unalienable right* to discharge this, in any manner that is agree-

\* See Brown's Sermons on various subjects; printed 1764, page 78. Also the account of his Sermon on Religious Liberty; Review, Vol. XXIX, P. 71.

able to the dictates of our own consciences. What! are the obligations we lie under to society less subordinate to reason than those we are under to the deity? Are we at liberty to worship God, in whatever manner, and from whatever motive the heart, or even imagination suggests; and shall we not be permitted to act conformably to human laws, but upon such motives and principles as the legislator or magistracy will impose?—But it is not, as we before hinted, the cause of civil liberty for which our Author here contends, it is that of established forms of government, and modes of administration, which he dignifies with that name. By the permanent foundation of civil liberty, he means no more than a prevention of any alteration, how salutary soever, in established modes of civil and ecclesiastical institutions. Sometimes he terms it *public* liberty; in which case, he means the liberty, or rather the privileges and prerogatives, of the legislature and magistracy, not the liberty of the people.

Agreeable to this, he speaks of the duration of any certain form of government, (that of Sparta for instance) as a proof of its excellence; and censures all innovations whatever, particularly the adoption of foreign fashions and manners: but the mere duration of such government is rather a proof of the political happiness of the governors than of the governed; and with regard to innovations, although it might be possible for the Lacedemonians to keep them out for some time, by shutting up their gates, it were not possible, if it were advisable, for a commercial nation, trading to all parts of the earth, to follow such an example. The political happiness of a people doth by no means depend on the duration, or unchangeable state, of their modes of ecclesiastical or civil government; nay, a change of times and circumstances render innovations and reformations sometimes necessary: and when this necessity appears also, they cannot be too soon adopted or applied; as the delay hath frequently converted a reformation into a revolution, in the same manner as the neglect of an ulcer brings on a mortification. To illustrate this point, we might exemplify several modern states, once free, who, by their obstinately adhering to mere forms, have created themselves a thousand masters instead of one; who have raised even their petty magistrates into despots; while the liberty of the people hath been sleeping the sleep of death; from which some future tyrant will possibly awaken their posterity, and doom them to perpetual servitude.

Having thus amused the Reader with fallacious definitions and reasonings on civil liberty and its general support, our Author proceeds to consider the particular affections and principles on which it rests; as public spirit, honour, and natural conscience.

On



On these he flourishes away in the same vague superficial manner; most unreasonably degrading that poor, sickly phantom, *human reason*, of which he was lately so fond, even below the brutal instinct of animals. But it is no wonder that, when reason condemns the writer, the writer should condemn reason.

He goes on next, in the manner of all political declaimers, to press into his service, the famous examples of ancient states; particularly those of Athens, Sparta and Rome: endeavouring to apply them to the constitution of England, and enforce the specious arguments he hath advanced.

He considers next the general state of manners and principles about the time of the revolution, and their succeeding change; in doing which he runs into such confusion, both with regard to facts and reasonings, that we think it needless to trouble our Readers with any remarks on this part of the work.

The grand object in view comes next upon the carpet; viz. to prove, from indisputable characteristics, that this is an age of licentiousness and faction; but nothing is more clear from his own evidence, that there never was an age in the world, which might not be as justly styled so, as the present. It is remarkable also, that in pointing out the several marks and sources of this pretended licentiousness, he allows his pen a most unjustifiable licence, in the abuse which he has thrown out against the most respectable characters\*.

But matters of more consequence present themselves in the remedies, or political nostrums, which this state-quack prescribes for the cure of those terrible and contagious diseases, licentiousness and faction. We shall confine our remarks to one or two only of these nostrums; as being of the utmost importance to a commercial and enlightened nation: the first we shall take notice of, is the limitation of our national trade and wealth; a remedy which it is very natural to fear would prove as bad as the disease, were the disease even real. We are told, indeed, that 'the Writer knows, this is of all other topics the most unpopular; notwithstanding which, he presumes to persist in what appears to him a demonstrative truth, viz. that exorbitant trade and wealth are most dangerous to private virtue, and therefore to public freedom.' Indeed, there needs little force of argument to demonstrate such a truth as this: whatever is *exorbitant* is carried to *excess*, and there can be no doubt that all excess is hurtful. It remains, however, to be proved, that our national

\* Not content with this, he has stooped so low as to advance a notorious *falsehood*, in order to throw additional obloquy on a certain writer, who needs have no more faults to answer for than his own.

trade and wealth are exorbitant, or carried to that pernicious excess, before we proceed to the particular application of this general truth. The exorbitance of trade and wealth doth not depend immediately on their degree or quantity; for that commerce which might be excessive and hurtful to one state, may be moderate and salutary to another, which should be more populous, more extensive, better situated, or better governed. Again, the trade and commerce of a state is but one object of the concern of government: it constitutes but a part of those blessings which contribute to the political happiness of a nation. If this be encouraged and promoted to such a degree as to extinguish either public spirit or private virtue, equally essential to the good of the state, it is certain, that either such commerce is carried to excess, or that more effectual means have been taken to promote trade and wealth, than to support and inculcate public spirit and private virtue. But, unless it could be proved that commerce is in its own nature incompatible with these, it does by no means follow that, because our private and public spirit decrease, we should check our commerce!—Are the ingenuity and industry of a free and enterprising people to be checked, cramped and suppressed, because their magistrates and governors have not capacity enough to prevent their natural blessings being converted into political abuses? Let but our state-ministers display the same care, activity and abilities in their several departments, as our traders do in their counting-houses; let but our magistrates exert themselves in the protection of our persons and property, with the same vigilance and assiduity as the industrious husbandman or the ingenious artificer exerts himself to provide for one and acquire the other; let but our instructors in religion and morality take as much pains in the real discharge of their duty, as they do to become popular, and recommend themselves to preferment; and we need never fear that our commerce will prove destructive of either private virtue or public freedom. But if, instead of forming their conduct on the knowledge of government, or any general system for the public good, our statesmen should be employed in nothing but temporary expedients to stop the clamours of the people, and support themselves in place; if our magistrates should be so indolent, corrupt or venal, as to consider public justice only in the light of private emolument; and if our religious teachers, instead of endeavouring to improve our morals, and counteract the vicious effects of increasing wealth and luxury, should employ themselves in composing stage-plays and scribbling ministerial pamphlets; is it not very natural that, in such a case, the labours of the ingenious, the active and industrious, should be crowned with proportionate success? It is true, that those who are *better fed than taught*, have generally more *money*  
*than*



than manners; but, whether this circumstance redounds more to the honour of their teachers than their feeders, we leave Dr. Brown to determine. Certain, however, we are, that it would be equally ungrateful and impolitic in the people, so fed and taught, to check those who have done their duty, because others have not done it!

But to pursue this subject, of the exorbitancy of our commerce, a little farther. The Doctor complains, that what he hath advanced on this head, in his famous Estimate, hath been much clamoured against, but never *confuted*. We shall not take upon us to determine whether or not this assertion be strictly true; nor is it indeed necessary, as our Author hath taken effectual care, in this work, to confute himself. 'Much hath been said (says the Doctor) on the cause of the present exorbitant price of provisions, and general distress of the poor. Every cause hath been assigned except the true one, which seems to be the sinking value of money, arising necessarily from the exorbitant increase of trade and wealth. If this be so, it follows that the evil is incurable, excepting only by a general augmentation of the wages of the poor. Now this, which is the necessary effect of the exorbitancy of commerce, naturally tends (by the increased price of manufactures) to the destruction of commerce. If the exorbitancy of trade should still run higher, this evil will be aggravated in proportion. The consequences which must follow, are such as the writer chuseth not to enlarge on; because, he knows the spirit of the times would not bear it.' It is true, that these consequences are such as would hardly go down either with the spirit or understanding of the present times; as the reader must be totally destitute of attention; or common understanding, who is not immediately struck with the absurdity of such argument. *The increase of wages is the necessary effect of the exorbitancy of commerce, which effect naturally tends to the destruction of commerce; the immediate cause of this destruction being aggravated as commerce increases.* Is not this just as absurd, as if he had asserted that the annihilation of commerce is the necessary and concomitant effect of its abundance; and that our trade decays in the same proportion as it increases? The trite adage, *ne futor ultra crepidam*, cannot be applied with greater propriety than to our reverend Author, in the present case. He appears to know but little of the connection between commercial effects and causes. The effect which the increased price of manufactures hath on trade, is immediate and constant; so that, according to Dr. Brown, our commerce might go on increasing and decreasing at the same time: a pretty paradox truly! So greatly mistaken, indeed, is our Author on this subject, that he speaks of the wages of the poor, and the advanced price of manufactures,

as if they were necessarily dependent on, and immediately connected with, each other; whereas it is possible for the former to be very high, while the latter is very low. The wages of the poor and the price of labour, are two distinct and different things; the former being rated according to the proportion of time, and the latter according to the quantity of work done.

In countries where the necessities of life are dear, it is requisite that the wages of the poor should be high, otherwise they cannot subsist; at the same time, however, if those countries are commercial, and would support their trade and manufactories, the price of labour must be low, or other nations will bring their goods to market cheaper. Now, to reconcile the cheapness of labour with high wages, we must have recourse to industry. Our labourers must not be idle; if they are, they must starve; and yet at the same time they must be poor, or they will not labour. It is possible there may be some individuals among the rich, who would grind the face of the poor, and require them to work for less than would support them, agreeable to the station Providence hath assigned them. But such mistaken conduct cannot be general; if it were, we should have no labourers. The farmer supplies even his horses and oxen with due food and provender; knowing that without this, they would be useless: nor can there be a set of men upon earth so absurd as to think the labourer unworthy of his hire; although it is frequently found in various branches of commerce, that the wages of the poor are too high to be compatible with their disposition to labour.—But we have already taken up so much of our Reader's time in this article, that we have not left ourselves room to illustrate this matter so amply as its importance may require. What we have hinted, however, may serve to lead the Reader into such a train of thinking as may effectually guard him from the sophistry of this plausible writer. Our Author's chief and essential remedy, is 'a general and prescribed improvement of the laws of education;' by means of which the infant mind might be impressed with such notions, and imbibe such principles as might contribute to the *permanence* of civil liberty, *alias*, the duration of present forms and institutions.

That the education of youth is shamefully neglected in England is most certain, and that a general improvement is necessary; but if it be a *prescribed* improvement, who is to prescribe it? Doubtless the Author will say, our present lawgivers and magistrates; and we most readily admit they are the proper persons to effect so arduous a work. But we conceive they can make no improvement, consistent with the civil or religious rights of a free people, that shall tie them down to any prescribed system of manners and principles; as our Author advises.



vices. The grand desideratum in education, is not a system of notions; such systems have been the bane of it. Our professors and tutors, public and private, are absurdly employed in teaching their pupils *what* to think, whereas they should teach them, on the contrary, *how* to think. In teaching our children to walk, we do not prescribe the particular ways they shall go; but endeavour to make them capable of walking firmly and uprightly in whatever path they chuse. Why then, in teaching them to think, should the infant understanding be cramped and confined to one single track, instead of exercising it universally and freely? Among a people thus educated, indeed, the remark of Montaigne would be extremely solid. 'Tell me not, that such a people will sometimes reason ill; 'tis sufficient that they *reason*;' and to do this, it is undoubtedly necessary that they should be taught the use of their reasoning faculties; which is not done by storing their memories with notions or facts; there being a wide difference between habits of thought and a habit of thinking. The former may be easily eradicated, the latter is permanent as the constitution of the mind itself. On this, therefore, we should chuse to rest the foundation of *Civil Liberty*, and on this we would rely for the suppression of *Licentiousness* and *Faction*.

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*The Morality of the New Testament, digested under various Heads, comprehending the Duties which we owe to God, to ourselves, and to our fellow-creatures. With an Introduction addressed to Deists; in which the Character of Jesus Christ is vindicated against the Aspersions of modern Unbelievers; and also an Attempt is made to prove, that the Religion taught by Jesus Christ was the pure Religion of Nature and of Reason. The whole concluding with Observations on a late Treatise, intituled, the Doctrine of Grace, written by Dr. Warburton, Bishop of Gloucester; together with an Enquiry, how far the Belief of any Doctrine may be necessary to Salvation; and some Observations on the Arguments of Mr. Locke and Dr. Leland. By a Rational Christian. 4to. 10s. 6d. Johnson.*

DEISTICAL writers have often complained, that the advocates for Christianity have treated them in a very illiberal manner, and have attributed their opposition to the Christian religion, to the most unworthy motives. This complaint is, undoubtedly, in many instances too well grounded, yet every impartial observer must acknowledge, that the Deists complain with a very bad grace. Their writers, in general, have not managed the debate in that open, candid, and ingenuous manner,

manner, which becomes sincere and impartial enquirers after truth. They have bestowed the highest encomiums on their own performances; have declared, in the most solemn terms, that they have nothing in view but to vindicate and promote the cause of truth, and real religion; have represented themselves as persons, not only of the most upright intentions, but of uncommon sagacity and penetration; as men of enlarged, liberal, and generous minds, raised above vulgar prejudices, and enemies to every species of bigotry. Notwithstanding such pompous professions and declarations, it may with truth be affirmed, that scarce any writers have given greater proofs of prejudice than they have given; instead of supporting their cause with sober reason and argument, they have generally had recourse to sneer and ridicule\*; instead of taking their Ideas of Christianity from the New Testament, they have taken them from the creeds and systems of fallible men, and have consequently charged the Christian religion with corruptions and abuses, which they must be sensible do not really belong to it. It would be no difficult task to bring the most clear and convincing proofs of all this, and of a great deal more, from the works of their most celebrated writers, but such of our Readers as are acquainted with them, must be convinced of the truth of what we have advanced.

As the grand question in dispute between Christian divines and their adversaries must be granted, by every considerate enquirer, to be of the utmost importance, it ought certainly to be debated in a liberal and ingenuous manner. Deists may be safely allowed, and every sincere friend to Christianity will allow them, to exert their utmost strength against it in the way of argument and fair reasoning, to place their objections in the strongest light, and to give them their full force. If there is not sufficient evidence of its divine original, let this be clearly and fairly shewn; but let not its adversaries be constantly writing against it, without producing any thing new, without placing old objections in a clearer light, and without taking notice of, or answering, what has been urged in support of it. This conduct, surely, can never be for their honour; it is a strong presumption, indeed, or rather a clear proof, of their dissingenuousness.—These general reflections will not, perhaps, be deemed an improper introduction to our account of the work now before us, the Author of which calls himself a Rational Christian; with what propriety, will soon appear.

The preface, written by an anonymous friend of the Author, contains general reflections on priestcraft, natural religion, the different denominations of Christians, &c. with warm enco-

\* We do not here particularly allude to the present Writer; who, though apparently engaged in the same cause, uses very different weapons in its defence, and would pass for an *Israelite indeed!*



miums on our Author and his performance. As the Rational Christian and his friend may fairly be presumed to entertain the same sentiments, the Reader may judge of them from the following passages :

‘ One great part of the business of Jesus Christ was to destroy the *dominion and power of Satan*, and to tread *idolatry, superstition, and priestcraft*, under his feet ; but it is a melancholy truth, that his benevolent design hath not been attended with much success in these particulars : so much fraud and imposture hath prevailed, that we know not what hath been palmed upon us for true, primitive, genuine Christianity. This pure system is so deformed and distorted from its original shape, that if Jesus Christ was to return into the world, and to search the records of priests for his religion, he could not know it again.

‘ Where it is acknowledged that such artifices were made use of, and that at a time when books were scarce, with difficulty come at, and could not be purchased but at a great price ; and hence, of course, could be but in few hands, and be examined only by a few persons ; we may well be dubious of the authenticity of those which have reached us. Nobody knows by whom the compilation, called the New Testament, was made. But by whomsoever it was done, doubtless the collection was formed according to the knowledge, taste, genius, tempers, views, and dispositions of the compiler or compilers, who adopted and rejected, according to their inclinations, interests and designs. However, it is generally allowed, that there were upwards of a dozen *gospels*, some say many more, which were current, and stood on an almost equal footing of authority, for more than an hundred years after Christ ; and that the *canon* was not settled till after that period. To assert, that those who compiled the New Testament were guided by inspiration, or that they were too honest to be corrupted, too wise to be deceived, too cautious to be abused, too disinterested to be prejudiced ;—I say, to aver all this, without knowing who the compilers were, especially as the compilation was certainly made in an age when imposture abounded, must tend to provoke ridicule, rather than to procure credence ; at least with persons of judgment, who are not under the influence of interest. Hence it is clear, that we cannot be satisfied of the divine authority of the *mysterious* parts of the scriptures at least. This I think has been clearly proved in the conclusion of the following tract. Our Author has also shewn, in this excellent performance, that the *moral* doctrines of Christ and his apostles are agreeable to the nature and reason of things, and tend to promote the honour of God, and the good of mankind ; that they contain nothing above our comprehension ; nothing mean, low, trifling, or ridiculous ; nor any thing contrary to our ideas of the nature and perfections of

God; and that they carry in them the marks of truth, and the signatures of divine authority.

\* Creation, or the causing of *beings* to exist, and all the operations of the Deity, seem to be the eternal necessary effects of the nature of God, that is to say, of his attributes, attended with *consciousness*, or a knowing and voluntary exertion of them. As he has no passions like those which are found in *man*, nor any such wants as are incident to the nature of man; so neither could a regard for his own *glory*, *reverence*, or *honour*, have been any motive to his causing creatures to exist, or to his communicating to them powers and faculties capable of discerning his existence, and of collecting, from a contemplation of the beauty, order, and harmony of the universe, his adorable attributes.

\* God has none of the little selfish passions of kings, princes, and governors of this world, who are jealous of their dues, attentive to their rights, prerogatives, and honours; and who become peevish, froward, and out of humour, if they conceive that there is not sufficient respect paid them by their subjects. If some of God's creatures should be *unable* to perceive his divine, ineffable nature and attributes; or if some of them should never have heard of him; or from their ignorance, or want of opportunity, could never be instructed in his laws, nor be made acquainted with the rules of his moral government; or if they should be deceived by those who undertook to instruct them (provided they are not *slothful*, and *neglect* information) in such cases, God does not become pettish and morose, or pour out the vials of his wrath upon them: nor is it consistent with our ideas of infinite goodness, to suppose that he would become cruel and inexorable, and, for their frailties, ignorance, or deception, resolve to inflict *eternal* punishments on his poor, weak, mistaken creatures.

“ If a frail mortal should have a numerous train of the most violent passions to oppose; if he should be obliged to labour through the surrounding demands and allurements of selfish appetites; if it should be necessary to subdue and overcome the solicitations of affection, when it opposes the dictates of pure benevolence;” would it be at all extraordinary that weak man should become an easy conquest, and fall a victim in such an unequal combat: I say, if frail man, after a struggle in so unequal a conflict, should be overcome, can we suppose that an infinitely wise and good God will deliver him over to the malice of the worst of beings, to be eternally tormented, without any view of curing his intellectual maladies, of making him wiser, better and happier; which must be the case, if punishments are *eternal*? Would not such conduct have rather the appearance of  
malice



malice and revenge, than of parental correction? And shall we dare venture to ascribe it to the kind Parent of the universe, whose only motive (conceivable by us) for making creatures at all, was to render them happy?—Surely we ought not to do this.

‘ Man does not sin out of malice, or with a design to affront his maker; but from his ignorance, his frailty, and the violent solicitations of his passions, which flatter him with a false appearance of happiness, and dazzle his understanding with a delusive prospect of pleasure. As this is the case, an infinitely good Being will surely punish such a delinquent only in order to cure his moral maladies, and restore him to virtue and happiness.

‘ God cannot approve of sin, because it counteracts his plan of universal happiness; and he certainly keeps this benevolent plan in view, even when he punishes a sinner. It appears indeed, as if God had necessarily connected vice and misery, virtue and happiness together, in the nature of things, with the most kind and benevolent intention. In this view, the wicked man withdraws himself from, and renounces his God, and thereby removes himself from happiness, and involves himself in misery.

‘ Punishment appears to be a necessary result or concomitant of sin, and consequently a benevolent and amendatory means of approximation to happiness. This seems agreeable to our ideas of the nature and attributes of God, as collected from the display of them in the system of the universe.

‘ If we suppose that God *wills* the happiness of his creatures, we must also suppose that he has this end in view through every part of his conduct towards them. Whatever revelations he makes of himself to his creatures, must be intended to produce general good and universal happiness. What he communicates, must be agreeable to his own perfections, must be *intelligible, rational, and good*. If a *revelation* contains in it any thing repugnant to these signatures and marks of divine authority, it cannot be a revelation from God.

‘ What can we think of a *system*, where God is represented as punishing one Being with eternal damnation, for the disobedience and folly of another? Or what can we think of the goodness, the justice, the rectitude, and moral government of a Being, who could not pardon sinners upon their contrition, repentance, and reformation; but required the blood of innocents, to appease his wrath and pacify his vengeance? Surely a *system*, in which the infinitely perfect God is thus represented, is repugnant to all our ideas of goodness, justice, mercy,

righteousness, and moral perfection; and though the other parts of it may be rational and moral, worthy of God, and productive of happiness, yet we cannot believe *these* to have the same authority.

Leaving the Author and his friend in full possession of these observations, we shall proceed to the Introduction, which is addressed to the Deists: and in which our Rational Christian endeavours to vindicate the characters of Christ and his Apostles, from the false aspersions and groundless calumnies of modern *unbelievers*. And what is his creed? Why, he believes that the religion of nature and reason is more pure, more perfect, more clear and easy to be understood than any other; that it can admit of no improvement; that no other can be so perfect in all its parts, or so well adapted to promote the happiness of mankind; that the moral parts of the New Testament are those only which can concern mankind; that the mysterious and supernatural parts, (as he calls them) have been introduced by craft, and blended with the pure religion of Christ, by interested and designing priests; that Jesus Christ may be said to be a messenger from God, as he was employed in the *republication* of the religion of nature, which is the law of God; that it was not necessary for him to produce a commission immediately from God, to claim the regard and attention of mankind, because what he taught them was plain and clear, and had a natural tendency to promote their happiness; that it is not probable that God has given to mankind any written revelation immediately from himself, and under his special and particular direction; nay, that a *supernatural revelation* is a manifest contradiction.—Such is the creed of this Rational Christian: if there is any difference, therefore, between him and modern unbelievers, our Readers, we apprehend, will be inclined to think with us, that it is a very small one, and that both parties may be easily reconciled.

We now proceed to the Work itself, the design of which, to borrow the words of our Author's friend, in his preface, is,—  
 ‘To separate and distinguish between pure and simple Christianity, or Christian morality, as it was taught by its great Author, and the adulterated, sophisticated, clerical Christianity, which hath prevailed in Christendom, and which has elbowed and jostled the Christianity of Jesus Christ almost out of the world. He hath endeavoured to shew that the true Sterling coin of Jesus Christ has been adulterated by artful men, and that their brass hath been palmed upon the world, and passed with the vulgar for pure gold; that superstition, and foolish rites and ceremonies, have been substituted in the room of pure morality, true virtue, and genuine religion.’

Our



Our Author has divided his work into four books; the first contains the duties which we owe to God; the second, the duties which we owe to ourselves; the third, our duties to our fellow-creatures; and the fourth sundry general articles, viz. happiness, good works, repentance, religion, anxiety, curiosity, &c. &c. Each book is subdivided into chapters, to which are prefixed some passages from the New Testament, relative to the several subjects of them, and the Author's aim, through the whole, is, to shew that the moral part of Christianity is entirely consistent with, and a perfect transcript of, the religion of nature. The Writer hath, in this first part of his work, advanced many things, which deserve to be attentively considered.

The conclusion, which is very long, contains some general observations on the *mysterious* parts of the New Testament, on the Bishop of Gloucester's *Doctrine of Grace*, Locke's plan of Christianity, natural religion, &c. &c.—The following extract may serve as a specimen of our Author's manner, and will give the Reader a clear view of his principles:

‘ I have endeavoured, (says he) for the honour of Christianity, to divest it of the mask with which bigotry and enthusiasm have disguised it; and to defend it on principles of *Reason*, it's best and surest defence.

‘ I have laboured to prove, and I hope I have proved, that the religion taught by Christ and his Apostles was the religion of nature; and that it is consonant to reason, and to our most approved conceptions of the divine nature.

‘ The eternal God, whom I humbly adore, knows that I have employed the faculties he hath given me, in an honest and impartial enquiry after *Truth, the Truth as it is in Him*. If it be elevated above the reach of these faculties, I must remain in ignorance; but I cannot, on that account, be the object of God's displeasure. I know that I am fallible, and liable to error: I therefore dictate to none; but earnestly recommend to every man to judge for himself, and to listen to the dictates of his own conscience.

‘ It appears to me, that *nature* and *conscience* dictate and discover to us the relations we stand in to God, and to our fellow-creatures; and *reason* points out the duties which flow from these relations. Now these duties appear to be *piety* towards God, and *universal charity and benevolence* towards mankind. From the performance of these duties will arise our own happiness: and therefore it farther appears, that the love of God, and of our fellow-creatures, are inseparably connected with that first and most evident principle of nature, *the love of ourselves*. All these seem to be interwoven with our very frame, by the author of

our being. This communication of God originally to the human heart, I think we may stile *natural religion*. If there are any other *relations*, or any other *duties*, I confess I am unacquainted with them: I think there can be no other; and I also think that *these* are clearly discoverable by the light of nature only; and that a *supernatural revelation* is, as I said before, a manifest contradiction.

‘ The *moral doctrines* and precepts of Christ and his apostles appear to me to be a fair and perfect transcript of this divine original; and therefore I stile *these*, and *these* only, the *Religion of Christ*, or *Christianity*: and for this reason also, I look on it to be the only true *written* revelation of God’s will to mankind, among all the various revelations, or what are so-called, in the world.

‘ I am sensible that the advocates of every other religion make the same pretensions: but I deny that any, I am yet acquainted with, have equal proof of the divinity of their system with the votaries of the *moral doctrines* and precepts of Jesus Christ. But here I would be understood, not to take into this account those who profess only the religion of nature, who practice the duties prescribed by their own consciences, and have not joined themselves to any particular communion: *these* cannot be wrong, if they are *sincere*; because *conscience* will always be a safe and unerring guide in all religious concerns, and *reason* “the only proper test of religious truth.” But let us examine this matter a little farther, and then conclude.

‘ The advocates of every sect allow, that there is but *one* true religion in the world, and, notwithstanding that such an assertion reflects highly on the justice and goodness of the Supreme Being, they still assert, that *their’s* is this true religion, and that they only are in possession of this invaluable jewel, this pearl of great price.

‘ Now if it be allowed that there is but *one* true religion, intended by God for universal use; it certainly is the principal business of every one to find it out and embrace it: but in order to do this, and to distinguish the gold from the dross, we should candidly and impartially examine the pretensions of every religious sect throughout the known world: a task extremely difficult, if not impossible to be performed, and therefore, I presume, was never attempted. There are very few who have had the ability, and the opportunity, to examine many, among the almost numberless religious systems which have obtained in this world: however, those within our reach, it certainly is our duty to examine. But before we begin the important enquiry, it will be necessary to do two things: first, to divest ourselves,



as much as possible, of any prejudices we may have imbibed for the religion we were educated in, that we may examine the religion of our own country with the same candour and impartiality with which we examine that of others: next, we should fix in our own minds some certain marks or characteristics of a *true religion*; for without previously doing these two things, our examination will be useless, and not answer the purpose intended by it.

‘ We begin then; and in order to collect all the assistance we can, we extend our inquiries to the professors of each religion; and we soon find that they all pretend to the *seal of heaven*, the certain criterion of a religion’s coming from God, and that all others are false and counterfeit; and, what is worthy of remark, the principal and distinguishing characteristics of divinity, in almost all of them, we find to be that of *miracles*; which, by the bye, seems to be an argument, that *miracles*, or *histories of miracles*, will ever be an insufficient proof of the truth of any religion; especially if we consider that God is said sometimes to have permitted miracles to be wrought even by the agency of *evil spirits*.

‘ Still remaining in doubt and uncertainty, and finding the face of the earth overspread, like a deluge, with *ignorance, superstition, enthusiasm, bigotry, priestcraft, and self-interest*, we return, *like the dove into the ark*, without finding where to rest the soles of our feet. From *without*, we gain no information in regard to this important inquiry; our guides either not knowing the way themselves, or refusing to lead others into it.

‘ Being thus come back again to the place from whence we sat out, we naturally reason with ourselves in this manner: if God hath given a religion to mankind, to be the *universal rule* of their conduct; and if *no individual* can attain eternal happiness without knowing and embracing it; surely it is the business of every man to examine and judge for himself, and not one for another; because no one can become accountable for the opinions and actions of another, nor indeed would take them on himself, if able so to do: besides, it would be a more trifling excuse to say, *My priest told me I should do this, and I did it*, than that made by *Adam* for his eating the forbidden fruit. What can we then conclude, but that, if there is any certain, unerring, *heaven-appointed guide* to man, it must be his own conscience? *Let us commune then with our own hearts, and be still*: let us cease our inquiries from men, who are all, like ourselves, liable to error: let us depend no longer on the opinions of others, but open the book of *Nature*, read the page there presented to us, and drink of the pure stream from the fountain of truth, un-

corrupted with *ignorance, bigotry, or interested craft*. Let us turn our thoughts inward, and ask ourselves seriously, Whether it be probable that God has given to mankind any *written* revelation immediately from himself, and under his special and particular direction; in doing which, he effectually restrained the publishers of it from blending any of their own opinions and sentiments with the pure and perfect word thus delivered to them? Will not our consciences answer, that it is highly probable no such written revelation has been made? And for this reason among many others, namely, that such a revelation must be necessary to the happiness of mankind, or God would not have made it: if necessary for *any*, then for *all*; and it is inconsistent with all our ideas of the justice and goodness of the Parent of mankind to suppose that he would not make it *universal*. It would be a reflection on the moral character of the Deity, to suppose *one individual* of the human race to be so unhappily circumstanced, as to have no opportunity of knowing and embracing the *only religion* by which he could attain eternal happiness.

‘ Again, if such a revelation had been made to mankind, it would have been most certainly distinguished from all pretended revelations, by some obvious *external* marks and tokens of a divine original; not by a pillar of fire or of smoke, to direct *one* nation only; but such as would attract the notice, and fix the opinions of mankind universally, and be to them *all* an infallible guide through the wilderness of this world, to a state of perfect and consummate happiness.

‘ But farther, such a revelation would also, most certainly, have some *internal* marks of divinity. We may reasonably suppose, first, that it would be plain, clear, and intelligible; suited to all situations of time and place, and to the meanest as well as the most enlarged capacity: it would want no comments, no paraphrases, no explanations; for can we suppose that when God speaks to his creatures, he would do it in a language which they could not understand? Or that He who formed the power of conception in the human mind, should ever stand in need of an *interpreter*? Surely no. Secondly, we may reasonably suppose that the doctrines of such a revelation would be *pure*, unmixed with perplexing *mysteries*, or useless *ceremonies*, and that its precepts would contain the most sublime morality, the practice of which would have a direct tendency to promote *universal happiness*.

‘ Finally, such a religion would most certainly approve itself to the consciences of every individual of the human race, by being a perfect copy from that perfect original, *The Religion of Reason*.



*Reason and Nature*; to which nothing can be added by man, that would improve it, nothing blended with it, but what would prove an alloy, and lessen its intrinsic value.

‘The *religion of nature* then is the standard, by which we should measure the merits of all other religions; and that which approaches nearest to the purity and perfection of this, we should esteem the *best*\*: and if we look on established religion as useful, political, and productive of order in society; we should, if for the sake of example only, join ourselves to that which our conscience thus recommends.

‘It appears to me, that the *religion of Christ*, unadulterated, has the fairest claim to our regard, upon the principles before established: but, by the *religion of Christ*, I would always be understood to mean, his *moral doctrines and precepts*; and therefore I earnestly recommend, that we make use of our reason to distinguish those parts of *Christianity* which are agreeable to nature, and to what God has written in our hearts, from those parts which, for many reasons given in these sheets, must be the *inventions of men*; whatever we may be required to believe concerning them.

‘The moral doctrines and precepts of *Christ* are exactly such as nature teaches, such as my conscience approves; and therefore I prefer his religion to any other established religion that I am acquainted with.

‘I reverence the character of CHRIST, and endeavour to practice his precepts, because my conscience tells me that they are *reasonable, natural, and productive of human felicity*; and for this reason I denominate myself a Rational Christian.’

In the appendix to this work, the Author endeavours to prove that the doctrine of a future state of retribution is taught in the religion of nature; he likewise makes a few remarks on what Dr. Leland has lately published concerning the *advantages and necessity of the Christian revelation*; telling us, that he is proud of being engaged in the same cause with the Doctor, (who, we imagine, will not think himself highly obliged to him for the compliment) namely, that of vindicating *rational Christianity*, and still more so to find that, in general, he agrees with him.

In the two last pages of his appendix he produces some passages from the Doctor’s book, wherein he says—that a divine revelation was highly *expedient*, if not absolutely necessary at the advent of Christ—that mere human wisdom and philosophy were

\* The Author should have said, *second best*; since, according to his own argument, the religion of Nature is THE BEST.

certainly insufficient to cure the moral disorders of the world, and that a *revelation* from God was the only effectual remedy ;— that the Christian revelation is suited to the necessities of mankind ; that it was published in the fittest season, and was attended with the most convincing evidence of a divine original.

‘ In all this (says our Author) I most cordially agree with this judicious divine : and whoever reads the foregoing work, will perceive that I have all along spoken to the same purpose ; though I am conscious of having done it with much less learning, accuracy, and elegance.’

How to reconcile this declaration with what our Author has more than once declared, in the course of his work, we really know not ; but inconsistencies are no uncommon things with writers, on every subject.

We might have swelled this article with observations on the performance before us, but the proper remarks to be made upon it must occur to every judicious Reader ; we shall therefore conclude with this short reflection, that if such a view as is here given of the religion of Christ should make any proselytes to our Author’s scheme, it must certainly be among such as are but superficially acquainted with the sacred writings—with the weight of those evidences so well establish’d in support of the leading articles of the Christian Faith, which this Writer hath totally rejected as inadmissible, because *mysterious*.

Having now dismissed this RATIONAL CHRISTIAN, we shall conclude the article with the following remark of a learned writer, who has very recently distinguished himself in the controversy concerning an intermediate state ; and which highly merits the attention of those REAL CHRISTIANS, who maintain, that Christianity is only a republication of the Religion of Nature.— ‘ To what Purpose (says he) such a profusion of miracles, so eminently powerful a minister, so transcendent a character as JESUS at the head of this dispensation, if his errand was no more than to give an *additional* testimony to the supposed discoveries of natural religion ? which, considering the universal consent of wise men in all ages, so much boasted of on all sides, and by both parties, seems to be an end much below the necessity for the interposition of the SON of GOD, as it might have been accomplished by the ministry of any one of those inferior prophets of the Old Testament, who surely were sufficiently gifted and instructed to authenticate doctrines and precepts which were already to be found in the works of so many poets and philosophers, in every body’s hands ?’ See *An Historical View of the Controversy, &c.* just published ; of which an account will be given in a subsequent Review.



*Fortune, an Apologue.* By J. Cunningham, Comedian. 4to.  
6d. Doddsley.

**I**F Mr. Cunningham is not a first-rate poet, he is still a more indifferent philosopher: for the moral he deduces from his Apologue, that

Wisdom's of happiness the certain source,  
And folly the original of ill,

does not even appear to be generally true. With regard to moral evil, indeed, the different agency of wisdom and folly may have considerable influence; but natural and accidental evils, which we undergo independently of our own powers, are, perhaps, the heaviest objects of complaint. Were these altogether out of the world, wisdom might, with greater truth, be deemed the source of happiness, but not, even then, the *certain* source. That enlargement of the intellectual faculties, which is always connected with the idea of wisdom, lays open many avenues to mortification, disgust, and discontent; and the more clearly we behold the imbecility of our nature, the more painfully we feel its effects.—The conduct of the fable is not less exceptionable than the conclusion. An Ass complains to Jupiter of the comparative hardships of his condition;

I am an Ass, of innocence allow'd  
The type, yet Fortune persecutes me still;  
Whilst foxes, wolves, and all the murdering crowd,  
Beneath her patronage can rob and kill.

The pamper'd horse (he never toil'd so hard)  
Favour and friendship from his owner finds;  
For endless diligence, a rough reward!  
I'm cudgell'd by a race of poultry hinds.

On wretched provender compell'd to feed!  
The rugged pavement's every night my bed!  
For me, dame Fortune never yet decreed  
The gracious comforts of a well-thatch'd shed.

Rough, and unseemly my irreverent hide!  
Where can I visit, thus uncouthly dress'd?  
That outside elegance the dame deny'd,  
For which her fav'rites are too oft carest'd.

To suffering virtue, sacred Jove, be kind!  
From Fortune's tyranny, pronounce me free;  
She's a deceiver, if she says she's blind,  
She sees, propitiously sees all but me.

Moved by this pathetic complaint, Jupiter summons Fortune to answer the charge brought against her. After a long search she is found, and urges, in her defence, that the plaintiff's hardships

ships were no greater than, for his stupidity, he deserved, and that he had no merit to entitle him to a better fate. This reply of Fortune is pronounced to be sage, and upon this the doctrine of the fable is founded.—But with the good leave of Jupiter, Fame, Fortune, and the Author of this Poem, we must take the liberty to observe, that it was very unjust, in the first place, to brand a creature with the *stigma* of folly, which acted agreeably to the powers of its nature, and exerted them as far as they would go.—It is true, indeed, that an ass and a fool are synonymous terms with us, though, with the same propriety, might beings proportionably superior in capacity to ourselves, make us the objects of ridicule, and, when they would reproach a fellow creature with folly, call him a Man. The supreme court of judicature which the Poet has convened on this occasion, ought, certainly, to have been better informed. But, in the next place, their sentence was equally cruel and unjust; for it was determined that the sufferings of the plaintiff Ass were the reasonable consequence of his defects, though those defects were involuntary and unformountable. What Jupiter adds, by way of exhortation after the sentence, is infinitely absurd:

Go (to the Plaintiff, said the Sire) and try  
By merit to surmount your low-born race.

Learn from the lion to be just and brave,  
Take from the elephant instruction wise,  
With gracious breeding, like the horse behave,  
Nor the sagacity of hounds despise.

These useful qualities with care imbibe,  
For which some quadrupeds are justly priz'd;  
Attain those talents that adorn each tribe,  
And you'll no longer be a wretch despis'd.

What a lesson from the father of the gods! to exhort a creature to those attainments for which he had given it no adequate faculties! Might not the Ass have replied with the greatest justice—'Cruel and absurd Jupiter! injuriously to sport with the weakness of the creatures thou hast made, and command them to aspire at those degrees of excellence thou hast placed beyond their reach!—To enjoin an impossible task, and to reproach for non-performance—cruel and absurd! Thou commandest me to be brave as the lion, wise as the elephant, graceful as the horse, and sagacious as the hound—give me then the lion's paw, the elephant's head, the horse's neck, and the nostrils of the hound; yet shouldst thou give me them, what an animal wouldst thou make me! O mighty Jupiter, retract what thou hast uttered, and learn from an Ass to be wise and just!' Had the god been thus addressed, he might have found it difficult to have made any significant reply.

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In favour of the fabulist, however, some apology may be derived from the common opinion of mankind; and the sentiments he ascribes to Jupiter and Fortune are, *qua homo*, neither unnatural nor extraordinary. Men of all countries and of all religions have agreed to draw their gods after their own image, after the image of man made they God.—This is, indeed, the reverse of the sacred historian's account, but it is nevertheless true. The deities of every nation have always been of the same character with the people that worshipped them. Their votaries never failed to compliment them with their own peculiar passions, opinions, virtues and vices; insomuch that, to know the genius and temper of any people, nothing more was necessary than to learn the character of their god. The chaste and ingenious inhabitants of the lesser Asia gave the virgin zone to their Diana, and the laurel to their Apollo. The pilfering Spartans had their thievish Mercury; and the pastoral Arcadians their goatish Pan. The god and the prophet of the salacious Turk are precious pimps, who have promised to administer to his pleasures in the next world; and the Thor and Woden of the Saxons had all the low cunning and cool barbarity of their votaries.

But as man is, through all the variety of his species, a mischievous creature, so the idea of mischief has evermore been connected, in some sense or other, with that of a god.—When Jupiter, attended by his valet Mercury, paid a visit to old Baucis and Philemon, while the good people took them for nothing more than mere mortal travellers, all went well: they provided them a dish of bacon and greens, and sat quietly down with them to supper—but no sooner did they discover that their guests were gods, than mischief came into their hearts—they ran after their poor old goose, their only goose, the centinel of their cottage, which frequently kept watch while they were at rest, which was sed from their table, and was unto them as a child—with mischief in their hearts they sought to catch, to slay, to sacrifice her. That the goose had more sense than her owners, and, wisely concluding that, if Jupiter were a god, he could not thirst after her blood, flew between his legs for refuge—that does not place the opinion of the aged couple in any more rational, or more favourable light—they still annexed the idea of mischief to that of a god, though the goose did not.

If Mr. Cunningham, then, has fallen into an error in which almost all the world has been before him, he hath certainly a claim to much indulgence on the same account. He forms the conduct of his Jupiter upon the general practice of mankind. The god acquiesces in that contempt which is thrown upon the As for not having attained those dignities which he had neither the power, nor the capacity of attaining, and there is no in-  
stance

stance of human weakness so universally prevalent, as that of despising others for the want of what they were never able to acquire.

Should the Author of this Apologue think it worth his while to re-consider and give it a different turn, we would advise him to make the subject of the plaintiff's grievance somewhat different too. With what justice might the injured animal complain of the wanton and capricious cruelties of man! 'O Jupiter, (might it not justly exclaim) what monsters are these which thou hast erected on two legs! that humble food thou providedst for my repast, they pretend, though they eat it not, to be their property. They steal my thistles, and then deliver them to me in scanty pittances, after they have made me groan all the day beneath a heavy burden. My natural liberty they have taken from me as well as my food, and never permit me to wander over the field, except when they are themselves obliged to sleep. Those hours in which thou hast appointed all animals to rest beneath the friendly curtain of darkness, I am constrained to sacrifice to the calls of hunger, which my oppressor will not allow me time to gratify during the day. Thus, though naturally slow, the want of rest makes me more so, and I am punished for defects which are not my own, by the continual application of whips and cudgels. In proportion as I am patient and defenceless, these two-legged monsters, with which thou hast cursed the earth, beat and bruise, and excoriate, and stab me! O Jupiter, surely, if thou art a just god, thou hast great punishment laid up for these tyrants!'

After taking these liberties with Mr. Cunningham's Poem, we must do him the justice to select, what we think the best part of it, his description of the domestic attendants of Avarice:

Meagre and wan, in tatter'd garments dress,  
A feeble porter, at the gate they found,  
Doubled with wretchedness, with age disfresh'd,  
And on his wrinkled forehead famine frown'd.

Mortals avaunt, the trembling spectre cries,  
Ere you invade the sacred haunts, beware!  
To guard Lord Avarice from rude surprize,  
I am the centinel; my name is CARE.

Doubts, disappointments, anarchy of mind,  
These are the soldiers that surround his hall;  
And every fury that can lash mankind,  
Rage, rancour and revenge attend his call.

We are glad to see that the Author has, in this poem, in a great measure avoided that affected prettiness we have had occasion to censure in some of his former pieces.



*The Gospel-History, from the Text of the Four Evangelists. With Explanatory Notes. In Five Books. To which are subjoined, Tables — of the Chapters and Verses of each Evangelist, with References to the Pages of this Work in which they are to be found; — of the Miracles, Parables, and Discourses of Christ; — and of the several Years from his Birth to his Ascension, with the corresponding Years of the Julian Period, Olympiads, and Years of Rome, the Times of the Passover, and the important Events of Profane History. By Mr. Robert Wait, Minister of Galston. 8vo. 6s. Millar.*

THE Author, in his preface, gives the following account of the design of his performance, and of the method which he has observed in the execution of it :

‘ The Gospel-History is undoubtedly of the greatest importance to Christians, as it contains the life of our Saviour, and the facts by which the divine authority of our holy religion is ascertained. It was therefore natural that particular care should have been employed about the explication of this sacred history in every age of the Christian church. The Gospel was originally delivered in a plain and simple manner; but several causes have concurred to render it by degrees more difficult to be understood. Some of these are unavoidable; such as, the change of manners and customs, and the difference of idiom between the ancient and modern languages. Others are adventitious, and have taken their rise from that diversity of sentiments which has all along so unhappily divided the Christian church. It is but too well known, that men have formed different systems of Christianity, and composed, on different sides, large volumes to support their own tenets, by detached passages of scripture, rather than to give the world our Saviour’s religion in its simple and unadulterated purity. Add to this, that the Gospel is written by four Evangelists, who do not seem to have observed the same order and method.

‘ To remedy all this, nothing appears more proper, than to represent the Gospel in its native purity and simplicity, by connecting the writings of the four Evangelists in one continued narrative, in which nothing should be omitted, adapted to modern idiom: and I have often thought, that such a plan, properly executed, might be a great help, not only to understand, but to engage persons to read the Gospel; where, in the simple and unadorned narrative which plain and unlearned men have given us of the life of Jesus Christ, a character is drawn so extraordinary, so amiable, and so perfect in all its parts, as could never have been formed by human imagination.

‘ With

‘ With this view, I have carried on the text in a regular series; and given, not so much a paraphrase, as a free translation, together with such connections as the circumstances of the history seemed necessarily to require. The harmony observed is that which, after consulting many plans on the subject, and comparing them with the Evangelists, seemed to me most natural.—The notes are intended to give a short explication of difficult passages, of the situation of places, of the chronology of events, and of the practical design of the figurative and parabolical discourses. Every one conversant in these subjects, knows it to be more easy to enlarge than to abridge, so as to be understood.

‘ This work has been, for a considerable time, the object of my attention; and the design surely will be approved of, whatever may be thought of the execution. I have collected all the helps to it that were in my power. For the translation, I have consulted among others, Dr. Clarke, Dr. Heylin, and Monsieur L’Enfant. For the order of the history, I have had assistance from L’Abbé de St. Real, Mr. Stackhouse, and Dr. Nielson; but they only give either summaries of the life of Jesus, where the discourses are abridged; or they frequently break the unity of the history, by interspersing practical reflections and critical remarks. I must not omit a very learned and ingenious performance lately published by Dr. Macknight upon the harmony of the Gospels. If I have taken the liberty of differing from him in some instances, it has been from no other motive than the force of truth, as it appeared to me; and the reasons are commonly assigned in the notes.

‘ I have proceeded upon the supposition that there were four Passovers during our Saviour’s public ministry, according to the common opinion; for which the reasons are also given. The first book is from the birth of Jesus to the first Passover in his public ministry; the three following contain an account of so many different years; and the last is from his going up to the Passover at which he died, to the time of his ascension into heaven. The six days before his crucifixion are likewise divided from each other, and a separate account given of what passed on each of them.

‘ In short, the design of the whole is, to render the Gospel plain, and easy to be understood by persons of all capacities. It is hoped that it may be of use to weaken the force of several objections of the Deists, which are frequently founded on detached passages, without attending to the connection of the history—that it may engage persons to read with pleasure the Gospel-history, who are apt to be disgusted with long commentaries



taries and expositions—and that it may throw light on some passages of the Evangelists, which, at first sight, are difficult and obscure, and reconcile seeming contradictions. If, in any of these ways, it shall tend to give clearer views of the character and life of Jesus, and of his blessed religion, or to warm the heart with a greater love to his heavenly doctrines and precepts, what pains have been bestowed will be fully compensated.

What success this performance may have, time only must determine. I can only say, that I have attended to the Gospels with a sincere and unprejudiced desire to discover their meaning. If any objection be made to the turn I have given to some particular passages, I will expect the same candour that my heart disposes me to exercise towards others. When the general cause of truth, and not any particular hypothesis, is intended to be supported, no man will be ashamed to acknowledge a mistake upon his being convinced that it is one. In a state of imperfection, different views are sometimes unavoidable; but Christian charity supplies that defect, and prepares us for that happy world where truth shall appear in unveiled beauty; where mutual love shall warm every heart, and the kingdom of the Messiah be established in unfading glory.

Such is the account our Author gives of his design; a design truly useful; and executed in such a manner as to do honour to his judgment and his candor. He appears to have studied the Gospel-history very carefully, to have no particular hypothesis to support, and to be a friend to freedom of enquiry. His judicious notes, and indeed the whole of his performance, may be perused with great advantage by those who have neither time nor inclination to consult long and learned commentaries.

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*An Answer to a Letter to the Reverend Dr. Thomas Leland. Containing, an Examination of the Criticism on a late Dissertation on the Principles of Eloquence. In which is particularly shewn, that the Lord Bishop of Gloucester's Idea of the Character of an inspired Language, as delivered in his Doctrine of Grace, is acknowledged to be indefensible by the learned Vindicator. By Thomas Leland, D. D. 4to. 2s. Johnston.*

IN our Review for October last, we gave a short account of the letter, to which we have here an answer. Whoever will be at the pains to compare the two performances, will find a wide difference between them. The nameless Letter-writer attacks Dr. Leland in an arrogant, and supercilious manner. Dr.  
Leland

Leland treats the Letter-writer with decency and politeness: in the one we see the alert Academic, the implicit worshipper of the *Bishop of Gloucester*; in the other, the Gentleman, the polite Scholar, and the fair *Enquirer after Truth*.

Dr. Leland's answer begins thus—"Sir—No apology is indeed due to me, for your engaging in the task of giving *your free thoughts* on my late *Dissertation*, &c. I claim the like indulgence on my part, and shall proceed to examine the subject-matter of your Letter, I trust, with that decency which befits the character you have conferred upon me; but with the greater freedom as I am not informed to whom I have now the honour of addressing myself: and what degree of respect and deference may be due to him, I can only collect from the subject and the manner of his criticism.

‘However obliging the tender of your services may be to *vindicate the design and mode* of my dissertation, I have yet my *reasons* for declining this offer. And if I were disposed to suspend, perplex, and confound the real subject of our debate, I might possibly turn aside to defend myself on points of no sort of consequence or pertinence, even although you declare that *you have nothing to object to them*. But, as I am neither inclined nor obliged to recur to such artifice, I pass on directly to that part of your Letter, in which you profess to confine yourself to the *matter* of my Dissertation.’

As we gave a full account of the Bishop of Gloucester's *Doctrine of Grace*, which occasioned the present debate, and likewise of Dr. Leland's judicious *Dissertation on the Principles of Eloquence*, it is unnecessary to swell this Article with a view of what the Letter-Writer and the Doctor have advanced in opposition to each other; we shall only observe, in general, that the Doctor appears, through the whole of his Answer, to be as much superior to his Adversary, in point of solidity and judgment, as he is in respect of decency and good manners. We cannot deny ourselves the pleasure of inserting the conclusion of his Answer—our Readers will thank us for it.

‘*You were moved, you say,*’ (see Review for October last.) ‘*to hazard your address to me*, among other motives, by that of CHARITY to myself.—Let me request your serious attention to a few of the marks of this *virtue*, as they appear in a controversial Writer.

‘CHARITY, in such a writer, never misrepresents; never ascribes obnoxious principles, or mistaken opinions, to an opponent which he himself disavows; is not so earnest to refute, as



to fancy positions never asserted, and to extend its censure to opinions which WILL PERHAPS be delivered. CHARITY is utterly averse to SNEERING, the most despicable species of ridicule, that most despicable subterfuge of an impotent objector. CHARITY never supposes that all sense and knowledge are confined to a particular circle, to a district, or a COUNTRY. CHARITY never condemns and embraces principles in the same breath; never *professes* to confute what it *acknowledges* to be just; never presumes to bear down an adversary with confident assertions; CHARITY does not call dissent insolence, or the want of implicit submission a want of common respect.

\* Whether these marks of charity appear in your address or no, I presume not to determine. If they do, your readers will not fail to give them due honour.

\* Pardon me, however, if I cannot clearly discover the *charity* of the concluding paragraphs of your Letter. DISGRACE and DISHONOUR are here denounced against me. I am accused of a warm and unnecessary opposition to all men of sense and judgment, and particularly to the UNIVERSITIES of ENGLAND, *who vie with each other in building on the principles of the learned Prelate, as the SUREST basis on which a rational vindication of our common religion can be raised*;—of *propagating stale and worn out clamour*;—of *striving with all my might to infuse prejudices into the minds of ingenious and virtuous youth*. Thus, while I am threatened with the indignation of all the learned in Britain, the signal is also given to the society in which I am stationed, to regard me as a pernicious member.

\* How have I merited all this severity? What crime have I committed? or what mischief have I wrought?

\* I have a just and sincere reverence for the genius and learning of the Lord BISHOP of GLOUCESTER. But I cannot be persuaded that his Lordship ever demanded, or that the united voice of all the learned in these kingdoms ever, at *any juncture*, concurred in paying an implicit submission to his sentiments, or those of any other great and eminent writer. If I have presumed to differ from him, be pleased to remember that it has been on such a *subject* as doth not require the extent of his Lordship's abilities to fathom; and where more confined abilities may have the advantage of discovering several particulars, which might well have escaped his view amidst a variety of greater objects.—The guilt of dissenting from his Lordship may at least claim some indulgence from you; since it now appears that you yourself are involved in it.

\* Be pleased also to recollect, that in a considerable part of  
REV. March, 1765. O my

my dissent I am countenanced by a vast number of respectable authorities: and that whatever deference may be due to the sentiments of his Lordship, there is a deference also due to those of QUINTILIAN, CICERO, LONGINUS, ARISTOTLE, PLATO, and many other names of great literary eminence both in ancient and in later times.

‘It would be impertinence for *me* to expatiate on that profound reverence which I most sincerely entertain for those LEARNED BODIES mentioned in this dispute (I know not with what propriety.) That they will ever build their vindication of our faith upon the *surest basis* indeed I cannot doubt. And God forbid that I should have the disposition or the power to give the least interruption to the labours of these great MASTER-BUILDERS!—As I am both inconsiderable and inoffensive, I cannot believe upon the authority of any nameless writer whatever, that I can possibly have incurred their displeasure.

‘And as to the SOCIETY of which I have the honour to be a member here, my *conduct* must be my defence against any charge made by a *stranger*. And *little thanks* should I here deserve indeed, were I not to the utmost of my power, both by precept and example, to encourage ingenious youth to PROVE all things (however authorized) with a decent freedom, lest *some one*, I know not who, should call this *propagating clamour*.’

This specimen, we apprehend, will abundantly justify the character we have given of our Author's manner of writing, which may serve as a pattern for all the dealers in theological controversy.

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*A New and Literal Translation of all the Books of the Old and New Testament, with Notes Critical and Explanatory.* By Anthony Purver. Folio. 2 Vols. 4 l. 4 s. bound. Printed by Richardson and Clark, and sold by Johnston in Ludgate-Street.

WE have here an opportunity of presenting to the notice of the Public, one of the most important works, with respect to the nature of the undertaking, which hath come from the press, within the present century; it is no less than a new translation of the whole Bible, accompanied with a great variety of notes, dissertations, and chronological tables; which discover no small share of erudition. This is a work to which we should have thought very few individuals equal, however great and extensive their abilities: and we cannot help admiring the man, who hath had intrepidity enough to attempt it. It is probable that



that the whole extent of this work was not the Translator's original design; but that his performance arose from small beginnings; was carried on by degrees; and that its present state, as we have been informed, is the result of the indefatigable, and almost uninterrupted, application of near forty years.

The Author of this translation, Mr. Antony Purver, was originally an unlearned mechanic: he was brought up to the occupation of a shoe-maker; and the whole of his literature consisted in the knowledge, and that very slender and imperfect, of his native tongue. Being naturally of a grave and thoughtful turn of mind, when he grew up to years of maturity, he resolved to examine the religious sentiments and principles which he had imbibed in his youth, or which he found to be the frequent subjects of disputation among Christians.

In the course of these inquiries, he was soon involved in a variety of difficulties, from which he could not extricate himself: he could obtain no solid satisfaction from the opinions of others; and the Scriptures, which were the common standard, were differently explained, and moreover were translated from languages of which he had not the least knowledge. Being therefore determined no longer to rely upon the judgment and fidelity of others, he formed a resolution, (a very uncommon one at his age) to study the original languages. He began with the *Hebrew*; and in a very moderate compass of time, made himself competent master of that, and other Oriental languages, which are most useful to a critical knowledge of the Scriptures. He afterwards learned *Greek*, and, last of all, *Latin*; and those who will be at the pains to examine this work attentively, will, we dare say, be of opinion with us, that his knowledge in this way is far from being superficial; on the contrary, that the progress he made is most amazing; affording a striking instance of the power of application; and how far a determined resolution may carry a man of common understanding, in literary improvements. He is, however, deficient in the Arabic; a more intimate acquaintance with which, must have been of great advantage to him, in this important undertaking.

We suppose it is pretty generally known that Mr. Purver is one of that denomination of Protestants called QUAKERS; and we cannot but consider it as one instance of the improvement of the present times, and an evidence of the progress of knowledge and good sense in the world, that a people, who have been generally represented as contemners of literature, and as asserting the inutility of it to the knowledge of the holy Scriptures, have at length exhibited a performance, which is founded upon very different sentiments, which abounds with

many marks of extensive reading, and great philological learning; and hath not been exceeded by any other sect of men, that we know of. There is a story told in the life of Dr. George Bull, late Bishop of St. David's, of a preacher amongst this people, who would frequently accost Mr. Bull upon this subject; and once, more particularly, said to him, *George, as-for human learning, I set no value upon it; but if thou wilt talk Scripture, have at thee*: upon which Mr. Bull, willing to correct his confidence, and to shew him how unable he was to support his pretensions, answered him, *Come on then, friend!* So opening the Bible, which lay before them, he fell upon the book of Proverbs, *Seest thou, friend*, said he, *Solomon saith in one place, Answer a fool according to his folly; and in another place, Answer not a fool according to his folly; how dost thou reconcile these two texts of scripture? why*, said the other, *Solomon don't say so*. To which Mr. Bull replied, *Ay, but he doth*; and turning to the place he soon convinced him; upon which the Quaker being much out of countenance, said, *Why then Solomon's a fool*.—A much smaller share of learning than our Author's, would have preserved a man from so gross an impropriety.

We find the same sentiments concerning human learning, strongly asserted by Barclay himself, in his tenth *Thesis, de Ministris et Pastoribus Ecclesiæ*. Speaking of philological learning, he says, "*Sed hæc eruditio defectum gratiæ nusquam supplere potest in eruditissimis et eloquentissimis. Quicquid enim homo suâ industriâ in linguis, eruditione, et in scripturis, invenire potest, totum nihil est sine spiritu, absque quo nihil certum, semper fallibile judicatum est; sed vir rusticus, hujus eruditionis ignarus, qui nè vel elementum nôrit, quando scripturam lectam audit, eodem spiritu, hoc esse verum, dicere potest, et eodem spiritu intelligere, et si necesse sit, interpretari potest.*" And a little further he tells us the following remarkable story.—"*Imò ipsemet novi calcearium quendam, qui nè literam quidem cognoscit, quem cum professor quidam publicus theologiæ falsa scripturæ citatione urgeret coram urbis magistratibus, ubi, quibusdam, qui ad illum audiendum venerant, predicans captus est; talem, inquam, novi, et adhuc vivit, qui, licet professor, qui et vir doctus habetur, constanter affirmaret, dictum suum esse scripturæ sententiam, tamen, non certâ aliquâ literæ cognitione, quam non habebat, sed certissimo spiritus in semetipso testimonio fretus, affirmare non dubitavit, hallucinari professorem, et spiritum Dei, quod alter affirmabat, nunquam dixisse, et adductis Bibliis secundum calcearii sententiam res inventa est.*"—Not thus our translator, who with a liberal spirit, sensible of the importance of human learning, quotes the cele-



celebrated saying of *Melancthon*, with approbation, and seems by no means to be ashamed of it—*Scriptura non potest intelligi theologicè, nisi prius intelligatur grammaticè. i. e. The scripture cannot be understood theologically, if it be not first understood grammatically.*

It will not be expected by any, who are at all acquainted with the nature of a work of this kind, that we should be able, so soon after the publication, to give a full and adequate account of it: and we should be sorry to pass a hasty judgment upon a performance, which hath cost its Author the pains and application of the greatest and best part of his life; and which, we can easily see, from the cursory view we have taken of it; hath a great deal of merit, whatever faults and imperfections may be found in it: rather, therefore, than disappoint the expectations of our friends, by deferring our notice of this work to a longer time, we choose to give such a general representation of it, as may gratify the public curiosity, reserving our more mature and critical judgment upon it to some future opportunity. And it is not to be wondered at if the attention of the Public be a good deal raised upon this occasion: a new and complete version of the scriptures, from the original languages, done by a person who had no advantages of education; who by his own application acquired the knowledge of those languages, after he came to years of maturity; and who hath devoted his whole life to this service, may well be esteemed a curiosity.

The first remarkable thing we observe in Mr. Purver's work is, that the Author zealously opposes the opinion of some of our ablest critics, who hold, that before the time of *Ezra*, the *Hebrew* Letters were the same with the *Samaritan*, and that the present *Hebrew* are the *Chaldees* characters; and he strongly asserts the earliest antiquity of the *Hebrew*. The greatest obstacle he hath to contend with upon this subject, is, the many old Jewish shekels still in being, with this inscription upon them in *Samaritan* characters, *Jerusalem Kadoshab*, i. e. *Jerusalem the Holy*. It is said, and with a great degree of probability, that these could not be the coin either of the *Israelites* of the ten tribes, or of the *Samaritans* who succeeded them in their land; neither of whom would have put *Jerusalem* upon their coin; nor have called it the *holy city*. It remains therefore that they must have been struck by the two tribes before the captivity; and that the *Samaritan* Character was in common use amongst them.—In answer to all this Mr. Purver suggests, that the authenticity of these coins is very disputable; that it is probable the *Samaritans* would be ready to practise any impositions of this kind, to set their scripture and religion above those of the *Jews*, as

the credit of such coins made before the captivity would do. But supposing them not to be made after the captivity, it does not seem likely that they were stamped by the Kings of *Judah* before, because there are no Kings' heads upon them, which shews as if the regal government at *Jerusalem* was then over. That the *Samaritans*, being a people accustomed to conquests, and not settling at home like the *Jews*, might be much more likely to make medals than the *Israelites*, amongst whom we find no such thing: that having embraced the *Jewish* religion, they might then esteem *Jerusalem* their metropolis, and so put the epithet of *holy* to it on their coins and medals. It is moreover suggested, that if any of these pieces were made before the transmigration to *Babylon* by the people of *Judah*, they might use the Samaritan Letters in coining upon some account or other, and yet the Scripture might be in different ones. Or those coins might be tribute-money, paid by the *Assyrians* and others, to *David* or *Solomon*; which it is easy to suppose were thus stamped, especially as several conquerors imposed such a tribute on the people brought into subjection to them.—We will not presume to decide upon this controversy, which hath already been largely treated by some of the greatest critics, and ablest judges of the subject. For ourselves, we do not apprehend Mr. *Purver's* method of solving the objection to be satisfactory. We cannot help remarking, that as he hath not mentioned (and from some expressions he has dropt, it is probable he hath never seen) the late Reverend Dr. *Barnard's*, *Orbis eruditi Literatura, à Characterè Samaritico deducta*: The Doctor, who was *Savilian* Professor at *Oxford*, first published it himself, in 1689. In 1759 it was republished, and finely engraved by *Gibson*, with many important additions under the direction of the learned Doctor *Morton*, of the *British Museum*; and we particularly mention it, as we think it contains some strong internal indications of the high antiquity, and originality of the Samaritan Character.

But our Translator's zeal for the Hebrew letters, extends farther: he is no less strenuous an advocate for the antiquity and divine authority of the Hebrew Vowel-points. For the sake of our unlearned Readers it may be necessary to mention, that the subject here controverted is, whether the Vowel-points, which are now in our Hebrew Bibles, were placed there by the authority, and under the direction of *Ezra*; or whether they were the invention of a set of Jewish critics called *Masorites*? It may not occur, perhaps, to many common persons, wherein the importance of this controversy consists: our Author is of opinion, that the truth and authority of the Holy Scriptures depend in a great measure upon the antiquity and authority of these points; and that they have



been principally *Papists*, and *Deists*, or persons deistically inclined, who have represented them as of modern invention. It is on the other hand most true, that a great number of eminently learned *Protestants*, men of the first rank as scholars and critics, and who are without doubt friends to revelation, have embraced the latter opinion: they consider the points as of human authority only, and that therefore they may be altered and changed, where the analogy of grammar, the style of the language, or the nature of the context, or any thing else shall afford reason for a better reading. Our Author takes great pains to support that side of the question which he hath espoused. Tho' he may not have added much that is new, he hath set the arguments in a strong light; and produced a great number of passages, wherein he apprehends the sense is not sufficiently secured by the letters only, but is entirely determined by the points: and indeed it was peculiarly necessary for him to endeavour to clear up this matter, having himself made great and frequent use of the pointing, to justify his own manner of translating: the merit of his work chiefly consisting in his having given the masoretic pointed text, faithfully done into English.—As he takes particular notice of most of the capital Writers in this controversy, *Elias Levita*, *Capellus*, *Walton*, *Prideaux*, &c. we are surpris'd at his omitting the learned Dr. *Gregory Sharpe's dissertation on the original powers of letters*, a work worthy of ample consideration, with respect to this subject.

We find our translator a warm asserter of the *purity* and *integrity* of the Hebrew text; he treats those who hold the contrary opinion with great contempt; and particularly the learned Author of *The state of the Hebrew text of the Old Testament considered*; a work, which he speaks of in an illiberal and disingenuous manner; and indeed seldom mentions except to censure it, which he does with a good deal of asperity. The supposition of the entire and uncorrupted state of the text indicates a continual and miraculous interposition in its favour; which is a degree of enthusiasm that will not readily be received in this *infidel and critical age*, as our Author is pleased to call it. And indeed Dr. *Kennicott*, who writes with great piety, and discovers, through his whole work, a most sacred regard to the honour of the holy Scriptures, has produced such a variety of undeniable proofs in support of his opinion, that we cannot help thinking it an instance of great *hardiness*, that he should be treated in this manner;—at least the incredible pains which he is taking, in a service to which he is called by the united encouragement of this, and other Christian nations, might entitle him to decent and respectful treatment.

Our Author has taken much pains in respect of the *Scripture chronology*, and has furnished his Reader with a great variety

of chronological tables; he gives the preference to the *Hebrew*, before the *Samaritan* and *Greek*; and has all along endeavoured to connect sacred and profane history together. We have not as yet examined this part of his performance, with that attention and accuracy, which might enable us to speak more particularly of it; but we have been informed by some of his friends, that this is a subject, which he hath studied with great care; that he hath many materials of this kind by him, which he had once some thoughts of publishing, but was prevented by his attention to the work now before us: so that the learned will probably find many things worthy their notice, upon this very difficult and yet important branch of literature.

We now come more immediately to the version itself, which is opened with some introductory remarks on translations of the Scripture in general, and the present translation in particular. Here we meet with the two following axioms, to which we most readily assent: the first is, *that a translation ought to be true to the original*; the other, *that a translation should be well and grammatically expressed in the language it is made in*. To the former of these, as we shall have occasion to observe, Mr. Purver hath been more attentive than to the latter.

He sets out with observing "that our translators have sometimes grievously missed of speaking truth, or rendering truly, by putting a *truth* instead of a *truth*; as for instance in *Job* 10, and 8. made for *grieve*, it being true, that the hands of God made *Job*, but not true, that he says so by that *Hebrew* word, which has no such meaning." Our version has it, *thine hands have made me*: our Author renders it, *thy hands grieve me*. עֲבַרְתִּי The root signifies, according to the best Lexicographers, to *bind hard*, to *strain*, to *labour*, to *perform with labour*: and it is remarkable, that the margin reads, *have taken pains upon me*. The same word is used in *Psalms* 56 & 6, *Every day they wrest my words*; and *Bythner* renders it *contristabunt vel formabunt*. אֲנִי *animo vel corpore doluit*; per metonym. *magno dolore, labore, & arte aliquid fecit, formavit*. So that it should seem our translators may not have missed it grievously: but so Mr. Purver hath peremptorily determined it.—"Another prevailing motive, he says, may also be, the prejudice of particular opinions, which will operate marvellously, and like a *bribe blind the eyes of the wise*: hence the *papists* *IPSA conteret, SHE shall bruise*, Gen. iii. 15. in honour of the *Virgin Mary*, and in dishonour of *Christ*: hence the *Predestinarian*, *in every deed for this cause have I raised thee up*. *Exod. ix. 16*." And in his note upon that passage he adds, "An instance of what men will do in favour of their own opinions is here in the *Geneva Bible*, which has appointed, a word



word foreign to any meaning of the original." The word is *העמיד* it occurs again 1 Chron. vi. 31. where he himself hath justly translated it *set over*; and 2 Chron. xix. 8. where he uses the very word *appointed*, which he says is *foreign to any meaning of the original*. This surely is somewhat too hasty. In mentioning a variety of passages, where unnecessary words are supplied in the common translation, he refers to 2 Sam. 3 & 7. *And Saul had a concubine whose name was Rizpah, the daughter of Aiah: and—said to Abner, wherefore hast thou gone in unto my father's concubine:* it follows in the next verse, *then Abner was very wroth for the words of Ish-bosheth*. How natural was it for our translators to supply the word *Ish-bosheth*? or what other could have been thought of than what the sense of the place immediately pointed out? Our Author supplies it thus, and it was said to Abner; according to which it ought to have been, *וַיֹּאמֶר*

We are told in the 6th page of the Introduction, "that clownish, barbarous, obsolete, and ill spelled words must needs be unfit for the Bible:" in general this is certainly right. But if by *obsolete*, are meant *old*; as well as words much disused, many will be inclined to differ from him. Expressive old words, if well understood, ought not to be hastily changed: the more removed they are from vulgar use, the greater dignity and simplicity they have, and the more proper for sacred language.

Page 8. of Introductory Remarks, it is observed, "that language was antiently rude and unpolished, and it was proper for the inspired Writings to be delivered in that of the times; hence nouns are frequently repeated in the original, where they may much better be rendered by pronouns, according to the improvements of grammar, and manner of speaking now, especially in this part of the world, without any diminution or alteration of the sense at all."—We acknowledge we did not expect such remarks as these from one of Mr. Purver's plainness and simplicity. That this is the case is by no means to be ascribed to the want of pronouns in the language; but was probably intended. The repetition of nouns where done judiciously, is certainly emphatical: and even where it would not be emphatical, it seems in many instances to be a proper and useful condescension to the understandings of the common people, who are too apt to be inattentive, and require the frequent repetition of the principal word.—Let any one, for experiment sake, read the three first verses of the second chapter of *Daniel*;—and in the second year of the reign of *Nebuchadnezzar*, *Nebuchadnezzar* dreamed a dream, wherewith his spirit was troubled, and his sleep brake from him. The King commanded to call the magicians, and the astrologers, and the forcerers, and the Chaldeans,

for.

for to shew the King his dreams; so they came and stood before the King: and the King said unto them, &c. Where is that nice and delicate ear that is offended with the repetition of the word King, or would wish it altered?

An observation of a similar kind occurs in the 11th page. "The Hebrew using speeches direct in the second person very often, some small ones sound so harshly to us, and may be made oblique in the third person with advantage, and without the least injury, as it would have been had our language been the original." We have turned to some of the instances which he hath cited, but do not feel the disagreeable effect he speaks of; we rather think it gives life to the narrative, and hath a certain pleasing Orientality in it. *Gen. xxxix. 19. And it came to pass when the master heard the words of his wife, which she spake unto him SAYING, After this manner did thy servant to me; that his wrath was kindled. And 1 Kings, xii. 12. So Jeroboam and all the people came to Rehoboam the third day, as the King had appointed, SAYING, Come to me again the third day.* We do not see any thing amiss in these passages.

Our Author's version, as far as we have been able to examine it, is, what it professes to be, a *literal* one; it is very literal indeed; an error upon the safer side, if it be an error. It is however from this source, that many of the faults, which will be found by the generality of readers, have arisen. At the same time we most heartily join with him in what he says, page 10. "And when the original language is exalted to some peculiar sublimity, what a sad depression would it be to translate by the mere meaning, instead of the expression! as to say, *I am innocent*; instead of *I wash mine hands in innocency*, *Psalms, xxvi. 6. Thou speakest graciously*; instead of *Grace is poured into thy lips*, *Psalms, xlv. 2. Is not my principal trust a deception*; for—*Is there not a lie in my right hand?* *Isaiah, xlv. 20.* with many others of the same kind."

Our translator's ideas with respect to the state of things preceding the creation, and what he says about chaos, and light, and air, will be thought by many to be odd and unphilosophical: but where is the man who equally excels in every branch of knowledge? The powers of the human mind are too much limited for this.—*Est quoddam prodire tenus.*—

The first time we opened the work before us, we naturally turned to the first chapter of *Genesis*; where we observed some remarkable variations from the common version: "God created the heaven and the earth at the beginning: the earth however was vacant and void, and darkness overwhelmed the deep; but the spirit



spirit of God hovered *atop* of the water."—Not being much edified with the spirit moving *atop* of the waters, we proceeded to y. 3. "First God said, Let there be light; which there was *accordingly*."—Had *Longinus* read this sentence in *English*, would he have celebrated the *Jewish Legislator* in the honourable manner he hath done? How is the majestic simplicity and unaffected grandeur of, "And God said, Let there be light, and there was light," sunk and debased into, *which there was accordingly!*

We have already declared our opinion of Mr. *Purver's* acquaintance with the *Hebrew*, and some other oriental languages; but some passages, which we have met with, lead us to hope, that he is better acquainted with them, than he seems to be with his native tongue; in which he is often ungrammatical, improper, and obscure. He will excuse us in pointing out a few instances: Introduction, p. 5. "It is well known that those called the living languages do alter, especially ours, *who are* such a changeable people." A little farther, in the same page, "But there are some who seem possessed with a notion, or *bigotry*, that the last translation in King James's reign must not be altered"—"though the *pedantry* of that reign is become a RIDICULE." Perhaps our Author would have written either of these sentences in Greek or *Hebrew* more grammatically.—Gen. i. 7. *Thus God made the air, which parting the water that was below from that which was above itself, there was so.* It is true this is set right in a note below, but why leave it so improperly in the text?—Gen. ii. 6. *Or mist had come up out of the earth, that watered any of the surface of the ground.* This is very obscure. Equally strange is Gen. iv. 1. *And Adam had the knowledge of Eve his wife, so that she conceived, and bearing Cain, said, I have gained the Lord with a man.* The meaning we suppose is, that she thought she had regained the favour of the Lord.—There is an odd piece of *English* in the notes, page 12.—"By order of that very King to whom *Manetho* was keeper of his library. Gen. vii. 16. *And they that entered, did male and female of all flesh, as God had commanded him.*—Gen. x. 5. is very obscure. *By these were the regions of the Gentiles parted, for their countries to each one after his language; according to their families in their nations.*—Gen. xii. 13. *Do tell thou art my sister, that it may be well with me for thy sake.*—Gen. xviii. 11. *Now Abraham and Sarah were got into old years, it being ceased for her to be after the manner of women.*

Our translator betrays a little credulity in his note upon Gen. xix. 26. *But his wife looking behind him, became a pillar of salt.* Note. Pillor.] "which *Josephus*, who wrote a little after *Christ* was on earth, says he himself saw; *Antiq. lib. i. 12.* Nay both Benjamin

*Benjamin the Jew and Rauwolf* relate it is still remaining, and when diminished, increases again." He ought to have told the remaining part of the story, viz. that *Lot's* wife continued, after she became a pillar of salt, to have her *menfes*. In the works of *Tertullian* or *Cyprian*, or both, is preserved a *Latin* poem, called *Sodom*, which alludes to this remarkable part of the story, in the following verses, which may perhaps be a curiosity to some of our Readers: speaking of *Lot's* wife,

Durat adhuc etenim nudâ statione sub *Æthram*,  
Nec pluviis dilapsa situ, nec diruta ventis.  
Quin etiam si quis mutilaverit advena formam,  
Protinus ex sese suggesta, vulnera complet.  
Dicitur et vivens, alio jam corpore, *Sexus*,  
*Munificos solito dispungere sanguine menses.*

And *Iraeneus* himself, in *lib. 4. cap. 31. contra hereses*, refers to it;—"Et cum hæc fierent, uxor remanserat in Sodomis, jam non caro corruptibilis, sed statua falis semper manens, et per naturalia ea, quæ sunt consuetudinis hominis, ostendens."—Strange that such fooleries should ever gain the least credit with men who pretend to sense and reason!

Our Author has given us a very curious note upon *Gen. xiv. 21.* So *Moses* stretched out his hand upon the sea, and the Lord made it to go away by a strong east wind all the night, by which he made it dry land, thus was the water cleaved asunder. He supposes that by the force of an impetuous east-wind, extending as wide as the passage was to be, the water was divided; and that it continued thus till the *Israelites* were got over, and the *Egyptians* had entered the sea; that then the wind abating first on the west side, and the water subsiding, and returning to its own level, would surround the *Egyptians*, and overwhelm them. This is very ingenious: but a difficulty will naturally arise upon this solution, How would it be possible for the *Israelites* to march in opposition to a wind, that was impetuous enough to divide the waters of the sea asunder?—*dignus Deo vindice.*—

We are well pleased with our Author's rendering *Gen. viii. 21.* And upon the Lord's smelling a pleasant smell, he said kindly to him; I will no more curse the ground for man's sake, though the imagination of his heart be evil from his youth.—We have before met with this turn given to the passage, and it is very properly introduced here.—*Gen. xxxiii. 19.* is translated extremely well. Besides he bought part of a field where he pitched his tent of the sons of *Hammon*, the father of *Shechem*, for a hundred lambs. The common version has a hundred pieces of money. The *Septuagint* have rendered it *ἑκατόν ἀμνῶν*; and is followed by the old *Translator* in *Latin*, *Montanus*, *Ainsworth*, *Tyndal* and others. This method



method of purchasing by cattle we find very common in the early ages described by *Homer*: and it is remarkable that the Latin *Pecunia* has always been supposed to derive from *pecus*; cattle, or *sheep*.—We are peculiarly pleased with the translation of *Exod. iii. 14.* *And God replied, I AM HE WHO AM: and thus said he, Mayest thou tell them, I AM has sent me to you.* But we do not think, that *Sovereign Lord*, which he frequently uses, is equivalent to *JEHOVAH*: *L' Eternelle* of the French comes much nearer to the idea.

Instead of *show-bread*, our translator, with much greater propriety always uses—*Bread of the Presence*.

Upon the whole, though we have delivered our sentiments upon this work, as far as we have examined it, with freedom and impartiality; yet we cannot but consider it as a valuable addition to the public stock of sacred literature, and for which, notwithstanding all the imperfections that may be found in it, the world is indebted to its learned and laborious Author. Nor should we omit to mention the obligations the public are under to that very useful man and eminent physician, Dr. John Fothergil, to whom it is entirely owing that this extraordinary production hath been committed to the Press.

[To be farther considered.]

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*The Companion to the Play-house, or, an Historical Account of all the Dramatic Writers (and their Works) that have appeared in Great Britain and Ireland, from the Commencement of our Theatrical Exhibitions, down to the present Year 1764. Composed in the Form of a Dictionary, for the more readily turning to any particular Author or Performance. Large 12mo. 2 Vols. 6s. few'd. Davies, &c.*

ALTHOUGH we cannot entirely agree with the Compiler of this large body of Theatrical science, 'that Dramatic compositions have ever been esteemed among the GREATEST productions of human genius;' yet (without comparing them with the works of an *Homer*, an *Aristotle*, a *Longinus*—a *Bacon*, a *Newton*, or a *Locke*) we may nevertheless allow them to take the second post of honour: and the illustrious names of *Euripides*, *Sophocles*, *Terence*, with our own inimitable *Shakespeare*, may certainly stand in the column next to that in which those of the immortal writers above mentioned, are indelibly recorded in the Temple of Fame. But we readily assent to our Author, when he adds, that 'the exhibition of Dramatic pieces on the public stage, hath been countenanced by some of the wisest and best men in all ages, as highly service-

serviceable to the cause of virtue.' The Athenians, when Athens was in the height of her splendour, and the Romans, when Rome was in the zenith of her glory, gave the highest encouragement to the stage; and the same may be said of our own countrymen, at the present period, in which we seem to have attained the summit of prosperity:—not inferior in virtue to any age, and surpassing every other in the arts of urbanity, and in true liberality of sentiment.

The reason of this preference, given by the most polished nations, to the theatrical above all other amusements, must be obvious to every one who is well read in the history of mankind, and intimately acquainted with the human passions, propensities, and inclinations. Nothing is more certain, as is justly observed in the introduction to this work, than that example is the strongest and most effectual manner of 'enforcing the precepts of wisdom; and that a just theatrical representation is the best picture of human nature: with this peculiar advantage, that in this humanizing and instructing academy, the young spectator may learn the manners of the world, without running through the perils of it.'—He farther remarks, that as 'pleasure is the pursuit of the greatest part of mankind, (and very justly so, while this pursuit is continued under the guidance of REASON) all well regulated states have judged it proper, both in a political and moral sense, to have some public exhibitions for the entertainment of the people. And what entertainment, what pleasure so rational, as that which is afforded by a well-written and well-acted play; whence the mind may receive at once its fill of improvement and delight?'

Many objections, nevertheless, have been, and still are brought, by the graver part of mankind, against the amusements of the stage; but their arguments, in general, will appear, on a close examination, to be founded chiefly on the abuse of the drama, rather than on the institution itself; and will only serve to prove, what may be equally proved against all other institutions, that every thing is liable to be corrupted and abused; and that not only the stage, but our very pulpits ought to be kept under due regulation\*. There have been buffoons in the latter,

\* By regulation, however, we do not mean *licensing*; that bane of every thing that hath the least connection with the liberty of communicating our sentiments to one another, whether from the *pulpit*, the *stage*, or the *press*. As to the stage, we know not whether it has ever been, in any respect, *obliged* to the act for placing it under the controul of the Lord Ch—n; but we know, and with the highest satisfaction observe, that it is also under the best, and only proper regulation, with regard to the pieces *wrote* for it;—*that of the PUBLIC!* To the improvement



latter, as well as on the former: and both have been made subservient to purposes equally detrimental to society.—But to the present work.

The plan of this compilation includes the whole circle of theatrical writings; comedies, tragedies, interludes, masques, operas, farces, musical entertainments, &c. &c. of all which we have an account in the first volume; from the Origin of the British theatre, down to the Year 1764. The dictionary-form, renders the work more agreeable, and more useful, than any other method could possibly have done; and the manner in which the accounts of the more considerable productions of the Dramatic muse is drawn up, is, in general, judicious, critical, and entertaining. Some of the articles are, indeed, elegantly written; but others are of an inferior stamp; more inaccurately put together, and indicating, chiefly, the genius of the shoulders. Defects of this sort, however, if not too frequently occurring, will be excused by the candid Reader who reflects on the toilsome task which the Author, or Authors, had undertaken when they set about this compilement. A huge mass of materials was to be digested, a great number of books to be read, a multitude of new anecdotes to be collected, and many original memoirs to be drawn up: all which seems to have been achieved, in the execution of this undertaking, with such success, as indisputably entitles it to the character of the most complete performance of the kind which hath yet appeared, in this country.—Thus far, in justice to the *first* volume; which, however, comprehends but *half* the design; although it completes the first alphabet.

The second volume of this Playhouse Dictionary contains the *Lives* and *Memoirs* of all our Dramatic Writers; including most of our celebrated *Actors*, who have also been *Writers* for the

proved taste, and good sense of our modern audiences, and to them alone, not to the interposition of a *Licensor*, it is owing, that any new dramatic performance, chargeable with indecency or immorality, very rarely meets with success in the representation, or, indeed, with *toleration*: But it was not the suppression of indecency or immorality, which the proprietors of the *licensing act* had at heart;—they had a nearer and dearer object in view;—it was their tender regard for the immaculate characters of courtiers, and other *great* men, which induced them to clap that *honourable* badge on our shoulders. They might likewise have had an eye to another laudable end, of which court-favourites, and profligate ministers will never lose sight:—they might think *that act* a proper experiment for trying the disposition of the Public, in respect of *another badge*, long under contemplation, and still more *SALUTARY*, more *GLORIOUS* to the wearers.—But, God preserve the *PALLADIUM* of *BRITISH LIBERTY*!

stage,

stage, as well as Performers; and consequently entitled to appear in a work professing to give a biographical account of *all* such Authors as have produced any composition relative to the English and Irish theatres: and here, indeed, as well as in the first volume, is an amazing collection, comprehending not only what was to be met with in Langbaine, Winstanley, Jacob, Coxeter's manuscripts, Cibber's Lives of the Poets, and Victor's History of the Stage; but a multitude of original memoirs, &c. relating to the productions and the authors of our own times; from whence it appears, that these volumes must have been the work of some person or persons particularly conversant in theatrical affairs.—Of this part of the work, we shall take more especial notice in our next month's Review; and, for the present, return to the *first* volume, or division, of this twofold performance.

The first thing we meet with in this volume, is an introductory discourse on the utility of theatrical exhibitions in general; with a brief view of the rise and progress of the English stage. The greatest part of this, if we mistake not, is borrowed from an historical deduction of the like kind, prefixed to Doddsley's collection of Old Plays\*, and from Cibber's Dissertations: tho' neither are expressly quoted. This *view* is supplemented by some critical reflections on the old English dramatic writers; the substance we remember to have met with in a separate tract, addressed, some years ago, to Mr. Garrick (to whom this compilation is dedicated) in order to recommend a revival of Massenger's Plays. The Compiler has also forgot to ascribe these *Reflections* to their proper owner; who, if we guess right, can be no other than the very ingenious author of that admired comedy, *The Jealous Wife*.

From so great a variety of entertaining articles as occur in this first volume, it is difficult to select any specimens, confined to so narrow a compass as our limits prescribe, that may be deemed adequate to the general character of the whole; the following, however, chosen principally for the sake of their brevity, may serve to give some idea of the manner in which this first alphabet is conducted.

\* *HIGH LIFE BELOW STAIRS*. Farce of two acts, 8vo. 1759. — This little piece seems to aim at two points for the reformation of morals. — The first to represent, as in a mirror, to persons in high life, some of their own follies and sopperies, by cloathing their very servants in them, and shewing them to be contemptible and ridiculous even in them. — The second, and more prin-

\* And since added to the 4th edition of Colley Cibber's celebrated *APOLOGY*; together with a list of dramatic authors and their works, which was the most satisfactory performance of the kind, before this more extensive plan was carried into execution.



principal aim is to open the eyes of the great, and convince persons of fortune what impositions even to the ravage and ruin of their fortunes they are liable to, from the wastefulness and infidelity of their servants, for want of a proper inspection into their domestic affairs.—It possesses a considerable share of merit, and met with most amazing success in London.—In Edinburgh, however, it found prodigious opposition from the gentlemen of the party-coloured regiment, who rais'd repeated riots in the play-house whenever it was acted, and even went so far as to threaten the lives of some of the performers.—This insolence, however, in some degree brought about the very reformation it meant to oppose, and in part the intention of the farce, being the occasion of an association immediately enter'd into by almost all the nobility and gentry in Scotland, and publickly subscribed to in the periodical papers, whereby they bound themselves mutually to each other to put a stop to the absurd and scandalous custom of giving vails, prevalent no where but in these kingdoms.

‘*LIBERTY ASSERTED.* Trag. by J. Dennis, 4to. 1704.—This play was acted with great success at the theatre in Lincoln's-Inn-Fields, and is dedicated to Anthony Henley, Esq; to whom the author owns himself indebted for the happy hint upon which it was formed.—The scene is laid at Agnè (which name, he says, for the sake of a better sound, he has alter'd to Angie) in Canada: and the plot an imagined one, from the wars carried on among the Indian nations.—The extravagant and enthusiastic opinion Dennis himself had of the merit and importance of this piece, cannot be more properly evinced than by the following anecdotes:

‘He imagined there were some strokes in it so severe upon the French nation, that they could never be forgiven, and consequently that Louis XIV. would not consent to a Peace with England, unless he was delivered up a sacrifice to national resentment.—Nay, so far did he carry this apprehension, that when the congress for the peace of Utrecht was in agitation, he waited on the Duke of Marlborough, who had formerly been his patron, to intreat his interest with the plenipotentiaries that they should not consent to his being given up.—The Duke, however, told him with great gravity, that he was sorry it was out of his power to serve him, as he really had no interest with any of the ministers at that time, but added, that he fancied his case not to be quite so desperate as he seemed to imagine, for that indeed he had taken no care to get *himself* excepted in the articles of peace, and yet he could not help thinking that he had done the French *almost* as much damage as Mr. Dennis himself.

‘Another effect of this apprehension prevailing with him is told as follows; that being invited down to a gentleman's house on the coast of Sussex, where he had been very kindly entertained

for some time, as he was one day walking near the beach, he saw a ship sailing, as he imagined, towards him.—On which, taking it into his head that he was betray'd, he immediately made the best of his way to London, without even taking leave of his host who had been so civil to him, but on the contrary, proclaimed him to every body as a traitor, who had decoyed him down to his house only in order to give notice to the French, who had fitted out a vessel on purpose to carry him off, if he had not luckily discovered their design\*.

\* *THE LONDON CUCKOLDS.* Com. by Ed. Ravenscroft, 4to. 1683.—This play met with very great success, and has, till within a very few years past, been frequently presented on our stages, especially on Lord Mayor's day, in contempt and to the disgrace of the city.—Yet its sole ability of pleasing seems to consist in the great bustle of business and variety of incidents which are thrown into it; it being not only a very immoral, but a very ill-written piece.—In short, it is little more than a collection of incidents taken from different novels, and jumbled together at bold hazard, forming a connection with each other as they may.—The characters of Wiseacre and Peggy, and the scene of Peggy's watching her husband's night cap in armour during his absence, is taken from Scarron's *Fruitless Precaution*.—Loveday's discovering Eugenia's intrigue, and screening it by pretending to conjure for a supper, from the *Contes D'Ouville*, part 2. p. 235.—Eugenia's contrivance to have Jane lie in her place by her husband while she goes to Ramble, is from the *Mescollanza dolce*, at the end of Torriano's grammar, ch. 16.—Her scheme for bringing off Ramble and Loveday, by obliging the former to draw his sword and counterfeit a passion, from Boccace, Dec. 7. Nov. 6.—Doodle's obliging his wife Arabella to answer nothing but No, to all questions during his absence, and the consequence of that intrigue with Townly from the *Contes D'Ouville*, part 2. p. 121.—And Eugenia's making a false confidence to her husband Dashiwell, and sending him into the garden in her cloaths to be beaten by Loveday, from the *Contes de Fontaine*.—In a word, it is no more than a long chain of thefts from beginning to end.—Yet, furnished as it is by the amassing of all this plunder, it seems calculated only to please the upper galleries, being of a kind of humour too low for any thing above

\* This is not unlike the apprehension which Dennis conceived, at a coffee-house in the Strand, in which he had once passed a Saturday's evening, during the time of his being obliged to live within the verge of the Court. He had strayed beyond his limits; and being seated in a box, opposite to a gentleman, whose countenance he disliked,—he sat, with the highest impatience and solicitude, till the clock struck twelve: when up he started, crying out, 'Now Sir! be ye bailiff, or be ye devil. I fear ye not!'



the rank of a chambermaid or footboy to laugh at; and so intermingled with a series of intrigue, libertinism, and lasciviousness, which none but the most abandoned profligate could see without a blush.—It is, however, at length totally banished from the stage.

To what our Author has said of the above mentioned performance, it may not be improper to add a word or two relating to the secret history of this play. It was originally a piece of court-revenge against the city of London, for that steady opposition, which she has ever been remarkable for, (and may she ever continue so!) to all government-encroachments on the liberty and property of the subject. The citizens had at that time, as well as now, a great deal of property. They had a mind to secure that property; and therefore they opposed some of the arbitrary measures which were then begun, but pursued more openly in the following reign: for which reason the profligate wits of the time were employed to represent them, on the stage, as a parcel of designing knaves, dissembling hypocrites, griping usurers, and—CUCKOLDS into the bargain.

‘*LOVE-A-LA-MODE*. Farce, by Cha. Macklin, 1760.—This farce has never been printed, but was brought on at the theatre royal in Drury Lane, where after some struggles between two parties, the one prejudiced for, the other against its author, it at length made its footing good, and had a very great run, to the considerable emolument of the author, who not being paid as an actor, reserved to himself a portion in the profits of every night it was acted.—The piece does not want merit with respect to character and satire, yet has the writer’s national partiality carried him into so devious a path from the manners of the drama, as among four lovers who are addressing a young lady of very great fortune, viz. an Irish officer, a Scots baronet, a Jew broker, and an English country squire, to have made the first of them the only one who is totally disinterested with respect to the pecuniary advantages apparent from the match.—A character so different from what experience has in general fixed on the gentlemen of that kingdom, who make their addresses to our English ladies of fortune, that although there are undoubtedly many among the Irish gentlemen, possessed of minds capable of great honour and generosity, yet this exclusive compliment to them in opposition to received opinion, seems to convey a degree of partiality, which every dramatic writer at least should be studiously careful to avoid.—The Scotchman, and the English gentleman jockey are, however, admirably drawn; but the thought of the catastrophe is borrowed from Theo. Cibber’s comedy of *The Lover*, and the character of the Irishman bears too much resemblance to Sheridan’s *Capt. O’Blunder*, to entitle its being looked on as an entire original.’

\* **POLLY.** An Opera, by John Gay, 8vo. 1728. This is a second part of the Beggar's Opera, in which, according to a hint given in the last scene of the first part, Polly, Macheath, and some other of the characters, are transported to America.—When every thing was ready, however, for a rehearsal of it at the theatre royal in Covent Garden, a message was sent from the Lord Chamberlain, that, *it was not allowed to be acted, but commanded to be suppressed.*—What could be the reason of such a prohibition, it is not very easy to discover, unless we imagine it to have been by way of revenge for the numerous strokes of satire on the court, &c. which shone forth in the first part; or some private pique to the author himself; for the opera before us is so totally innocent of either satire, wit, plot, or execution, that had not Mr. Gay declaredly published it as his, it would, I think, have been difficult to have persuaded the world that their favourite Polly, could ever have so greatly degenerated from those charms, which first brought them into love with her, or that the author of the Beggar's Opera was capable of so poor a performance as the piece before us.—But this is frequently the case with second parts, undertaken by their authors in consequence of some extraordinary success of the first, wherein the writer, having before exhausted the whole of his intended plan, hazards, and often loses in a second attempt, for the sake of profit, all the reputation he had justly acquired by the first.

\* Yet notwithstanding this prohibition, the piece turned out very advantageous to him, for being persuaded to print it for his own emolument, the subscriptions and presents he met with on that occasion, from persons of quality and others, were so numerous and liberal, that he was imagined to make four times as much by it, as he could have expected to have clear'd by a very tolerable run of it on the stage.

\* **The REHEARSAL.** Com. by the Duke of Buckingham, 4to. 1671.—This play was acted with universal applause, and is indeed the truest and most judicious piece of satire that ever yet appear'd.—Its intention was to ridicule and expose the then reigning taste for plays in heroic rhyme, as also that fondness for bombast and fustian in the language, and clutter, noise, bustle, and shew in the conduct of dramatic pieces, which then so strongly prevailed, and which the writers of that time found too greatly their advantage in, not to encourage by their practice, to the exclusion of nature and true poetry from the stage.—This play was written, and had been several times rehearsed before the plague in 1665, but was put a stop to by that dreadful public calamity.—It then, however, wore a very different appearance from what it does at present, the poet being then called



called Bilboa, and was intended for Sir Robert Howard; afterwards, however, when Mr. Dryden, on the Death of Sir W. Davenant, became laureat, and that the evil greatly increased by his example, the Duke thought proper to make him the hero of his piece, changing the name of Bilboa into Bayes; yet still, although Mr. Dryden's plays became now the more particular mark for his satire, those of Sir Robert Howard and Sir W. Davenant by no means escaped the severity of his lash.—This play is still repeatedly performed, constantly giving delight to the judicious and critical part of an audience.—Mr. Garrick, however, introduced another degree of merit into the part of Bayes, having render'd it by his inimitable powers of mimicry not only the scourge of poets but of players also, taking off, in the course of his instructions to the performers, the particular manner and style of acting of almost every living performer of any note.—And although that gentleman has for some years past laid aside this practice, out of a tender consideration for those persons whose interests with the public might be injured by the pointing out their imperfections to its notice, and perhaps esteeming mimicry below the province of a performer of capital merit, yet his example has been followed by several actors who have since played the part, and will perhaps continue to be so by every one whose powers of execution are equal to the undertaking.

‘*ROMEO AND JULIET*. Trag. by W. Shakespeare, 4to. 1599.—The fable of this now favourite play, is built on a real tragedy that happened about the beginning of the fourteenth century. The story with all its circumstances, is given us by Bandello, in one of his Novels, Vol. 2. Nov. 9. and also by Girolame Corte, in his history of Verona.—The scene, in the beginning of the fifth act, is at Mantua; through all the rest of the piece, in and near Verona.—As I have mentioned before that this is at present a very favourite play, it will be necessary to take notice what various alterations it has gone through from time to time, and in what form it at present appears, which is considerably different from that in which it was originally written.—The tragedy in itself, has very great beauties, yet on the whole, is far from being this great author's master-piece.—An amazing redundance of fancy shines through the whole diction of the love scenes; yet the overflowings of that fancy, in some places rather runs into puerility, and the frequent intervention of rhimes which appear in the original play, and which seems a kind of wantonness in the author, certainly abates of that verisimilitude to natural conversation, which ought ever to be maintained in dramatic dialogue, especially where the scene and action fall under the circumstance of domestic life.—The cha-

acters are some of them very highly painted, particularly those of the two lovers, which perhaps possess more of that romantic, giddy, and irresistible passion of love, where it makes its first attack on very young hearts, than all the labours of an hundred poets since, was all the essence of their love scenes to be united into one, could possibly convey an idea of. Mercutio too, is a character so boldly touched, and so truly spirited, that it has been a surmise of some of the critics, that Shakespeare put him to death in the third act, from a consciousness that it would even exceed the extent of his own powers to support the character through the two last acts, equal to the sample he had given of it in the three former ones.—The catastrophe is affecting, and even as it stands in the original, is sufficiently dramatic.—Now for the several alterations of it, of which I shall mention three, by three several hands.—The first of these that I find taken notice of, is that by James Howard, Esq; whom Downes in his *Roscius Anglicanus*, p. 22, tells us, alter'd this tragedy into a tragi-comedy, preserving both Romeo and Juliet alive;—so that when the play was revived in Sir Wm. Davenant's company, it was played alternately, viz. tragical one day, and tragi-comical another, for several days together.—The second alteration I shall mention here, was by Mr. Theophilus Cibber, who in the year 1745 or 1746, revived this play at the theatre in the Haymarket, and published it as alter'd from Shakespeare by himself, with an apology for his own life.—In this edition, however, not much more is done than breaking the rhimes into blank verse, by the substitution of some few words for synonymous ones of a different termination, and the lopping off certain extraneous passages, which were either trivial, prolix, or unnecessary to the general purport of the plot or action.—The third and last of these alterations, is that which is now universally and repeatedly performed in all the British theatres, and is the work of Mr. Garrick, whose perfect acquaintance with the properties of effect, and unquestionable judgment as to what will please an audience, have shewn themselves very conspicuously in this piece.—For without doing much more than restoring Shakespeare to himself, and the story to the novel from which it was originally borrowed, he has rendered the whole more uniform, and worked up the catastrophe to a greater degree of distress, than it held in the original; as Juliet's awaking before Romeo's death, and the transports of the latter, on seeing her revive, overcoming even the very remembrance of the very late act of desperation he had committed, give scope for that sudden transition from rapture to despair, which make the recollection that he *must* die, infinitely more affecting, and the distress of Juliet, as well as his own, much deeper than it is possible to be in Shakespeare's play, where she does not awake till after the poison has taken its full effect



in the death of Romeo.—There is one alteration, however, in this piece, which I must confess, does not appear to me altogether so necessary, viz. the introducing Romeo from the beginning as in love with Juliet, whereas Shakespeare seems to have intended, by making him at first enamour'd of another (Rosalind) to point out his misfortunes in the consequence of one passion, as a piece of poetical justice for his inconstancy and falshood in regard to a prior attachment, as Juliet's in some measure are for her breach of filial obedience, and her rashness in the indulgence of a passion, so opposite to the natural interests and connections of her family.

‘ Besides these, two other managers, viz. Mr. Sheridan of the Dublin, and Mr. Lee of the Edinburgh theatre, have each, for the use of their respective companies, made some supposed amendments in this play, but as neither of them have appeared in print, I can give no farther account of them.

‘ I cannot, however, quite drop this subject, without taking notice of one more alteration, though not so professed a one of it, made by a more celebrated pen, than any of those I have hitherto mentioned, viz. Mr. Otway, whose tragedy of Caius Marius is founded wholly on it, and who has culled all its choicest beauties to engraft them on the stock of a Roman story, with which they have not, nor can have, the least plausible connection.—Yet so little does this play seem to have been known till of very late years, that I have frequently, with surprize, observed quotations of some of its finest passages, particularly the inimitable description of the Apothecary's shop, made use of by authors, who have attributed them to Otway, without seeming to have the least knowledge from whence he took them.—Yet to do that gentleman himself justice, it must be acknowledged that in his prologue he hath confessed his having borrowed half his plot from some play of Shakespeare's, although he does not mention this particularly by name.’

‘ The GOLDEN RUMP.—This piece was never acted, never appeared in print, nor was it ever known who was the author of it.—Yet, I cannot avoid mentioning it here, as it was the real occasion of a very remarkable event in dramatic history, viz. the act whereby all dramatic pieces are obliged to undergo the inspection and censure of the Lord Chamberlain, before they can be admitted to a representation.—The fact was as follows.—During the administration of a certain *premier ministre*, the late Mr. Fielding, whose genuine wit and turn for satire were too considerable to need our expatiating on in this place, had in two or three of his comedies, particularly those of Pasquin and the Historical Register, thrown in some strokes which were too

poignantly levelled at certain measures then pursuing by those at the head of affairs, not to be severely felt, and their consequences, if not speedily put a check to, greatly dreaded, by the minister.—Open violence, however, was not the most eligible method to proceed in for this purpose.—Not a *restraint of liberty* already made use of, but a *prevention of licentiousness to come*, was the proper weapon to employ in this case.—A piece, therefore, written by somebody or other, was offered to Mr. Henry Giffard, the manager of Goodman's Fields-theatre, for representation.—This piece was entitled the *Golden Rump*.—In which, with a most unbounded freedom, abuse was vented not only against the parliament, the council, and ministry, but even against the person of majesty itself.—The honest manager, free from design himself, suspected none in others, but imagining that a licence of this kind, if permitted to run to such enormous lengths, must be of the most pernicious consequence, quickly fell into the snare, and carried the piece to the minister, with a view of consulting him as to his manner of proceeding.—The latter commending highly his integrity in this step, requested only the possession of the MS. but at the same time that the manager might be no loser by his zeal for the interests of his king and country, ordered a gratuity equal to what he might reasonably have expected from the profits of its representation, to be paid to him: and now being master of the piece itself, made such use of it, as immediately occasioned the bringing into, and passing in parliament, the above mentioned bill.—See more of this subject, in the preceding part of this article, p. 206; particularly the *note*.

The Second Volume of the *Companion to the Play-house*, containing Memoirs of the Lives and Productions of the Dramatic Writers, Actors, &c. will make an article in our next month's Review.

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*The History of England, from the Accession of James I. to that of the Brunswick Line. Vol. II. By Catharine Macaulay. 4to. 15s. sew'd. Nourse.*

IN our former accounts of Mrs. Macaulay's performance\*, we endeavoured to do justice to the singular merit of the Historian; and it gives us real pleasure to acknowledge, that the farther we advance, the more we approve,—nay, in defiance of Mr. Pope, the more we admire the spirit and judgment of the fair and ingenious Writer.

\* See Review Vol. XXIX, pages 372, 411.



The former volume of this work closed with the history of the three first years of the reign of Charles I. a reign which, as we have before observed, affords the Lady frequent opportunities of displaying that love of freedom, which she avows to be the object of a secondary worship in her delighted imagination. We are glad, however, to perceive, that, though she gives a liberal scope to those noble principles, yet she does not run into the extravagant enthusiasm of republican bigots.

The period comprised in the volume before us, is extremely active and interesting. It affords a melancholy proof how far the tenacity of mistaken prerogative, and the desire of extending power, may mislead the prince, and deprave the man. For, considering Charles, abstracted from his regal capacity, he was, perhaps, far from being totally deficient in those amiable qualifications which form the social character in the several relations of civil life. But he was so deluded by kingcraft, that, by a fatal casuistry, he thought himself, in his political capacity, bound by none of those ties, of which, as a man, he could not but acknowledge and feel the obligation. This is one, among many other unhappy instances, of the mischiefs resulting from that dangerous and fallacious distinction between religious and civil duties.

Under the shelter of this distinction, Charles expressed himself equivocally, and acted treacherously, on all occasions wherein the rights of his people interfered with his own narrow notions of prerogative. Nothing can more strongly exemplify his mistaken prejudices, than his conduct with regard to the memorable petition of Right; on which, in the beginning of this volume, our Historian makes the following political observations:

‘ The petition of right, though it did not produce a change in the constitution, yet it confirmed to the subject every privilege which their ancestors had, for any length of time, enjoyed, since the Norman conquest had given the fatal blow to that enlarged system of liberty introduced by the Saxons. Notwithstanding the importance of this event, no less threatening were the symptoms at the breaking up of this parliament, than had been those that attended the preceding ones: a precipitate conclusion of the sessions; anger and distrust on both sides; a remonstrance composed of disgraceful truths, that set in a full light the infamous practices, and contemptible management of the government. Had Charles given his extorted assent to the Bill of Rights with a seeming alacrity, the Commons would have been inclined to have thrown the mantle of oblivion over past offences; but his evasions and delays had not only

only excited a dangerous jealousy, but had taken away all pretence of merit from the forced compliance. This head-strong Prince, notwithstanding he had received the greatest subsidy that was ever granted to any King of England; notwithstanding the manifest indications which the parliament had shewed that they intended to give him a legal right to the revenue arising from tonnage and poundage; concluded the sessions with indecent warmth, because the Commons had declared that he had no right to such impositions without consent of parliament. Had he squared his conduct by the rules of common policy, on the remonstrance presented to him on this subject, he would have offered to have prolonged the sessions till a bill of tonnage and poundage could have been perfected. This would have distressed the popular members, who suspecting that he would soon violate the laws he had lately confirmed, when released from the shackles of a parliament, wanted to leave him in a situation that would render another meeting of this assembly necessary; and had carefully avoided touching on this captious subject till the Petition of Right was clearly passed. This sagacious conduct in the Commons, no doubt, arose from the impolitic arguments which had been continually urged by the courtiers to bring them to comply with the demands of the crown. They endeavoured to intimidate, by representing that if ministerial measures were opposed, the King would assume every part of the legislature, and govern without parliaments. These suggestions might give warning, but could not strike terror. Such a government must ever be regarded as a tyranny, and consequently its duration be very precarious; whereas if, with a preservation of the forms of the constitution, the Commons had tamely yielded to the King the power he had assumed, Liberty would have been irrecoverably lost, and absolute monarchy established by law.

‘The numberless instances in which Charles had violated the laws of the land, roused the attention of the nation to develop the real genius of the constitution; and the accuracy with which the Commons at this period examined the legal rights of the monarchy, may be attributed to an impolitic exertion of power, that crowded into one point of view all the oppressive usurpations of the crown.’

We readily subscribe to the reflections which the animated Writer has here so pertinently introduced; and we will add, it was happy for posterity that the precipitation of Charles and his advisers crowded every species of regal usurpation into one point of view, instead of introducing them singly and silently. His attacking the constitution by storm, called forth every talent for its defence; and we are not more obliged to the swords, than

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to the pens of those gallant patriots who bravely withstood oppression. They explained the true nature of sovereignty, and stripped the bugbear prerogative of all the horrid apparatus, which rendered it formidable to privilege. Yet, notwithstanding their generous labours, there are never wanting servile patricides, who would again invest prerogative with all its horrors; and it is common to hear the tools of administration sound it in the public ear, as if it was a right in the crown, distinct from, and superior to the privileges of the people; whereas regal prerogatives are no more than particular powers delegated to the sovereign, the better to enable him to execute the general trust reposed in him, which is, the maintaining the privileges, and promoting the prosperity of the people. It is by this test therefore, and not by the authority of musty records, that we are to determine concerning prerogatives: for should any power exercised by the crown become, in a course of time, or by a sudden change of circumstances, inconducive to, or incompatible with, the true ends of government, it matters not how long it has been exercised, nor by how many records it is supported; for from thence it ceases to be a constitutional prerogative, and becomes an instrument of arbitrary oppression.

The first historical transaction related in this volume concerns the well-known attempt to relieve Rochelle. Vast preparations were made for this expedition, and Buckingham repaired to Portsmouth, in order to survey the preparations for the intended embarkation, where Felton's steel put an end to his life. On this catastrophe, our Historian makes the following short and pertinent reflections:

‘ Thus, by the arm of a melancholy lunatic, fell this object of almost-universal hatred, George Villiers, Duke of Buckingham: a man, who, with no other eminent qualities than what were proper to captivate the hearts of the weakest part of the female sex, had been raised by these qualities to be the scourge of three kingdoms; and, by his pestilent intrigues, the chief cause of that distress which the French protestants at this time languished under: a man, whose extraordinary influence over two successive Princes, will serve, among other examples of this kind, as an everlasting monument of the contemptible government that magnanimous nations must submit to, who groan under the mean, though oppressive yoke of an arbitrary sway, entrusted to the caprice of individuals.’

On the death of Buckingham, Laud became Supreme favourite, and having laid a plan for arbitrary sway, he began with circumscribing the privileges of parliament, and he made his attack on that which met in January 1628.

‘ It was not, says our historian, without some grounds that the resolutions of the ministry were thus arrogant and assuming. They had at this time, with the bribe of a peerage, and the presidentship of the council in the northern parts, bought off from the popular party Sir Thomas Wentworth, a man whose principles of opposition had been strongly stimulated on an envious pique against Sir John Saville, a neighbour of his, an avowed creature of the court, whose favour from Buckingham had given Wentworth such disgust, that he put himself at the head of the country interest in that county, and being a good speaker, had great sway in the house. The frail man was at first ashamed of his apostasy, and concealed his change of sentiments; but at length pretended to justify himself by condemning the principles of his former associates. Mr. Pym bad him be at no pains to excuse his conduct: “ You have left us, says he, but I will not leave you whilst your head is on your shoulders.”

In a note on this passage, the Writer makes the following short and poignant remark: ‘ The black crime (says she) of prostituting public virtue to private gain, was not in these days countenanced by the number of the offenders.’

According to the resolutions of the privy council previous to the meeting of parliament, our Historian continues, Charles addressed the Lords and Commons in the following manner. “ The care I have to remove all obstacles that may hinder the good correspondency, or cause a misunderstanding, betwixt me and this parliament, made me call you hither at this time, the particular occasion being a complaint lately moved in the lower house. And as for you, my Lords of the higher house, I am glad to take this, and all other occasions, whereby you may clearly understand both my words and actions; for as you are nearer in degree, so you are the fittest witnesses for Kings. The complaint I speak of, is for staying of mens goods that deny tonnage and poundage. This may have an easy and short conclusion, if my words and actions are rightly understood: for by passing the bill as my ancestors have had it, my past actions will be concluded, and my future proceedings authorized; which certainly would not have been stricken upon, if men had not imagined that I had taken those duties as appertaining unto my hereditary prerogative, in which they are much deceived; for it ever was, and still is my meaning, by the gift of my people to enjoy it. And my intention in my speech at the end of the last session was not to challenge tonnage and poundage as of right, but *de bene esse*; shewing you the necessity, not the right, by which I was to take it until you had granted it unto me; assuring myself, according to your general



neral professions, that you wanted time, and not good-will, to give it me: wherefore, having now opportunity, I expect that, without loss of time, you make good your former professions; and so, by passing the bill, to put an end to all questions arising from this subject; especially since I have removed the only obstacle that may trouble you in this business."

On the foregoing speech, our Historian makes the following just comment: 'This history, perhaps, does not furnish us with any single example that more fully exposes the shallowness of the ministry, than the attempt to impose this ridiculous expedient mentioned in the King's speech, of settling the present weighty point in dispute. Had the parliament passed the Act in the manner that Charles had dictated, and without restitution of the goods taken in the intermediate period, they would not only have given up the means of redressing the most important grievance of the nation, but would have effectually authorized an example, that rendered this unlimited revenue as independent of parliament, as any other of the most indisputable appendages of the crown. If the parliament will accede to the power of laying on impositions, Charles graciously promises to acknowledge that he holds it by such a concession: but this is a privilege I cannot want, says he; it is necessary to the freedom and grandeur of the monarchy; your obstinacy in this point justifies the taking that from you by force, which it is in your option to make your own act and deed. Might not the same powerful arguments be used for the taking subsidies, or any other violation of the constitution? and might it not be said, according to this casuistry, that it was the fault of the parliament if any illegal acts were committed by the government, since it was in their power to authorize tyranny, and give the strength of law to usurpation. Give me your purse, and you will no longer suffer the injury of violence. Surrender willingly your liberty, and what you now complain of as tyranny, will become law.'

To these reflections we may add, that nothing can be more equivocal than the expressions in Charles's speech. In *terms*, he disclaims the *right* to tonnage and poundage, without the grant of parliament; but he justifies himself by the *necessity* of taking it, until it was granted: now, as he made himself sole judge of this necessity, this was in *fact* assuming a right of taking it without a parliamentary grant.

The spirited proceedings of this parliament are well known. They made such a thorough scrutiny into public grievances, and came to so many bold resolutions, that Charles thought it expedient to dissolve them.

‘ Amongst

\* Amongst the animated measures of the lower house, (says our Historian) which dignify the proceedings of this session, the warm debates which the Commons had entered into on those innovations in the doctrines and forms of religion which had been introduced by Laud, Neile, Manwaring, and other bigotted priests, has been severely censured by sensible and candid Writers.

\* Had this circumstance been examined with that accuracy which the importance of it demands, these active patriots, who, to serve the best purposes, metamorphosed themselves into meek gownmen, would not only have been justified from acting on the narrow principles of religious bigotry, but would, from this exertion of their theological talents, appear possessed of an essential qualification necessary to form able legislators. Superstition, that weakness inseparable from the mind of man, has, from the first period of recorded time, been the quality the most fatally instrumental in degrading his nature to an abject, yet willing dependence, on the creature of his own rank; and overturning divine and moral law, has fixed an acknowledged inferiority where God has marked equality. Every established form of worship has, for these reasons, been subordinate to the purposes of policy; and the engine religion been used with never-failing success to enslave the many to the few, and to fix on the firm basis of conscience, tyrannies irreconcilable to the wisdom of God, the dignity of human nature, and the welfare of mankind. Modes of faith powerfully operate on every government; and the ecclesiastical constitution of a country has an irresistible influence on the political. We must consider, therefore, these illustrious patriots as combating errors, which, however trivial they may appear on a slight view, yet carried with them, alarming consequences to Liberty. The essential points of faith in Arminianism or Puritanism had in them nothing repugnant to the freedom of the English constitution; but the followers of the former were studiously bent to exalt the power of churchmen, and were wedded to those forms and ceremonies that degrade the pure spirit of religion into an idolatrous worship of the objects of sense; and convert that contemplation of the Creator, which elevates, refines, and enlarges the human mind, into an implicit subjection to the interested opinions of men. In these respects, the innovations which the Arminians were daily making in the religious worship, was a proper object of parliamentary enquiry; and the discipline of the church was in its consequences too important to be trusted to the direction of a Prince who had, like Charles, evidently manifested an inclination to exalt the sovereignty, not only beyond the spirit, but the forms of the constitution. In the first progress



progress of the reformation, those monarchies that had adopted the speculative doctrine of the reformed churches, retained a great deal of that pomp of worship essential to the Popish superstition, and agreeable to the pampered senses of Princes: neither had they relinquished subordination, nor that ecclesiastical servitude, that resignation of private judgment, which is so favourable to civil tyranny. This was the state of church-government in England after the Reformation had taken place; and, as I have elsewhere observed, it strengthened the tyranny of the crown, by flinging into the scale of regal power that absolute and unlimited jurisdiction which had been wrested from the bishop of Rome.

The spirit and propriety of these sentiments are highly commendable. Nothing is more certain than that the several *modes* of religion are or ought to be adapted to the respective plans of civil policy. Therefore, however indifferent they may be in themselves, they become of high importance, when we consider the influence they have with regard to the political freedom and welfare of mankind. With regard to the genuine *spirit* of religion, that operates only in those who are capable of judging for themselves, and when we consider what a small proportion they bear to the whole, we ought to be extremely cautious that the modes or forms of worship which do and ever must govern the majority, should be as pure from superstition, and as favourable to the principles of public freedom as possible.

After the Dissolution of the Parliament, Charles and his prime minister, Laud, continued to indulge themselves in the exercise of unlimited power. 'Proclamations supplied the defects of law, and the high commission court persecuted as puritans all who refused to submit to despotic government.' Our historian has, by way of note, selected some striking oppressions of this nature, which must not be omitted.

'A proclamation declared, that no hackney-coaches should be suffered, and that no person should go in any kind of coach in the streets of London and Westminster, except the owner of the coach constantly kept four able horses fit for his Majesty's service whensoever his Majesty's occasions should require, upon pain of his Majesty's high displeasure and indignation, and such pains and penalties as might be inflicted for the contempt of his Majesty's royal commands.

'Commissioners were appointed to make a certificate to the council-board, or in the court of Star-chamber, of those that, contrary to former proclamations, had enlarged the city of London by new buildings, or had divided houses into several dwellings: 500 l. 2000 l. fines were set on those transgressors against  
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the letter of the proclamations, though they had taken the precaution to procure licences.

‘ Ray, having transported fullers earth, contrary to a proclamation, was fined in the Star-chamber 2000 l. and set in the pillory. Like fines were levied on Terry, Eman, and others, for disobeying one that forbad the exportation of gold. *Rymer. Rushworth. Strafford's Letters.*

‘ Lords, gentlemen, clergymen, and others, whose stay in London was not absolutely necessary, were ordered to reside in their respective counties. An information was lodged in the Star-chamber against several hundreds of people of quality and fortune, for that they had unlawfully agreed together how they might withstand his Majesty's proclamation, and royal pleasure therein expressed.

‘ An order was sent to the justices of the peace to present all noblemen, that had not particular leave of the King, who should be found in town; and to imprison all gentlemen. This was inflicted on one Palmer, who was committed to the Fleet, and fined 1000 l. *Rushworth, vol. iii. Appendix, p. 51.*

‘ There were more reasons than one for prohibiting people of fortune to resort to town: the oppressions of the times were become, in every social meeting, the universal topic of conversation.

‘ All the subjects likewise were forbid to depart the realm, without licence from the King, or six of his privy-counsellors.

‘ There had been many of these kind of proclamations in the last reign. This was so far from being an acknowledged prerogative of the crown, that by a temporary act of parliament it was granted to Henry VIII. with a saving the lives and properties of the subject. The act was repealed in Edward the VI.'s time.’ But, she adds. ‘ Among the exertions of absolute sovereignty recorded in the transactions of this reign, there is one of an enormous nature, unnoticed by Historians. A commission was granted to the archbishop of Canterbury, and the other members of the privy council, for regulating the jurisdiction of the courts of justice. These commissioners were to examine all questions, controversies, and debates, arising about the jurisdiction of the courts ecclesiastical and civil. They were constituted with powers to call before them, as often as they would, any of the judges of the said courts, or parties contending; to examine upon oath the officers and clerks; to hear and debate the questions and causes; to con-



sider and advise on the subject; and then to lay before the King the said considerations, that he might determine by his authority the matter in dispute.'

These were indeed such enormous exertions of tyranny, as totally dissolved all the ties of subjection, and left the people at liberty to oppose their natural strength, against measures which could only be supported by power.

Our Historian proceeds to relate the conduct which Charles held with regard to his parliament in Scotland, where he displayed the banners of despotism, in a manner, if possible, still more open and insulting. But the most striking instance of inhuman tyranny was the proceeding against Lord Balmerino, who was condemned to die on a statute of treason called *Leasing Making*, though his offence was no more than that of having a paper in his possession, which was offensive to Charles, and not discovering the author, whom he knew. The malevolence of the prosecution, and the injustice of the sentence, were so highly resented by the Scots, that they had associated to execute justice after the old Scots fashion, and to cut in pieces the judges and the eight jurors. Charles was on this account obliged to grant Balmerino a pardon.

On this passage, Mrs. Macaulay has added the following note. 'The manner in which the Lord Balmerino's life was put into the hands of the court, would singly be a sufficient example of the importance of that privilege which the constitution of England gives to its subjects; viz. that the jury, composed of men of an equal condition with the person prosecuted, are judges as well of the law as the fact. This may be pronounced the great bulwark that defends the life, property, and personal freedom, of every English subject from the exorbitant exertions of monarchical power. May this important consideration have its due weight with the public! May no plausible orations from a time-serving judge seduce an English jury to give up, on any occasion, a right on which alone their own security, the security of their fellow-citizens, the security of their posterity, so evidently depends!'

This note needs no other comment than—*Qui caput ille facit.*

[*To be concluded in our next.*]

## MONTHLY CATALOGUE,

For MARCH, 1765.

## RELIGIOUS and CONTROVERSIAL.

Art. 1. *Remarks on certain Passages in a Work entitled An Illustration of the Holy Scriptures; earnestly recommended to the Perusal of every Purchaser of that Work.* By the Rev. Walter Sellon, Minister of Smisby, Derbyshire, and Curate of Breckon, Leicestershire. 12mo. 1s. Keith.

MR. Sellon bitterly complains, that a 'work, entitled, *An Illustration of the Holy Scriptures*, in three vols. folio\*, has made its appearance in the world, a year or two since; which is directly calculated to establish a motley mixture of Arianism and Socinianism upon the ruins of Christianity!—and of this same Arianism he avers, that it was in early ages an inlet to heresies and calamities of every kind; and at length made way for Mahometanism itself! If this account be true, we are sorry to learn, from what Mr. Sellon adds, that so pernicious a doctrine continues to spread in this nation: and as it is productive of calamities of every kind, we may no longer be at a loss to assign the cause of the great hail-storm which fell last year in Kent, &c. nor of the distemper among the horned cattle, which so violently broke out in this nation, in the year 1744; just at the time (as many wise people no doubt observed, and may remember, as well as we) when the famous heretic, Dr. James Foster, was in the height of his popularity, and perverted great numbers, of all ranks and denominations, from the faith as it is in *Athanasius*.

In short, it is high time to root this destructive weed out of our orthodox soil; but how is this to be done? Ask the P—son of Tewkesbury, and he will tell you, by the *use* of excommunication; with which poor George Williams was so violently threatened some time ago: but, as we are enemies to all such violent proceedings, we would rather recommend Mr. Sellon's method, viz. to take up the pen, and confute these mischievous schismatics, as he has done, by the help of a few hard names and outcries of heresy and schism, properly arranged and disposed, like batteries in front, flank, and rear of an army. These must for ever prevail against all the carnal reasonings of your Clarkes, Hoadleys, Whitsons, Claytons, Fosters, and the rest of that vile, heretical tribe.

\* See our account of the 1st vol. of this work, Review, Vol. XX. and of vol. 2d, Review, Vol. XXIII.

Art. 2. *An Answer to all that is material in Letters just published, under the Name of the Rev. Mr. Hervey.* By John Wesley. 12mo. 4d. Bristol printed, sold in London by Flexney.

We can yet discover nothing very material in this controversy; nothing more interesting to real religion and sound morality, than what appeared



appeared to us in a cursory view of Mr. Hervey's Letters; see our last month's Catalogue. One thing, however, may be remarked, for the information of such of our Readers as are not intimately acquainted with the writings of Messrs. Hervey and Wesley,—that the latter appears to be a very free-thinker, compared with the former; who, poor, honest, simple soul! was indeed far gone in fanaticism.

## POLITICAL.

Art. 3. *Remarks on the proposed Plan for regulating the Paper-currency of Scotland.* 8vo. 6d. Wilson.

Against the proposed regulation. The Author thinks that the inconveniencies confessedly arising from the circulation of banker's notes for *small sums*\*, in Scotland, bear no proportion to the greater evils that will, at this time especially, follow a prohibition of such paper-currency; and therefore he hopes \* that the legislature will act with circumspection, and will not be easily persuaded to employ an axe to cut a corn.

\* They have bank notes in Scotland for so small a sum as ten shillings. As to those which have been issued for *two-pence*, and even for a *penny*, we are told they were contrived as a burlesque on the general paper-currency of that country.

Art. 4. *The Objections to the Taxation of our American Colonies, by the Legislature of Great Britain, briefly consider'd.* 4to. 6d. Wilkie.

An attempt to prove not only the *right* of the Legislature of Gr. Br. to impose taxes on her Colonies, but the *expediency*, and even the *absolute necessity* of exercising that right, in the present conjuncture. In short, the Author writes on principles directly opposite to those of Mr. Otis, whose defence of the rights of the Colonies we mentioned in our last, p. 151; but he speaks in a strain of pertness and even *insolence* [his own expression, when speaking of those who presumed to argue on the other side of the question, and to use the *favourite* words *Liberty, Property, Englishmen, &c.*] which calls for correction, and will do no credit to his employers or patrons. He does not seem to want ability, but he most certainly wants modesty; and (to whatever country he may belong) he should be taught, to speak of the Liberties, properties, and rights of ENGLISHMEN, with more reverence. The Author of \* *Regulations* † lately made concerning our Colonies, did not treat the subject in such a manner, though on the same side of the debate with this Writer; and his arguments will be attended to with due respect, when those of this forward assuming advocate, will be regarded as lightly as he affects to regard the Colonies.

† See our last, p. 150.

Art. 5. *The Claim of the Colonies to an Exemption from internal Taxes imposed by Authority of Parliament, examined: In a Letter from*

*from a Gentleman in London, to his Friend in America.* 8vo. 1s. Johnston.

Another defence of the scheme for imposing stamp duties in the Colonies. The Author treats the subject with becoming decency, and like a man acquainted with the arguments on both side the question: and though he decides against the claim of the Colonies to an exemption from internal taxes imposed by the British parliament; yet he, in justice to his fellow subjects in America, candidly states the circumstances wherein their case differs from that of the non-electors in Great Britain; and \* offers some reasons why the parliament should, in the exercise of its \* power of imposing taxes upon both, be more tender in its proceedings \* when the Colonies are the object of them, than when it is the people \* of Great Britain.\*—He also shews the impropriety and impolicy of the measures taken by the Colonies to oppose the stamp-bill.

Art. 6. *A Second\* Letter to the Right Hon. Charles Townshend, occasioned by his Commendations of the Budget: In which the Merits of that Pamphlet are examined.* 8vo. 1s. Nicoll.

The commendations which Mr. Townshend is said to have bestowed on the Budget, are to be found in a pamphlet entitled *a Defence of the Minority*, ascribed to the pen of this gentleman; and which pamphlet was the subject of our Author's animadversion, in his *first* Letter. The Defender of the Minority had, in his 35th page, styled the Budget an excellent and unanswered work; but the present Writer undertakes to shew, not only that it is *not* excellent, but that it is also far from being unanswerable: for he here undertakes to *answer* it himself. Accordingly, he has reviewed the principal points discussed in the Budget, and has given such a different state of the same facts and calculations, as will be highly incumbent on his popular opponent to invalidate, if he would maintain the reputation he acquired by that notable anti-ministerial performance.—This gentleman writes in a style considerably elevated above that of our common herd of Politicians. He treats Mr. T. with some poignancy; but his raillery is delicate, and his manner polite. Towards the close of his letter, after observing, that he has shewn *every one* of the Budget-writer's assertions and calculations to be false, he adds, \* The materials of this discussion are open to the inspection of the Public; and therefore it became him to have consulted them before he published, and you, Sir, before you commended that work.\*—That the *materials*, or, in other words, the *evidences* by which the merits of this controversy are to be tried, are open to public inspection, is the grand circumstance to be attended to; and to that alone we refer, for certain information with regard to the important *Facts* contested in this famous debate.—Where these materials are to be met with, will readily be seen by all who have curiosity and impartiality enough to read both sides of the question: the vouchers being occasionally referred to by the respective advocates.

\* For an account of the *first* Letter, See Review for November last, P. 397.

Art. 7. *The Act for permitting the free Importation of Cattle from Ireland,*



*Ireland, consider'd, with a View to the Interest of both Kingdoms.* 8vo. 1s. Doddsley.

Combinations are usually formed, and clamour raised against national benefits, by those who apprehend their particular interests may be prejudiced by them; and other men, well intentioned, too often join in the cry, from mistaken notions\*. This observation having been exemplified, in numberless instances, in all countries; the public are greatly obliged to the disinterested and the intelligent, for every endeavour to prevent their being misled by the selfish or the ignorant. The Author of the present very judicious tract is therefore intitled to the candid attention of every well-wisher to the interests of this country, for a series of excellent *observations and queries*, tending to illustrate a point of so much national concern as the late act for the importation of Cattle from Ireland. His sentiments are totally in favour of the importation, which, as far as we can pretend to judge of such a subject, he shews to be for the interest of both countries; and, in a postscript, he observes, that the bills for importing salted provisions from Ireland into Great Britain, subject to the British duties on Salt, and for importing Cattle free of all duties, are founded on principles which, if laid wider and extended to various manufactures and the materials which compose them, might be found beneficial to both countries, and answer, in a great degree, the purposes of an union, rendered hopeless by some real difficulties, and many inveterate prejudices, on each side of the water which divides them. But, for what he farther urges, on this head, we refer to the pamphlet.

\* Vide the Author's 65, 66, and 67th queries.

Art. 8. *A North-Briton Extraordinary.* Published at Edinburgh. 8vo. 1s. Sold in London by Nicoll.

The squabbles between John Bull and his Sister Peg, about a favourite servant, have long been the Town's talk, and are equally notorious throughout the whole country. John has, indeed, on this occasion, behaved so very roughly to his Sister, that the neighbours have been quite ashamed to hear what scandalous names he has called her: *sinking slut*, and *lousie*; *beggarly jade*, and *brinestone-bitch*, having been the usual salutations with which, morning, noon, and night, he has accosted her.

Peg, however, who certainly is a nettlesome lass, let folks say what they will of her,—has, at last, plucked up her spirits; and though she patiently bore with her brother's cross grained humour, and outrageous language, much longer than any body could have expected, she has now ventured to tell him a little of her mind; and seems resolved to pay him off, according to the old saying, in his own coin: while *ignorant booby*, and *plumb-pudding*, *beef-headed puppy*, and *sneaking dog* echo from room to room, and make the house RING again!

To drop an allusion, however, which may chance to lead our Readers into a mistaken notion of the manner in which this pamphlet is written, we must observe, that the Author assumes somewhat of the style in which Mr. Wilkes wrote his famous *North-Britons*; and that

he treats the English nation as freely as Wilkes treated the Scotch. His invective is keen, spirited, and full of that national resentment which national affronts seem justly to call for. Nevertheless, angry as this Edinburgh-Citizen, for so he styles himself, is with us of the South, it is plain he does not despise us so much as he pretends to do—and the concessions he makes in our favour, remind us of the character which a shrewd Caledonian, who had been long settled in London, gave of the English, to some of his countrymen: “*Gods,*” quo’ he, “has na “*gin e’m our muckle Sanse, but they’re bra bodies to leeve among.*”

Art. 9. *Reflections on the Repeal of the Marriage Act, now under Consideration of Parliament.* 8vo. 1s. Fletcher.

The very apposite motto to this very excellent tract, sufficiently indicate the part taken by its ingenious Author, in regard to this great, national object:

Our Maker bids *increase*;—who bids *abstain*  
But our Destroyer, foe to God and Man?

MILTON.

We cannot sufficiently commend these excellent reflections on one of the most impolitic, most unhappy regulations that ever contributed to prove the fallibility of Senatorial Wisdom. But there are never wanting state empirics—who, by ignorantly tampering with the Body-Politic, do the same sort of mischief which our quack doctors do in physic: the nostrums of *both* serve only to injure the *constitution* of the Patient; and, sometimes, beyond all possibility of recovery. In the present case, however, it is happy that we know the remedy; and if it is not applied, we also know where to fix the blame.

Art. 10. *A Letter to the House of Commons; in which is set forth the Nature of certain Abuses, relative to Articles of Provisions, both with respect to Men and Horses; together with their Remedies.* 8vo. 1s. Almon.

A plain Writer, in plain, honest language, has here laid open the sources of many enormous proceedings of engrossers, forestallers, &c. not sparing even the honourable Gentlemen to whom his downright Epistle is addressed: and whom he charges with being themselves highly, though absurdly accessory to the grievances of which he here complains,—while almost the whole nation joins in the cry. “All or most of you, says he, are endeavouring to raise the rent of your farms, without considering that you help to consume the commodities the farm produces; you raise your farm of 100 l. to 110 l. per annum, and esteem yourselves gainers by so doing; what is the consequence? Why, you pay 25 l. per cent. more, for every article with which you are furnished therefrom.

It is in private, as in public matters, just the same, you lay an additional duty on beer, the brewer raises his price; you lay an additional duty on leather, of a penny per pound, and you pay a shilling and upwards the more for a pair of shoes—Thus you see the evil is retorted upon you, as the consumer; whilst the vender is acquiring more riches thereby.

The



The next cause to be found also amongst yourselves is, that instead of joining your lands in smaller parcels as heretofore, you have laid together several farms into one; this you consider as a matter of great economy, not only as it better secures your rent in a wealthy tenant, but because fewer buildings, and of course fewer repairs are wanted on the estate.

But this, when properly weighed, is highly prejudicial to the public and yourselves; because the more diffusive property is, so much the better for the State, and you do hereby put it in your tenant's power to become very opulent. Hence these Men are enabled to feed the markets as they please, or withhold their commodity for a time, till you and the public are compelled to give whatever they demand for it.

\* But these are not the only evils consequential of laying several farms together, for by so doing there is not so much grain produced in the land, communibus annis, as if they were divided into a greater number, because the little farmer is obliged to work hard, and to cultivate all his lands to pay his rent; and this he can more easily do, because his land probably lays within a nearer distance of his habitation; whereas a great farmer's lands probably extend some miles in length, and lay at too great a distance from his home stalls, to be so well and so constantly manured. Nor is it of much consequence to the wealthy farmer, whether his crops are so abundant or not, because the great quantities of land he occupies, enables him to have his price, or to starve his neighbours.

\* Thus much,\* adds our Author, in his honest blunt way, 'for your shares in the evil.' He then goes to work with the Butchers, Salesmen, Graziers, and Fishmongers; tells us that the exactions of the latter especially, are infamous, intolerable! and that 'it is a reproach to the Legislature not to crush them entirely, and devise some other means of supplying the town'—But as this complaint relates only to the City of London, it is an object of less national concern, than the prices of other kinds of provision, the dearness of which, added to the scarcity of work, begins to be severely felt by the poor manufacturers, in many of the more populous parts of the kingdom.—What he says on the dearness of hay, straw, and oats; and the practices of hay-salesmen, corn-jobbers, and farmers, in order to enhance and keep up the prices of these commodities, is of a more general nature; and deserves the attention of the public: more especially as the Author appears to be well-acquainted with the several particulars on which this shrewd and sensible letter is founded.

\* In discussing the article of fish, he does not overlook Mr. Blake, and his land-carriage scheme. He endeavours to shew, and seemingly with much reason on his side, that a scheme of this nature may easily be so managed, as to prove much more beneficial to the public, than Mr. B's hath yet proved.

Art. 11. *An Address to the remaining Members of the Coterie.*  
8vo. 1s. Wilkie.

Alas! for the poor, unfortunate remains of the Coterie, to what is

this patriotic association reduced! to worse than total annihilation: to be laughed-at by the very mob of the majority; and insulted by the jeering exultations of every ministerial pamphleteer!—*alas! for the poor, unfortunate Coterie!*"

## P O E T I C A L.

Art. 12. *Israel in Babylon. An Oratorio.* The Music selected from the Works of Geo. Fr. Handel. 4to. 1s. Griffin.

If few of our oratorios are capable of affording any pleasure to the Reader, their authors may comfort themselves with the following couplet:

What though our songs to wit have no pretence,  
The fiddle stick shall scrape them into sense.

CONNOISSEUR.

Art. 13. *Preferment, a Satire.* By John Robinson. 4to. 1s. Nicoll.

Pointless satire is the most insipid species of composition within the province of poetry; but, as this Author says,

Dull poets ever are a *techy* race,

therefore, write on, Sir!—Write away, gentlemen!—If phlegm oppresses you, discharge it in this harmless manner—enjoy the conscious satisfaction that you hurt no creature living, and that you are useful at least to such of his Majesty's poor subjects whose humble employment is to pick up materials for the paper-mill.

Art. 14. *Mumbo Chumbo: A Tale.* Written in the ancient Manner. Recommended to Modern Devotees. 4to. 1s. Becket.

A humorous frontispiece, in which is a distant view of Whitefield's tabernacle, plainly hints the Author's main design; but the principal figure is a monstrous idol, to whom, in some heathen country, human sacrifices, particularly innocent young children, are offer'd; and whose horrid rites are kept up by the juggling tricks of the priests. From the slavish adoration paid to this monster, our author takes occasion to expose the enormities of fanaticism, and Mumbo Chumbo preachers in our own country.—The friends of reason and common sense are undoubtedly obliged to him for the goodness of his design, whatever may be thought of his poetry—which we cannot highly commend. His description of *Credulity* deserves particular notice:

Then when you hear a noisy preacher bawl,  
"Believe! Believe! 'Tis faith your souls must save!"  
His empty words concern you not at all,  
No more than if you heard a madman rave.  
For naked faith, all barren of good fruits,  
Or wanting reason's firm stability,  
Will quickly perish at the very roots;  
No faith, indeed, but vain credulity.

Credulity!



Credulity ! Great source of human woe !  
 Whether in civil or religious sense :  
 How seldom treated as a dangerous foe ?  
 How often cherish'd to our sad offence ?  
 It is a fair-fac'd, smooth, deceiving fiend ;  
 Craving admittance in the easy heart,  
 Under false tokens of a trusty friend,  
 Which, when obtained, causeth cruel smart.  
 It may indeed b' admitted as a doubt,  
 Whether this treacherous foe-man hath not slain  
 More simple souls, in its pernicious rout,  
 Than unbelief e'er number'd in its train ?

The Reader is not to imagine, from the foregoing extract, that this Writer is an enemy to FAITH, from which he has distinguish'd CREDULITY. He shews a becoming zeal for revealed religion, while he sarcastically exposes those senseless devotees who are a disgrace to Christianity; and who, by their follies and crazy freaks, impede its progress more than all the opposition of its professed enemies.

Art. 15. *Parthenia, or the Lost Shepherdess: An Arcadian Drama.*  
 8vo. 1s. Newbery.

Beamings of genius, agreeable fallies of fancy, and pretty poetical expressions are scattered through this little pastoral Drama, which is a close imitation of Shakespear and Milton in the same species of poetry.

Art. 16. *Amana: A Dramatic Poem.* By a Lady. 4to. 2s. 6d.  
 Johnston.

In the preface to this poem we are informed that the subject is taken from the *Adventurer*, No. 72 and 73, and from the dedication we find that it is written by Mrs. Griffith, author of the *Platonic Wife*. It appears, likewise, that she originally intended it for the stage; but whatever might be the disqualifying circumstances which prevented its reception there, it may not be unacceptable as a poem to those who love refined sentiments, and good morals.

Art. 17. *Marriage, an Ode.* Folio. 1s. Doddsley.

To vindicate the liberties of human nature is the best and noblest employment of the Muses, and every impartial mind must necessarily enter into that just indignation which the Author of this Ode expresses on a subject where those liberties have been egregiously infringed. Indeed the oppressive restrictions of the late Marriage Act are now discovered to be no less impolitic than unnatural; and we are willing to hope that the legislature may be induced by motives, as well of good policy as of humanity, to repeal an Act, which, by destroying the freedom of the conjugal choice, took away the natural right of the subject in the most important circumstance of life; an act, which (not to enter into the motives of it) instead of securing and facilitating conjugal happiness, threw a restraint on those sympathies and affections, which are the very means that nature has appointed to promote it. That worst species of  
 tyranny,

tyranny, which, however unnatural, parents are too often induced, by self-interest, caprice, or the peevishness of age, to exercise over their children in this material part of their happiness, is justly, likewise, the object of the Poet's censure. His style is animated, and his numbers are harmonious.

Art. 18. *The Choice of Apollo: A serenata. As performed at the Little Theatre in the Hay Market.* Written by John Potter. The Music composed by Mr. William Yates. 4to. 6d. Henderfon.

A compliment to the King, as an encourager of the polite arts; and may rank with Colley Cibber's Odes.

Art. 19. *The Voluntary Exile; or, the English Poet's Sermon in Verse, &c. Part the First. With Variety of Notes.* 4to. 2s. 6d. Almon.

Our old friend, and the old friend of his country, the Rev. Dr. Free, has here given us a new satire on the times; and paid off both church and state, very handsomely. Among other objects of his anger\*, the Scots come in for a hearty trimming; and the whole Stuart-race is so *be-devil'd*!—But, read the book, good people! It is a curiosity indeed!

\* It is not all satire, however; for the Dr. has generously made a very notable apology for the late Mr. Churchill; particularly for his laying aside the gown, and for his parting from his wife, and living with another woman.

Art. 20. *Education, an Essay.* By Gibbons Bagnall, M. A. 4to. 1s. Baldwin.

The principles contained in this Essay are, for the most part, just and commendable; but we cannot say much for the poetry. We must also observe, that several of the sentiments are very trite, and the expression sometimes borders on puerility. Our Readers will form a judgment of Mr. Bagnall's manner, from his encomium on some modern English writers. After praising Sherlock, Swift, and Addison, he thus proceeds;

Smooth is the flow from Atterbury's quill;  
Oh! had his heart been faultless as his style!  
Heav'n had beheld him then without a frown,  
And rank'd him equal with her Tillotson.  
Nor want we patterns now of true sublime,  
Spite of the ravage of devouring time;  
While Newton †, active as in early life,  
Main'tains for prophecy the glorious strife;  
Friend of mankind, reforms what seems amiss,  
And leads his flock through flow'ry paths to bliss.  
In *English* then, be genius first display'd,  
Be wisely here the first foundations laid.

† The present Bishop of Bristol; author of *Dissertations on the Prophecies*, 3 vols. 8vo. See Review, vols. XII. and XX.

This



This gentleman was not, we are afraid, born to be fortunate in poetry. Some years ago, he attempted, but did not complete, a new translation of Fenelon's *Telemachus*, in English verse; of which he published a specimen. See Review, Vol. XV. p. 82.

## NOVELS.

Art. 21. *The Parasite*. 2 Vols. 12mo. 5s. sew'd. Burnet.

There is a class of readers to whom these pages may be entertaining; but, perhaps, there are none to whom they can be useful. The Author seems not to have had any moral view, or, indeed, any other, except that of conducting a low and despicable character through such a variety of ridiculous scenes and circumstances, as never, surely, way-laid any one human being.

## MISCELLANEOUS.

Art. 22. *A compleat History of the late War, or annual Register of its Rise, Progress, and Events, in Europe, Asia, Africa, and America*. By J. Wright, Gent. 8vo. 2 Vols. 10s. Steele.

The same character, given in our last month's Catalogue, of another 'Compleat History of the late War,' may be applied to this, with very little variation. The present compilement seems to have been originally published in some magazine, or other periodical collection:—A conjecture not a little countenanced by the number of curious prints with which Mr. Wright's performance is *finely decorated*.

Art. 23. *Love in High Life; or the Amours of a Court*. 12mo. 2s. 6d. Knowles.

The introduction to this hermaphrodite production, (half history, half romance) informs us, that the Author became accidentally possessed of 'Some Memoirs, originally collected by a Petronian genius, who had taken uncommon pains to make himself a thorough master of the rise, progress, and vicissitudes of galantry, from the days of Alexander the Great, down to the present times;' and these *curious and valuable* memoirs, we suppose, are to be detailed out to their highly edified readers, in a series of little, dainty, pocket volumes, like the present; which comes no farther down than the amours of Cleopatra, with Cæsar and Antony—What a world of intrigue, and amorous nonsense, has this Petronian genius to bustle thro', before he will be able to make his way down to the present times! And what a fine figure would such an author have made in the court of Charles the Second!—In that of George the Third, we imagine, he would be very little distinguish'd.

Art. 24. *A Treatise on Parish Rates, occasioned by the Disputes that have lately arisen, and are now increasing, with so much Heat and Animosity, in many Parts of the Country*. By an Impartial Hand. 4to. 1s. Lynn, printed; and sold in London by R. Baldwin.

This piece is addressed to the gentlemen acting in the commission of the peace for the County of Norfolk, and elsewhere: a circumstance which serves

serves to point out to us, in what part of the kingdom it is wherein the disputes about Parish-rates have of late broke out with heat and animosity. The Author, who appears to be a sensible writer, and well acquainted with the laws and customs relating to his subject, first enquires how the law in regard to parish-rates now stands; secondly, whether there be any defects therein, and lastly, whether any thing may be proposed by way of remedy? The *church-rate*, we learn, is to be made by the church-wardens, and the major part of the parishioners assembled in vestry: but the poor-rate is to be made by the church-wardens and overseers, without calling in the assistance of any other of the parishioners. Hence grievances have arisen\*, and great complaints of unfair, unequal assessments. To remedy which, the Author, reasonably taking it for granted, that it would be much better to have one *uniform* method (*mutatis mutandis*) than two, so diametrically opposite,—proposes, that the poor-rate be made by the parish-officers, and the major part of the parishioners; as the church-rate is. He states the good effects that must arise from this regulation; and then enquires who are the persons that are to be taxed, and for what? After which he proceeds to enquire into the *manner* and the *rule* of taxation; this being a point on which great disputes have arisen. On all these, and some other particulars which we have not room to enumerate, the Author makes several judicious observations; and expresses himself in such a manner as shews his earnest desire to extinguish the flames which have been kindled in many parishes; and which, if a stop cannot be put to them, will, he apprehends, in all probability, spread over the whole country.

\* Particularly from attempts to throw the *whole* power in making the poor-rate into the hands of *two or three* persons in a parish.

Art. 25. *Genuine Memoirs of Mr. Charles Churchill. With an Account of, and Observations on, his Writings: Together with some original Letters that passed between him and the Author.* 8vo. 2s. 6d. Pridden.

The disappointment and the indignation we felt, on the perusal of these *genuine Memoirs*, is not to be expressed; for there never was a viler imposition on the Public—That the Author should chuse to conceal his name, had, indeed, a very suspicious appearance; as from that circumstance alone, a just conclusion might be formed by every reader of the advertisement which announced the appearance of this publication, with respect to the authenticity of the *original letters*, said to have passed between the Author and Mr. Churchill. If the memoirs are true, and the letters real, wherefore should the Author fear to be known?—We cannot, indeed, take upon us to aver, that the three letters, here ascribed to him, are not genuine; but we verily believe them to be a mere forgery. Churchill could not have been the writer of such poor, common-place, ranting stuff. In brief, the *memoirs* and the *letters* are evidently the product of the same miserable pen. As to the few anecdotes of which the biographical part is composed, they are very trivial; some of them false;—and one material *omission* may serve to prove the anonymous Author a *stranger* to Mr. C.'s personal history. Had he really been the intimate friend of this celebrated Bard, as he pretends to have



have been, he could not but have known so remarkable a circumstance as Mr. C.'s having had a curacy in Essex, which he held about two years, in the interval between his quitting Wales (where he had his first curacy) and his return to Westminster.—But according to the Author's account he came directly up to town from Wales; in 'a short time' after which, his father dying, he succeeded him as lecturer and curate of St. John's.—The events of Mr. Churchill's short life, were but few; yet even of these few, we see how ignorant was our Author \*! But, not to expatiate on so contemptible a subject,—how would the generous soul of this lamented Bard have glowed with indignation, could he have foreseen in what manner his memory would have been disgraced! And how would he have blush'd to think of so gross an imposition on the public, by one who, without daring to shew his face, should yet presume to talk of himself as the zealous advocate of national liberty, the disinterested lover of his country, and the intimate FRIEND of CHARLES CHURCHILL.

\* He does not so much as tell us the year, nor even the century, in which Mr. C. was born; so that the reader of this strange tale, will be at a loss to collect, whether the hero of it was a young, a middle-aged, or an old man at the time of his death. The *Genuine Letters*, too, are without dates, either of time or place.

Art. 26. *A Circumstantial and Authentic Account of a late unhappy Affair.* By a Person present. 4to. 1s. Burd.

By a Person present! Present at what? not at the duel; for no one was witness to it.—But this gentleman, no doubt, is always present and ready, wherever an opportunity happens for *touching up*, as they call it, a *swallow-penn'orth*. He has, however, taken the least obnoxious part in this affair, by representing the circumstances all in favour of Lord Byron. Nevertheless it is certainly improper and highly unwarrantable, to interfere beforehand, in matters that are to come before a court of justice; whether the view be to raise prejudices against the man who has unhappily violated the laws of his country, or whether it be done in order to pave the way for screening an offender from public justice. If it be urged that neither of these motives actuated the Writer, he is still guilty of an high misdemeanour, and for which he can only make the highwayman's apology: an apology that will neither be admitted in a court of judicature, nor in the court of conscience.

Art. 27. *New Amusements of the German Spa.* Written in French, in 1763. By J. P. de Limburg, M. D. Senior Fellow of the Royal Academy of Sciences at Montpellier. Decorated with Views of Spa and its Environs. 12mo. 2 Vols. 6s. L. Davis, &c.

During the late war, we sometimes were obliged to have recourse to the foreign journals, for early accounts of many books published abroad, not having then the opportunity afforded in peaceable times, of always perusing the books themselves. In these circumstances we were imposed on by a too favourable character of the work entitled *Nouveaux Amusemens des eaux de Spa* \*; but were soon undeceived, by a more just ac-

count from an ingenious correspondent; of whose letter we inserted an abstract, in the Review for March last, p. 256. To that letter we now refer for the real character of Dr. Limburg's performance; the present translation of which we have perused, with much more patience than pleasure.

Art. 28. *A Relation of the Imprisonment of Mr. John Bunyan, Minister of the Gospel at Bedford, in 1660. His Examination before the Justices; his Conference with the Clerk of the Peace; what passed between the Judges and his Wife, when she presented a Petition for his Deliverance, &c.* Written by himself, and never before published. 12mo. 1s. Buckland.

Bunyan's imprisonment, for holding conventicles, &c. lasted twelve years; but this narrative only mentions what happened to him, during about two years of that time. The Editor hath added some elegiac verses to the memory of that famous Enthusiast; together with a poem written by the honest tinker himself, while in confinement, entitled *Prison Meditations*.—What a triumph must it afford to papistry, to behold protestants persecuting each other, on a religious account, as they have too often done, with a degree of zeal and rancour almost equal to that of the Gardiners and Bonners of Queen Mary's time!

Art. 29. *The Trial of John Peter Zenger, of New-York, Printer; who was charged with having printed and published a Libel against the Government; and acquitted. With a Narrative of his Case. To which is added, never before printed, the Trial of Mr. William Owen, Bookseller near Temple-Bar. Who was also charged with the Publication of a Libel against the Government; of which he was honourably acquitted, by a Jury of free-born Englishmen, Citizens of London.* 8vo. 1s. Almon.

Zenger's famous trial has been often re-publish'd; and is too well known to require any thing particular to be said of it here; but the particulars of Mr. Owen's trial were never, that we know of, in print before; although it happened so long ago as the year 1752. It was a notable trial, by *information*; and this sketch of it ought to be read by every Englishman who is liable to serve on juries: but we are sorry the whole trial, *complete*, was not accurately and properly committed to the press. We have here, however, Mr. Ford's speech, for the defendant, pretty entire; and some parts of what Mr. Pratt (now Lord Chief Justice) urged on the same behalf. But the noble example of the JURY ought to be had in everlasting remembrance: 'for they found Owen *not guilty* on the *whole* of the case—and judged (which it was their GREAT DUTY to do) as to *fact*, *law*, and *justice* of the *whole*, &c.' Vid. the end of the pamphlet.

Art. 30. *A Book of Professed Cookery; containing House-OEconomy. And an Essay on the Lady Author\* and Teacher of Servants; in*

\* Mrs. Glais, whose Cookery book hath undergone even more editions than Hoyle's works: notwithstanding this learned lady from Newcastle assures us, that it is good for nothing, Mrs. Glais no doubt will return *her* the compliment.

which



which her *Cookery* is detected: any judicious Person in *Cookery* may, by consulting the Parallel drawn, make, of what she has prescribed for One Hundred Dishes, Eight Hundred Dishes in professed *Cookery*.—The Author of this Book of professed *Cookery*, taught *Cookery*, Confectionary, Pickling, and Pastry, thirteen Years in Newcastle, after being Mistress of an Inn eighteen Years, made many young Ladies good Housewives; and Tradesmens Daughters good Housekeepers: and has been particularly happy in meeting the Applause and Thanks of many of the first Rank, at her public Entertainments. The Author now offers her Book to the Public, for their Determination, believing it to be the only rational and clear Book of the Kind ever published, and wishes it may meet no other Fate than it deserves. 8vo. 6s. bound. Sold by the Author, at her Lodgings at Mr. Salmon's, in Chichester-Rents, Chancery-Lane.

The above was transcribed from the advertisement of a book which we sent for, to the Advertiser's lodgings; but the volume brought us from Mr. Salmon's in Chichester-Rents, hath a very different title-page. It is entitled *Professed Cookery, &c.* By Anne Cook. The second Edition. Newcastle printed, in 1755. In what year the first edition appeared, we know not; but this Mrs. Ann Cook was, according to her own account, very famous for her *Cookery*. From her manner of writing we doubt not but she may have been equally famous for prating and gossiping. As to her skill in the art culinary, the public will excuse us if we presume not to give our opinion. Alas! what Author, what modern Author, at least, is sufficiently acquainted with the *subject*, to judge of the merits of a book of *COOKERY*? The late Dr. William King, indeed, was a great man—a very great man!—but what was even Dr. King, compared with the first, second, or third *Apicius*, of ancient times? Those illustrious old Romans, indeed understood the art of eating, in its fullest extent: especially the last of the three, who wrote the celebrated treatise *de re Culinaria*. But if a critic of these days is able to investigate a chop at Betty's, or a steak at Dolly's, his science seldom reaches farther; nor does a Reviewer run the least hazard of being numbered among those sensualists mentioned by Juvenal—  
*In solo vivendi causa palato est.*

Art. 31. *The History of the Life and Sufferings of Henry Grace, of Basingstoke in the County of Southampton.* 8vo. 1s. Sold by the Author in Basingstoke, and by Wilson and Fell in London.

Henry Grace tells us, that he was a soldier in Lascells's regiment, which was sent to Nova-Scotia in the year 1750. There poor Grace had the misfortune to fall into the hands of the Mowack Indians, a tribe in the French interest; who held him in captivity above three years; during which time they treated him with more than brutal cruelty, usually practised by the American savages, to all prisoners of war. The Author's recital of the various hardships he underwent, affords that painful entertainment we usually find, in historical details of distress;

distress; especially when attended with circumstances that have any thing of *adventure* in them: as is the case of the present article—but affecting narrative—the Writer of which seems to be really the object of that compulsion and benevolence which he solicits at the close of his pamphlet.

## CORRESPONDENCE.

M. A's favour is entitled to the thanks of the Reviewers, because it seems well intended; but they beg leave still to abide by their opinion of the work in question, as freely and candidly expressed, in many parts of the article to which he objects,—without having (it is apprehended) attentively read, or rightly understood it:—an article which, they have the pleasure to find, has been generally and highly approved, by Readers of the best taste and judgment. Perhaps, on mature reflection, this correspondent may allow, that a good humoured manner of reprehending the levities of a man of Genius, may prove more effectual than all the grave or angry rebukes which have been so often tried in vain.—But, if M. A's turn of mind be such, that he can neither discern, nor taste, nor feel, the wit, the humour, the benevolence that justly distinguish many parts of Mr. St—'s Writings from others of confessedly inferior merit;—if this be the case, the *Writer of the present acknowledgement* can only say, that he is sorry to think what a great deal of pleasure such a person is deprived of,—and thankful to his Creator for giving *him* a less Saturnine disposition.

•• We acknowledge the receipt of Mr. DE VOLTAIRE's letter, bearing date the 14th of October last.—We paid him no *compliment* in the article he hints at; and, indeed, are somewhat disappointed to find he was not, at this time of life, *above* one. Mr. DE VOLTAIRE's merit, as it excites the *admiration*, so it *might* command the *esteem*, of all mankind; since no one can depreciate that merit but himself. But the *Monthly Reviewers*, being bold enough to *THINK* for THEMSELVES, are independent enough, when their inclination prompts, or duty requires it, to *speak freely* what they think of OTHERS. Mr. DE VOLTAIRE, therefore, is by no means *obliged* to us, for any thing we have said in his commendation; as he may find we have been equally impartial, when we conceived him deserving of censure.

✍ Mr. COOPER's Letter, concerning Dr. REID's *Enquiry*, is before us; and shall be duly attended to.

## ERRORS of the Press, in the Review for last Month.

P. 95, par. 3. l. 1. in the account of Oriental Apologues, for *Letters*, r. *Tales*.

Ib. l. 4, for, and others, r. *and a few others*.

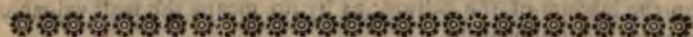
P. 149, l. ult. of the Character of Bogatzky's important question, *after* Owen, *dele* the Comma.



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T H E  
MONTHLY REVIEW,

For A P R I L, 1765.



*Reliques of Ancient English Poetry: consisting of old Heroic Ballads, Songs, and other Pieces of our earlier Poets, (chiefly of the Lyric Kind) together with some few of later Date. 12mo. 3 Vols. 10 s. 6 d. Doddsley.*

NEXT to the pleasing prospect of living in the minds and memories of posterity,—a prospect in which only a few privileged names can indulge themselves,—is the more certain gratification of taking a retrospect of past ages, and tracing back our distant claims to the honours, or virtues, of our progenitors. Such a Review is attended, indeed, with uncommon satisfaction to people of a polished and enlightened age; who, seeing themselves elevated so much above the rude simplicity of their ancestors, are proud to think the heroes and bards of former ages as much honoured by their descendants, as the latter by any hereditary title to the distinctions of the former. Nay, we much question whether the modern Author of a Grub-street ode, would not put on the frown-indignant, on being supposed the lineal descendant of an ancient *Scald*. Be all this, however, as it may, we conceive the public to be highly indebted, on more accounts than one, to the ingenious Editor of these curious and valuable reliques. They are presented us, as select remains of our ancient English bards and minstrels; an order of men, who were once greatly respected, and who contributed, by their songs and music, to soften the roughness of a martial and unlettered people. The greater part of these reliques, it is said, have been extracted from a folio ms. written about the middle of the last century; which being shewn to the Editor's friends, particularly to the Author of the *Rambler*, and to the late Mr. Shenstone, the contents of it were judged too curious to be consigned to oblivion. Accordingly such specimens of ancient poetry have been selected, as either shew the graduation

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tions of our language, exhibit the progress of popular opinions, display the peculiar manners and customs of former ages, or throw light on our earlier classical poets. Were this, and this only, the merit of the present compilation, it would lay a just claim to the attention of every lover of polite literature. We are far from thinking however, with certain tasteless Readers, that there is no merit in the compositions themselves; on the contrary, we find in many of them that pleasing simplicity, and those artless graces, which, in the opinion of Dryden, Addison, and other judicious critics, were thought to compensate for the want of superior beauties. But, before we give any specimens to support this opinion, we shall beg leave to expatiate a little on the labours of the Editor, as by no means the least valuable part of this publication.

After a short, but pertinent preface, pointing out the several repositories which afforded materials for the work, as also the many ingenious and respectable assistants in the execution of it, the Editor presents us with an historical account, or, as he calls it, an Essay on the ancient English minstrels. The general character of these minstrels, being known to most of our Readers, we shall content ourselves with quoting a description of their dress and manner, as it is taken from *Langham*, a Writer in the time of Queen Elizabeth.

“ When Queen Elizabeth was entertained at Killingworth Castle by the Earl of Leicester in 1575, among the many devices and pageants which were exhibited for her entertainment, one of the personages introduced was that of an ancient Minstrel, whose appearance and dress are so minutely described by a writer there present, and give us so distinct an idea of the character, that I shall quote the passage at large.

“ A person very meet seemed he for the purpose, of a xlv. years old, apparelled partly as he would himself. His cap off: his head seemly rounded tonster-wise: fair kemberd, that with a sponge daintily dipt in a little capon's grease, was finely smoothed, to make it shine like a mallard's wing. His beard trimly shaven: and yet his shirt after the new trink, with ruffs fair starched, sleeked and glistering like a pair of new shoes, marshalled in good order with a setting stick, and strut, ‘ that every ruff stood up like a waser. A tide [i. e. long] gown of Kendale green, after the freshefness of the year now, gathered at the neck with a narrow gorget, fastened afore with a white clasp and a keeper close up to the chin; but easily, for heat, to undo when he list. Seemly begirt in a red caddis girdle: from that a pair of capped Sheffield knives hanging a' two sides. Out of his bosom drawn forth a lappet of his napkin edged with a blue lace, and



and marked with a D for Damian, for he was but a batchelor yet.

“ His gown had side [i. e. long] sleeves down to mid-leg, slit from the shoulder to the hand, and lined with white cotton. His doublet sleeves of black worsted: upon them a pair of points of tawney chamlet laced along the wrist with blue threaden poinets, a wealt towards the hands of fustian-a-napes. A pair of red nether stocks. A pair of pumps on his feet, with a cross cut at his toes for corns: not new indeed, yet cleanly blackt with foot, and shining as a shoing horn.

“ About his neck a red ribband suitable to his girdle. His *harp* in good grace dependent before him. His *wrest* tyed to a green lace and hanging by: under the gorget of his gown a fair flaggon chain, (pewter for) *silver*, as a *Squire Minstrel of Middlesex*, that travelled the country this summer season, unto fair and worshipful mens houses. From his chain hung a scutcheon, with metal and colour, resplendant upon his breast, of the ancient arms of Islington.”

“ — This Minstrel is described as belonging to that village. I suppose such as were retained by noble families, wore their arms hanging down by a silver chain as a kind of badge. From the expression of *Squire Minstrel* above, we may conclude there were other inferior orders, as *Yeomen Minstrels*, or the like.

“ This Minstrel, the author tells us a little below, “ after three lowly courtesies, cleared his voice with a hem, . . . and wiped his lips with the hollow of his hand for filing his napkin, tempered a string or two with his *wrest*, and after a little warbling on his *harp* for a prelude, came forth with a solemn song, warranted for story out of King Arthur’s acts, &c.” — This song the reader will find printed in this work, volume III. pag. 25.

“ Towards the end of the sixteenth century this class of men had lost all credit, and were sunk so low in the public opinion, that in the 39th year of Elizabeth a statute was passed by which “ Minstrels, wandering abroad” were included among “ rogues, vagabonds, and sturdy beggars,” and were adjudged to be punished as such. This act seems to have put an end to the profession, for after this time they are no longer mentioned.”

In the disposition of the pieces here collected, the Editor hath consistently arranged them under three distinct and independent series, adapted to the order of time, and tending to shew the gradual improvements of the English language and poetry from the earliest ages down to the present. Each of these series is again divided into three books; by way of distinguishing the productions of the earlier, the middle and the latter times.

To each piece is prefixed an historical introduction respecting the occasion and time of its being written, to which are sometimes added critical remarks, on the merits or alterations of the composition. Before some of the books, are placed also some curious critical Essays by the Editor; particularly an Essay on the Origin of the English stage, before book the second of the first series; the ballads in that book tending to illustrate the plays of Shakespeare. Having traced the rise of the English stage, from its earliest foundation in the exhibition of mysteries, moralities and other ancient mummeries, our Author proceeds thus.

\* In the time of Henry VIII. one or two dramatic pieces had been published under the classical names of Comedy and Tragedy, but they appear not to have been intended for popular use: it was not till the religious ferments had subsided that the public had leisure to attend to dramatic poetry. In the reign of Elizabeth, Tragedies and Comedies began to appear in form, and could the poets have persevered, the first models were good. GORBOUC, a regular tragedy, was acted in 1561. [See Ames p. 316.] and Gascoigne, in 1566, exhibited JOCASTA, a translation from Euripides, as also THE SUPPOSES, a regular Comedy, from Ariosto: near thirty years before any of Shakespeare's were printed.

\* The people however still retained a relish for their old mysteries and moralities, and the popular dramatic poets seem to have made them their models. The graver sort of moralities appear to have given birth to our modern Tragedy; as our Comedy evidently took its rise from the lighter interludes of that kind. And as most of these pieces contain an absurd mixture of religion and buffoonery, an eminent critic has well deduced from thence the origin of our unnatural Tragicomedies. Even after the people had been accustomed to Tragedies and Comedies, moralities still kept their ground: one of them intituled THE NEW CUSTOM was printed so late as 1573: at length they assumed the name of *Masques*, and with some classical improvements, became in the two following reigns the favourite entertainments of the court.

\* As for the old mysteries, which ceased to be acted after the reformation, they seem to have given rise to a third species of stage exhibition, which, though now confounded with Tragedy or Comedy, were by our first dramatic Writers considered as quite distinct from them both: these were historical plays, or *Histories*, a species of dramatic writing, which resembled the old mysteries in representing a series of historical events simply in the order of time in which they happened, without any regard



gard to the three great unities. These pieces seem to differ from Tragedy, just as much as historical poems do from epic; as the *Pharsalia* does from the *Æneid*. What might contribute to make dramatic poetry take this turn was, that soon after the mysteries ceased to be exhibited, there was published a large collection of poetical narratives, called *THE MIRROR FOR MAGISTRATES*, wherein a great number of the most eminent characters in English history are drawn relating their own misfortunes. This book was popular and of a dramatic cast, and therefore, as an elegant Writer has well observed, might have its influence in producing historic plays. These narratives probably furnished the subjects, and the ancient mysteries suggested the plan.

‘ That our old Writers considered historical plays as somewhat distinct from Tragedy and Comedy, appears from numberless passages of their works. “ Of late days, says Stow, instead of those stage-plays have been used Comedies, Tragedies, Enterludes, and *Histories* both true and fained.” Survey of London.—Beaumont and Fletcher, in the prologue to *THE CAPTAIN*, say,

“ This is nor Comedy, nor Tragedy,  
“ Nor *History*.” —

‘ Polonius in *HAMLET* commends the actors, as the best in the world “ either for Tragedie, Comedie, *Historie*, Pastorall,” &c. And Shakespeare’s friends, Heminge and Condell, in the first folio edition of his plays, in 1623, have not only intitled their book “ Mr. William Shakespeare’s Comedies, *Histories*, and Tragedies :” but in their Table of Contents have arranged them under those three several heads: placing in the class of *Histories*, “ King John, Richard II. Henry IV. 2 pts. Henry V. Henry VI. 3 pts. Richard III. and Henry VIII.”

‘ This distinction deserves the attention of the critics: for if it be the first canon of sound criticism to examine any work by those rules the author prescribed for his observance, then we ought not to try Shakespeare’s *Histories* by the general laws of Tragedy or Comedy. Whether the rule itself be vicious or not, is another inquiry: but certainly we ought to examine a work only by those principles according to which it was composed. This would save a deal of impertinent criticism.

‘ We have now brought the inquiry as low as was intended, but cannot quit it without remarking the great fondness of our forefathers for dramatic entertainments: not fewer than *nineteen* play-houses had been opened before the year 1633, when Prynne published his *Histriomastix*. From this Writer we learn that

"tobacco, wine, and beer" were in those days the usual accommodations in the theatre, as now at Sadlers Wells. With regard to the ancient prices of admission; the play-house called the *Hope* had five different priced seats from six-pence to half-a-crown. Some houses had *penny benches*. The "two-penny gallery" is mentioned in the Prol. to Beaum. and Fletcher's *Woman Hater*: and seats of three-pence and a groat in the passage of *Prynne* last referred to. But the general price of what is now called the *Pit* seems to have been a shilling. The time of exhibition was early in the afternoon, their plays being generally acted by day-light. All female parts were performed by men, no actresses being ever seen on the public stage before the civil wars. And as for the play-house furniture and ornaments, "they had no other scenes nor decorations of the stage, but only old tapestry, and the stage strewed with rushes, with habits accordingly:" as we are assured in *A short Discourse on the English Stage*, subjoined to Flecknoe's *Love's Kingdom*, 1674, 12mo.

The first ballad in this work, is the ancient song of Chevy-chase, or as it hath been called by some Writers, the battle of Otterburn. Our curious and correct Editor, however, hath annexed another ballad of that battle; which he conceives to have been a very different event, though confounded with that of Chevy-chase. Mr. Addison, he observes, has given an excellent critique on this very popular ballad, but is mistaken with regard to the antiquity of our present copy\*; this, if one may judge by the style, not being older than the time of Queen Elizabeth; though the Editor does not ascertain the precise time. Now we remember to have seen it some where asserted that "the latter copy was written to be sung by a party of English, headed by a Douglas in the year 1524; which is the true reason why, at the same time, that it gives the advantage to the English soldiers above the Scotch, it gives yet so lovely, and so manifestly superior a character to the Scotch commander above the English."

In speaking of the defects of the later copy, and particularly of the stanza about Witherington, censured by the Spectator, the Editor observes, it was quite different and less exceptionable in the original. He is guilty, however, of a slight inaccuracy in the last line of his correction; for, instead of being, *He knelt and fought upon his knee*, which is inconsistent with the measure of the verse, it should be

*He knel'd and fought on his knee.*

\* Inserted in this collection at the beginning of book the third.



The number of pieces contained in the first volume of this work amounts to forty-eight; of which we select the following for the entertainment of our Readers:

SONNET, by Thomas Carew, Esq; an elegant and almost-forgotten writer, who died in the prime of his age, in 1639.

Hee that loves a rose cheeke,  
Or a corall lip admires,  
Or from star-like eyes doth seeke  
Fuell to maintaine his fires;  
As old time makes these decay,  
So his flames must waste away.

But a smooth and stedfast mind,  
Gentle thoughts, and calme desires,  
Hearts with equal love combin'd  
Kindle never-dying fires:  
Where these are not I despise  
Lovely cheekes, or lips, or eyes.

\* \* \* \* \*

SONNET, the Author unknown; printed from a written copy bearing all the marks of great antiquity:

You meaner beutyees of the night,  
Which poorly satisfy our eyes,  
More by your number than your light,  
Like common people of the skyes;  
What are yee, when the moon doth rise?

Yee violets, that first appeare,  
By your purple mantles known,  
Like proud virgins of the yeare,  
As if the spring were all your owne;  
What are yee when the rose is blown?

Yee wandring chaunters of the wood,  
That fill the ayre with nature's layes,  
Thinking your passions understood  
By weak accents: What is your praise  
When Philomel her voice shall raise?

So when my mistress shall be seen  
In sweetnesse of her lookes, and minde;  
By vertue first, then choyce a queen;  
Tell mee if shee was not designde  
The ecclipse and glory of her kinde?

SONNET, the first stanza of which is to be found in Shakspeare's play of Measure for Measure:

Take, oh take those lips away,  
That so sweetly were forsworne;  
And those eyes, the breake of day,  
Lights, that do misleade the morne:

But my kisses bring againe,  
 Seales of love, but seal'd in vaine.  
 Hide, oh hide those hills of snowe,  
 Which thy frozen bosom beares,  
 On whose tops the pinkes that growe,  
 Are of those that April wears:  
 But first set my poor heart free,  
 Bound in those icy chains by thee.

CUPID'S PASTIME, attributed by Mr. Dryden, but falsely, to Sidney Godolphin, Esq; being printed from an edition of Davison's Poems, dated 1621; the first edition of which was printed in 1608, before Godolphin was born:

It chanc'd of late a shepherd swain,  
 That went to seek his straying sheep,  
 Within a thicket on a plain  
 Espied a dainty nymph asleep.  
 Her golden hair o'erspread her face;  
 Her careless arms abroad were cast;  
 Her quiver had her pillow's place;  
 Her breast lay bare to every blast.  
 The shepherd stood and gaz'd his fill;  
 Nought durst he do; nought durst he say;  
 Whilst chance, or else perhaps his will,  
 Did guide the god of love that way.  
 The crafty boy thus sees her sleep,  
 Whom if she wak't he durst not see;  
 Behind her closely seeks to creep,  
 Before her nap should ended bee.  
 There come, he steals her shafts away,  
 And puts his own into their place;  
 Nor dares he any longer stay,  
 But, ere she wakes, hies thence apace.  
 Scarce was he gone, but she awakes,  
 And spies the shepherd standing by:  
 Her bended bow in haste she takes,  
 And at the simple swain lets flye.  
 Forth flew the shaft, and pierc't his heart,  
 That to the ground he fell with pain:  
 Yet up again forthwith he start,  
 And to the nymph he ran amain.  
 Amazed to see so strange a sight,  
 She shot, and shot, but all in vain;  
 The more his wounds, the more his might,  
 Love yielded strength amidst his pain.

Her



Her angry eyes were great with tears,  
She blames her hand, she blames her skill;  
The bluntness of her shafts she fears,  
And try them on herself she will.

Take heed, sweet nymph, try not thy shaft,  
Each little touch will pierce thy heart :  
Alas ! thou know'st not Cupid's craft ;  
Revenge is joy ; the end is smart.

Yet try she will, and pierce some bare ;  
Her hands were glow'd, but next to hand  
Was that fair breast, that breast so rare,  
That made the shepherd senseless stand.

That breast she pierc'd ; and through that breast  
Love found an entry to her heart ;  
At feeling of this new come guest,  
Lord ! how this gentle nymph did start !

She runs not now ; she shoots no more ;  
Away she throws both shaft and bow :  
She seeks for what she shun'd before,  
She thinks the shepherd's haste too slow.

Though mountains meet not, lovers may ;  
What other lovers do, did they :  
The god of love fate on a tree,  
And laugh that pleasant sight to see.

This volume affords several other little pieces, of equal elegance, though of a different stamp. Those entitled, *The Character of a Happy Life*, *My Mind to me a Kingdom is*, *Death's Final Conquest*, and some others, are truly moral and philosophical, and their diction as nervous and poetical, as any thing our later poets can boast. The more modern pieces which close the volume, entitled, *Winnifreda*, *Jemmy Dawson*, *The Witch of Wokey*, *Bryan and Percene a West-India Ballad*, with a *Moorish Tale from the Spanish*, are also remarkably beautiful.

Volume the second of this miscellany, contains no less than sixty-seven ancient reliques, closed with the modern ballad, entitled, *Admiral Hosier's Ghost*, written by the author of *Leonidas*. In this volume our Editor hath given us a very learned and ingenious enquiry into the ancient metre of English verses : but the subject is too curious and critical for us to give any satisfactory abstract of it here. We nevertheless must not pass over a very singular instance we meet with in this dissertation, of the barbarous state of literature in our island ; at a time when in Italy the fine arts were ready to burst forth with classical splendour, under Leo X. while in England the first peer of the realm was proud to derive his pedigree from a fabu-

lous *Knight of the Swan*. In the Cotton Library, it seems, is the MS. of a poetical romance so called; and 'among Mr. Garrick's collection of old plays, is a prose narrative of the adventures of this same knight of the swan, "newly translated out of Frenshe in to Englyshe at thinstigacion of the puyssaunt and illustrious prynce, lorde Edwarde duke of Buckynghame." This lord it seems had a peculiar interest in the book, for in the preface the translator tells us, that this "highe dygne and illustrious prynce my lorde Edwarde by the grace of god Duke of Buckynghame, erle of Hereford, Stafford, and Northampton, desyrynge cotydyally to encrease and augment the name and fame of such as were relucient in vertuous feates and triumphaunt actes of chyvalry, and to encourage and fyre every lusty and gentell herte by the exemplyfacyon of the same, havynge a goodli booke of the highe and miraculous histori of a famous and puyssaunt kynge, named Oryant, sometime reynynge in the parties of beyonde the sea, havynge to his wife a noble lady; of whome she conceyved fixe sonnes and a daughter, and chylded of them at one only tyme; at whose byrthe echone of them had a chayne of sylver at their neckes, the whiche were all tourned by the provydence of god into whyte swannes (save one) of the whiche this present hystory is compyled, named Helyas, the knight of the Swanne, *of whome li- nially is dyscended my sayde lorde*. The whiche ententifly to have the sayde hystory more amply and unyversally knowen in thys hys natif cuntrye, as it is in other, hath of hys hie bountie by some of his faithful and trusti servauntes cohorted mi mayster Wynkin de Worde to put the said vertuous hystori in printe . . . . . at whose instigacion and stiring I (Roberte Copland) have me applied, moiening the helpe of god, to reduce and translate it into our maternal and vulgare english tonge after the capacite and rudenesse of my weake entendement."

We shall select but one short piece, from among the Reliques contained in this volume. This is entitled, CORIN'S FATE:

Corin, most unhappie swaine,

Whither wilt thou drive thy flocke?

Little foode is on the plaine;

Full of danger in the rocke:

Wolles and beares doe kepe the woodes;

Forests tangled are with brakes:

Meadowes subject are to floodes;

Moores are full of miry lakes.

Yet to shun all plaine, and hill,

Forest, moore, and meadow-ground,

Hunger will us surely kill,

How may then reliefe be found?

Such



Such is hapless Corins fate;  
Since my waywarde love begunne  
Equall doubts begett debate  
What to seeke, and what to shunne.

Spare to speke, and spare to speed;  
Yet to speke will move disdain:  
If I see her not I bleed,  
Yet her sight augments my paine.

What may then poor Corin doe?  
Tell me, shepherdes, quickely tell;  
For to linger thus in woe  
Is the lovers sharpest hell.

Of the above song we are told, that the three first stanzas only are ancient; and that as they seemed to want application, this has been attempted by a modern hand. Whether this be the hand of our ingenious Editor or not, we presume not to enquire; but we cannot find any thing in the three first stanzas, to authorize the mode of application adapted in the three last. Why poor Corin is supposed to be in love, because he is at a loss where to feed his sheep, we cannot devise; nor do we see that he is at all helped out of the first difficulty, by being involved in a second? We do not mean by this remark, to censure our Editor for attempting to supply the defects of his mutilated copy, but to shew how difficult it is to imitate ancient simplicity with tolerable success. A remarkable instance of this, we meet with in the third and last volume of this compilation. The Editor hath there given a copy of the old ballad of Fair Margaret and Sweet William; a single stanza of which is said to have suggested the plan of the celebrated modern ballad of Margaret's Ghost; one of the most beautiful ballads, says our Editor, that is to be found in our own or in any language. The stanza here hinted at, is preserved in Fletcher's *Knight of the Burning Pestle*, and runs thus:

When it was grown to dark midnight  
And all were fast asleep,  
In came Margaret's grimly ghost,  
And stood at William's feet.

Mr. Mallet, author of the modern ballad, tells us, that these lines, naked of ornament and simple, so struck his fancy, that he was induced to compose a little piece in the same strain. And indeed, when this famous ballad first appeared, it had much more of the ancient simplicity, than it bears in the present copy. It begun, for instance, thus:

When all was wrapt in dark midnight,  
And all were fast asleep, &c.

Whereas

Whereas in the copy inserted by our Editor, it sets out with the following quaintness, alliteration, and absurdity :

'Twas at the silent solemn hour, .  
When night and morning meet ;  
In glided Margret's grimly ghost, &c.

We make no doubt but the author thought himself extremely happy, in that beautiful conceit of the meeting of night and morning. But how he could imagine there was any simplicity or propriety, in conceiving that two things which necessarily proceed the same way should ever *meet*, we cannot divine. No two objects can meet unless they move contrary ways, and are both present, which is far from being the case with any two successive periods of time, however closely connected. How very different are the expressions of the ancient ballad, as here printed !

When day was gone and night was come,  
And all men fast asleep, &c.

It is very clear that this antique bard had no notion that day and night could ever meet; he expressly tells us the day was gone before the night came\*. The tame alliteration of the *silent, solemn hour*, also gives us no idea equal to that of *all being wrapt in midnight darkness*. Before we dismiss this subject, we cannot help noticing another line, which we think disgraces this admired piece. It is the last of the fourth stanza, and is so unlike the rest, that we are amazed to find it in this copy :

Her bloom was like the springing flower,  
That tips the silver dew ;  
The rose was budded in her cheek,  
*Just opening to the view.*

How greatly different from the admirable simplicity of the next verse !

But love had, like the canker worm,  
Consum'd her early prime :  
The rose grew pale, and left her cheek ;  
She dy'd before her time.

We cannot resist the temptation of quoting the short sonnet preceeding the ancient ballad of William and Margaret.

*The Shepherd's Resolution.*

Shall I, wasting in dispayre,  
Dye because a woman's fayre ?  
Shall my cheeks look pale with care,  
Because anothers rosy are ?  
Be she fayrer than the daye,  
Or the flowery meades in Maye,

\* But, perhaps our modern author conceived so impalpable a being as a ghost might, with no impropriety, be supposed to glide in just in the nick, between night and morning.



If she think not well of me,  
What care I howe fayre she bee ?

Shall a womans goodnesse move  
Mee to perish for her love ?  
Or her worthy merits knowne  
Make mee quite forget my owne ?  
Be she meeker, kinder, than  
The turtle dove, or pelican,  
If she bee not so to mee,  
What care I how kind shee bee ?

Be she good, or kind, or fayre,  
I will never more dispayre.  
If she love mee, this believe,  
I will dye ere she shall grieve :  
If she slight me, when I woe,  
I will scorne and let her goe :  
If she be not made for mee,  
What care I for whom she bee ?

To this third volume our Editor hath prefixed a curious treatise on the Ancient Metrical Romances ; and hath annexed some additional notes and corrections on the whole ; but having extended this article to a considerable length, we must here take leave of this very elegant, instructive, and entertaining compilation.

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*The Oeconomy of the Gospel, in four Books.* By Charles Bulkley\*.  
4to. 10s. 6d. Sold by C. Henderson.

THE Author acquaints us in the dedication of this work, to his subscribers, ' that the intention of it is to exhibit a distinct representation of all the peculiar uses, principles, and duties of the gospel, in connection with its grand and ultimate design as a religious dispensation in general.'—The first book contains five chapters, treating on the following subjects, viz. On natural religion—the religious institution of Moses—the credibility of the gospel history—miracles—and the importance of believing christianity.

The second book treats upon the pre-existence and original dignity ; the incarnation, example, sufferings, atonement, exaltation, and intercession of Christ ; and on the day of judgment.

The subjects considered in the third book are the personality, original, and essential dignity of the holy spirit, his offices and relative character, and the practical and moral uses to which the doctrine is to be applied.

\* Author of a vindication of Lord Shaftesbury, on the subject of ridicule, against Dr. Brown ; and of a volume of sermons ; and of sundry other sermons and tracts.

Book

Book the fourth treats of the holy angels, the fallen angels, the important discoveries of the gospel relating to a future state, baptism, the Lord's supper, and the moral duties peculiar to the Gospel.

When the proposals for printing this work were first made publick, we hoped to see some of the above interesting subjects, canvassed in a manner becoming their importance, with the true spirit of philosophy and criticism; and with that freedom and impartiality, by which our ingenious Author hath upon former occasions distinguished himself. But in this we acknowledge ourselves to be in some measure disappointed; for the discourses before us, are rather of the popular and declamatory kind, and such as appearing to have been intended for the use of a public assembly, will not admit of much abstracted reasoning and dry criticism. The truth we suppose is, that they were *Sermons*; a title which it was thought proper to exchange for the less hacknied name of *discourses*.—But though the Author hath not in every respect come up to our particular expectations, we do not think ourselves at liberty to speak of his performance in a slight and contemptuous manner: for there is a great deal of good sense contained in these discourses: the sentiments, many of which are not of the most popular and fashionable sort, are delivered with great plainness and freedom: a manner which generally indicates that simplicity and integrity of heart are the prevailing character of the Writer: and we mention it not as the least excellency of this work, that a practical and truly moral turn appears throughout the whole of it, from which a well disposed reader cannot but receive advantage.

We shall now select a few chapters, upon some of the more interesting questions; and leave these with the Public as a specimen of the whole. . . . . The first subject which we have chosen for this purpose, is the fifth chapter of the first book: *The Importance of believing Christianity*. The passage in holy writ, of which this Sermon is an explanation, is that memorable one in the Gospel of Mark, *He who believeth, and is baptised, shall be saved; but he who believeth not, shall be damned*. Our Author here endeavours to illustrate this declaration; and to point out the inferences relative to practice and moral life, that can with propriety be deduced from it.

We are fully persuaded that our Readers will be inclined to receive the following as a sensible, judicious, and candid illustration of this difficult and often perverted Text: 'When our blessed Lord says, *he who believeth shall be saved*, he may very naturally be supposed to speak of those great privileges and eminent advantages, which would even at present result



from the reception of his Gospel. The words *saved*, *salvation*, and the like, are by no means necessarily confined in the interpretation or meaning of them to the happiness and glories of a future world. Throughout the Scriptures of the Old Testament they are applied indifferently to all kinds of deliverances, blessings, or enjoyments, whether present or future, bodily or spiritual, private or public. What wonder, then, should they be used to denote the present possession of our Christian privileges; those great, those eminent advantages, that, singular and most important blessing, relative, not merely to a corporeal or temporal interest, but to our mental felicity, our final everlasting welfare?"—"In like manner the word *damnation*, though now almost appropriated to the miseries of a future state of punishment, does by no means appear to have been invariably so used by the sacred writers."—"Now as the opposite to that *salvation*, which consists in enjoying such admirable means of virtue and religion as the Gospel affords, we may naturally suppose one part of the *damnation* mentioned in the latter clause of our Saviour's declaration to be that absolute *loss* of all these advantages, which is necessarily incurred by a rejection of it. Exactly in proportion to the privileges, that are consequent upon the reception of the Christian Faith, to the consummate excellency of its doctrines, to their powerful and efficacious tendency towards enlightning and purifying the mind of man, promoting our happiness here, and our preparation for eternal bliss, must necessarily be the *damage* or detriment sustained, in reference to our spiritual and religious interest, by not giving our assent to it."

The second method of illustrating our Lord's declaration is this. "The circumstances of things were such, when the Gospel was first published to the world, that there was the greatest probability imaginable, that those who embraced it, would stand intitled to the salvation of the future immortal world; and that vast numbers of those who rejected it, would according to all human appearances, in consequence of that rejection, *die in their sins*; die unreformed and unreclaimed, and consequently sink at death into all those unspeakable miseries and horrors of the world to come, which the principles of religion and the Gospel do assuredly denounce upon the obstinately impenitent and ungodly. Christianity in its early days had so many deep-rooted prejudices to contend with, it exposed men to so much contempt and reproach, and to such a variety of worldly inconveniences and sufferings, that in such circumstances to embrace and publicly to profess it, was one of the fairest proofs that could well be given of probity of mind, integrity of disposition, a love of virtue, a desire to please and

obey the supreme Creator in all things, indifference to worldly good, and a willingness to renounce even life itself for the sake of a good conscience, and in the cause of pure and undefiled religion; and when men of such excellent dispositions as these, embraced the Christian Faith, what Godlike improvements is it natural to imagine they would make in the Christian life and temper. It is no objection to this kind of reasoning that there were some instances to the contrary even in the first and earliest age of Christianity, as it appears in the Gospel records, that in fact there were. The probability was as we have been stating it. And probability is frequently expressed in Scripture by the very same terms, that are made use of to denote absolute and universal certainty. — In the same general sense it is asserted, *that he who believeth not shall be damned*: that there were numbers in the Jewish nation and heathen world, so dreadfully immersed in vice, that there was all possible reason for concluding, that if they rejected the Gospel, no other means would be sufficient to reclaim them here; and that consequently they must in a future world undergo the damnation of hell.

It is added in the third place:—‘This declaration of our Lord’s will appear still more interesting and important, and the sense of it be probably heightened by considering, that he not only knew it to be very probable, but had even an infallible certainty, that the Gospel, which he was now commissioning his Apostles to publish to the world, would be in fact the means of bringing many sons unto glory; of inspiring thousands and ten thousands, an inexpressible, inconceivable number of mankind, in every age of the world, down to the latest period of it, with those dispositions and habits of virtue, by which they would in a glorious degree be qualified for the salvation of eternity. He knew this to be the very design which it was intended to answer; and that it would not fail to do honour to that unerring wisdom, which formed that plan of it, by its abundant success. It was declared concerning him in prophecy, *that he should see of the travail of his soul, and be satisfied*: and it is in the language of pious joy and holy triumph, that we hear him in his own devotions speaking of those whom the Father had given him; and who were e’re long to be with him, beholding his glory in the heavenly and immortal state. This assurance of the vast number of mankind, that should actually by means of the Gospel be trained up for the joys of eternity, was with the greatest propriety annexed to that commission, which he was now giving his Apostles, to preach this very Gospel itself to every creature. And may we not believe, that at the consummation of all things, *in that day*, that great  
and



and solemn day, when God shall judge the assembled world in righteousness, by that man whom he hath ordained, this number well appear so large, as well to justify the general expression; *he that believeth shall be saved*, notwithstanding those many exceptions, that are, alas, to be made on account of such as, even firmly, and upon rational conviction believing the Gospel, have yet never made the practical application of it to life and temper? All general maxims admit of such exceptions, according to a manner of interpreting them, universally agreed upon. And of these exceptions too our Saviour was with the same infallible certainty apprized. He knew that many, even at the first publication of the Gospel, as well as in these later days and the intervening time, would from the most criminal motives, such as the love of pleasure, and ease, pride, vanity, and affectation, and even an aversion to that repentance, to which it was intended to excite them, reject it; without lying under the temptation, or apprehending any necessities to conceal, and and consequently not scrupling to avow their disbelief of it. He likewise knew, that when Christianity came to be corrupted and made subservient to secular views, there would be many secret infidels, who would carry on the most pernicious designs, and act with a most horribly depraved and wicked temper under the mask of believing. And besides this, he knew with equal certainty, that there would be in every period of it a prodigious number, even among those who would profess themselves to be its disciples, who yet would be far from having the faith spoken of in the former part of the declaration, and who must therefore of course be ranked with the unbelievers specified in the latter. The Faith, to which such effects as we have been speaking of, are in the Scriptures ascribed, is not an implicit belief, not a lazy indolent assent, not a formal profession made in compliance with custom and popular mode, but a lively and well-grounded persuasion of the great truths of religion as exhibited and enforced in the Gospel.

But still more effectually to obviate any surmises, that may seem to lie against the tenor of such a declaration, our Author in the last part of his discourse points out the inferences relative to practice and moral life which are in reason to be deduced from it. What these are we shall briefly mention.

‘And in the first place we may observe, says our Author, that it is a declaration not affording the least colour or pretence for placing any degree of dependence, with respect to future salvation, upon the mere belief of Christianity.

‘Nor, secondly, does this declaration of our Lord give any just occasion for the severe and uncharitable censures, which  
REV. April, 1765. S some

some are apt to pass universally upon those who do not embrace the Gospel, or who have never heard of it.\* There is something so truly catholic, generous, and candid in what the Author says upon this point, that we cannot help admiring it; infidels themselves, would they but condescend to read what he has here offered, would be pleased with it. 'The design of our Saviour in what he said, was to point out the vast importance of that religion, which he came into the world on purpose to introduce and establish among mankind; its importance, as a most efficacious method formed in the counsels of infinite benevolence and unerring wisdom for promoting the practice of righteousness and goodness. Still, however, a capacity for moral agency did not begin with the publication of the Gospel, but is founded upon human nature itself. It may therefore subsist where the Gospel is not known, or being known is not believed. As therefore a Christian, notwithstanding all the eminent privileges which in that character he enjoys, may be the vile and ignominious slave of inordinate and vicious passions; so may the disbeliever of the Gospel, whether in a Heathen or a Christian country, notwithstanding all the disadvantages he labours under, in consequence of his unacquaintedness with it, or of his not discerning the force of its evidences, be a man of integrity and virtue. And whenever such instances are really occurring, let it be remember'd, that we have then the authority of Scripture, as well as of reason and nature, for inverting the proposition, and for saying, *He that believeth, though he may have been baptized, shall be damned: but he, that believeth not, shall be saved.*'—With pleasure do we record this saying in honour of the Christian religion, which so strongly avows it; and in honour of the Christian minister, who so faithfully declares it, in opposition to the narrow prejudices, and narrower views, of bigots of all parties.

Our Author's last reflection, as a very pertinent, and important one, we beg leave to recommend to the attention of our Readers:

\* How easy is it to be perceived, that by a declaration of this nature, the Gospel is in the strongest manner recommended to the most diligent attention and impartial examination, both of him, who professes it, and of those who for the present renounce it. Either to reject or embrace it inconsiderately is most unnatural and egregious trifling. Its pretensions it must be acknowledged are very great: its aspect none can deny to be very inviting: the truth of it is at least much to be desired: and he must be strangely ignorant or perverse, who does not allow, that there are, upon the lowest estimation, some strong presumptions in favour of it. To discard it therefore in



mere levity of mind or wanton affectation, or to entertain any unfavourable or unfriendly opinion of it, without having ever seriously inquired into the ground of that opinion, is a conduct not to be reconciled to any maxims either of prudence or religion, integrity or benevolence.

‘But then, on the other hand, of what use can the mere profession of it be, while no time or thought, no pains or study are employed in forming clear and just apprehensions concerning its truths and principles, its evidences and foundations, and for rendering such topics familiar to our minds? Or how can we otherwise account for the little influence, which it now has upon the temper and conversation of those who embrace it, and for that prodigious and amazing difference in this respect between its primitive professors and ourselves; but by this undeniable fact, that they embraced it upon personal conviction, and made it the subject of their habitual and most serious meditation, and that we are apt to call ourselves Christians, without knowing what we mean, or why we do so, or so much as allowing ourselves to think of any obligation that we lie under to be acting after some different manner.’—

The next subject which we shall select for the judgment and satisfaction of our Readers, is the *Atonement of Christ*; which makes the fifth chapter of the second book. This is a question of the greatest importance to the honour of the Christian religion; which has long been canvassed by our ablest critics and commentators; and which remains still undecided amongst those who have examined it with the greatest freedom and impartiality. We should apprehend that the most likely method of ascertaining what is the Scripture doctrine in this particular, is to make a full and fair collection of all the passages of the New Testament, which have or seem to have any reference to this subject, to compare them together, and by all the helps of antient learning, and antient customs, in the just spirit of criticism, to investigate what the sacred Writers mean to convey. It is to be lamented that in a question of such importance, on which such great numbers of Christians lay so great a stress, this hath not yet been done. The misfortune seems to be, that we first establish a system of religious and philosophical principles in our minds; these we consider as uncontroverted maxims, to which we have recourse upon every occasion; and with these strong prejudices, and anticipated judgments, we come to examine the doctrines of revelation.—But this is not fair! What our Author hath done upon this subject we shall now briefly represent: nor will the manner in which he hath treated it require us to spend much time upon it.—Taking it for granted that the Scriptures do, in innumerable passages, assert the death

of Christ to be a true and proper atonement for the sins of mankind; his plan is, first to state the notion or true idea of atonement for sin; and then to shew that the death of Christ is strictly and literally, truly and properly, such an atonement. Upon the former of these our Author explains himself in this manner. \* In the Levitical Law several things purely inanimate are said to make atonement. From hence it undeniably follows, that a translation of guilt, or the undergoing vicarious pains and sufferings are ideas no way necessary in order to compleat the notion of a strict and proper atonement. Even the slaying those animals, that under the mosaick dispensation were more generally offered up in sacrifice for the remission either of ceremonial or political guilt contracted, might, in consequence of a divine appointment, be thoroughly effectual for this purpose, without any such substitution in the case. If they were such sacrifices as God had appointed for the removal of such guilt contracted, and as the means of freeing the offender from all further penalty, or liability to punishment on account of it, they could not but be of an atoning nature, whether we suppose them to have been vicarious or not. For that, according to the original meaning of this very word itself in our own language, and as it occurs in some of our ancient writers, before it came to be wholly appropriated to a theological sense, as well as of the original word so rendered in the New Testament; that, I say, is a true and proper *atonement* \*, which is a natural and well adapted, and if properly applied, will most certainly be an efficacious means, of procuring the pardon of any offence committed, and reconciling the Offender to the Being that has been offended. Atonement and reconciliation are words exactly synonymous in their meaning and signification. And accordingly the very same word in the original language of the New Testament, is in our version alternately rendered by one or the other of these terms. So that the only idea or circumstance, that is essentially necessary to constitute a strict and proper atonement, is, that what we apprehend to be so, be an efficacious, and, in the nature of it, an every way sufficient means for procuring the pardon or remission of the sin or sins supposed to be atoned for. In whatever manner it produces this effect, whether by being a substitution in the room of the offender, or whether by being intrinsically meritorious and acceptable to the Being offended, or by any influence that it has upon the mind of the offender, still if it be a competent and well-adapted means of effecting a reconciliation, and bringing the transgressor into a state of pardon and remission, it is, in the strictest sense and most literal meaning of language, an *atonement* for guilt contracted.

\* *At-one-ment.*



It is true we only meet with the word atonement in one place of the English translation of the New Testament, where the original word is καταλλαγή, Rom. v. 11. and it is something singular that our translators should render καταλλαγὴν, *atonement*, when they render the verb καταλλάσσω by *reconcile* in the verse immediately before it, and in all other passages where it occurs: and the substantive universally by *reconciliation*. But, however satisfactory this may be thought, the Author very well knows there are other words, connected with this subject, of doubtful and difficult signification, such as ἱλασμός, ἱλαστήριον, λύτρον, and ἀντίλυτρον, which nothing that he hath said will assist us in the explanation of; though he himself hath used the word ἱλαστήριον, *propitiation*, as though it were equally with *reconciliation* a synonymous term with *atonement*; for, he says, 'and if upon due consideration it (viz. the death of Christ) appear to be a most excellent and efficacious means of reconciling the sinful creatures of the human race to their offended Maker, if in this one point every single circumstance relating to it be found invariably and uniformly to center; if moreover it was an *expedient* expressly appointed in the councils of heaven for answering this very end; there cannot I think be a moment's room for doubting, whether or no God has indeed set forth Jesus Christ to be a propitiation through faith in his blood. It must be strictly and literally, truly and properly, an *atonement* or *expiatory* sacrifice for the iniquities of mankind.' This is illustrated, or to use our Author's own word, *demonstrated*, from the following considerations:

1st, 'The death of Christ was an event of *absolute necessity*, in order to our being invested with the privileges of the gospel.'

We do not well understand this; and the pompous declamation, which follows in the two next pages, rather serves to obscure than to elucidate the sentiment.

2dly, 'The death of Christ was a clear, authentic, public, and most awful declaration of the divine displeasure against sin, and designed in the wisdom of divine providence to be an everlasting memorial of it.'

This, we own, has been said more than once by those who are esteemed rational divines; but we do not remember any one passage in the New Testament that declares this to be an end or intention of the death of Christ; and we consider it as no more than an hypothesis calculated to throw a veil over the difficulties which attend this subject.

3dly, 'The death of Christ is a clear sensible, and affecting demonstration of the divine placability; and in this view of it

likewise, is it a most natural and efficacious means of promoting our reconciliation with God, and must therefore be looked upon, as being of a truly propitiatory and expiating nature.'

Indeed the manifestation of Jesus Christ amongst men, and the appointment of him to be the messenger of grace and truth to mankind, is an evidence of the benevolent and merciful nature of the Deity; and his submitting to death in the manner he did, considered as the most memorable circumstance that attended him, may by consequence be considered likewise as an evidence of it. But what ought to be proved, is taken for granted, viz. *that to be a propitiation, and to declare God propitious, are the same.*

4thly, 'In the death of Christ we have a most tender and impressive view given us of the inestimable worth and value of immortal souls.'

5thly, 'The death of Christ is a powerful address to the grateful and ingenuous sentiments of humanity: and this, whether we consider it as the effect of the divine love interesting itself in our behalf; or as the result of our Saviour's own condescension and grace, in dying, the just for the unjust, that he might bring them to God.'

6thly, 'The death of Christ will appear to carry in it a still higher efficacy of this kind, considered in connection with that exaltation at the right hand of the Father, which has been the consequence and reward of it.'

The last illustration which our Author offers upon this point, and which he barely mentions, having before enlarged upon it in a former chapter, is, 'the example which our Saviour set before us in his own death, of inflexible integrity in the cause of truth and virtue, of invincible benevolence to mankind, and of absolute resignation to the will of the sovereign eternal Father.'

We intended to have given our Readers an analysis of some other chapters in this work; but having insensibly extended this article to a considerable length, we must defer it, at least for the present.

We hope the Author will not be offended, that, in the extracts we have made from his book, we have not followed the peculiarities of his orthography; in which he has taken more remarkable, and we think more unjustifiable liberties, than any writer we have yet seen.



*A Treatise of Algebra, in Two Books. Book I. Containing the fundamental Principles of this Art, together with all the practical Rules of Operation. Book II. Containing great Variety of Problems, in the most important Branches of the Mathematics. 8vo. 7s. Nourse.*

THAT able mathematician, Mr. W. Emerson, who has obliged the world with several mathematical treatises, of approved character, is the Author of the present work; in which this ingenious Writer has explained the fundamental principles of the analytic art, in a very clear and concise manner: and shewn how these principles are applied to practice, in the resolution of problems, in various branches of the mathematics.

The first book is subdivided into ten sections. The 1. contains the primary operations of algebra, in integers. 2. The operations of algebraical fractions. 3. The doctrine of surds, simple and compound. 4. Several methods of managing equations, their nature and transmutation. 5. The manner of ranging the terms, working by general forms, extermination of unknown quantities, and the designation of quantities by letters. 6. The doctrine of infinite series. 7. General and fundamental problems, useful and necessary in algebraical calculations.

Among the problems in the seventh section, is one of so extraordinary a nature, that we shall beg leave to lay it before the Reader entire. The problem is this:

*To explain the several properties of (0) nothing, and infinity.*

‘ It is plain, nothing added to, or subtracted from, any quantity, makes it neither bigger nor less.

‘ Likewise, if any quantity is multiplied by 0, that is taken no times at all, the product will be nothing.

‘ Let  $\frac{b}{a} = q$ ; that is, let the quotient of  $b$  divided by  $a$ , be  $q$ .

Then if  $b$  remains the same, it is plain the less  $a$  is, the greater the quotient  $q$  will be. Let  $a$  be indefinitely small beyond all bounds, then  $q$  will be infinitely great beyond all bounds. Therefore when  $a$  is nothing, the quotient  $q$  will be infinite. Whence

‘ Also, since  $\frac{b}{a} = \text{infinity}$ , therefore  $b = \text{nothing} \times \text{infinity}$ .

‘ Let there be several geometrical proportions,  $x, x^2, x^3, x^4, x^5$ , &c. If this series be continued backwards, it will be  $x, 1, \frac{1}{x}, \frac{1}{xx}$ ; that is,  $x^1, x^0, x^{-1}, x^{-2}$ , the indices continually de-

creasing by 1. Then its plane  $x^0$  is equal to 1, whatever  $x$  be; for it may stand universally for any thing. Therefore  $0^0$  is = 1.

‘ Let  $x$  be an indefinitely small quantity, beyond all conception; then in the series  $x, x^2, x^3, \&c.$  each term will be indefinitely greater than the following one. And when  $x$  is 0, then in the series  $\frac{1}{0}, 0^0, 0^1, 0^2, \&c.$   $\frac{1}{0}$  is infinite, and 0 is nothing by what goes before. Therefore the mean  $0^0$  is a finite quantity. Suppose  $=b$ , whence  $\frac{1}{0} \times 0 = b \times b$ , that is,  $b \times b = \frac{1 \times 0}{0} = 1$ , and  $b = 1$ , whence it is plain again, that  $(b) 0^0 = 1$ .

‘ Let  $\frac{a}{1-1}$  or its equal  $\frac{a}{-1+1}$  be an infinite quantity, then by actually dividing,  $\frac{a}{1-1} = a + a + a + \frac{a}{1-1}$ , and  $\frac{a}{-1+1} = -a - a - a + \frac{a}{-1+1}$ . Therefore  $\frac{a}{1-1} + a + a + a, \&c. = \frac{a}{1-1} - a - a - a, \&c.$  that is, an infinite quantity is neither increased nor decreased by finite quantities.

‘ Cor. 1. If 0 multiply any finite quantity, the product will be nothing.

‘ Cor. 2. If 0 multiply an infinite quantity, the product is a finite quantity. Or a finite quantity is a mean proportional between nothing and infinity.

‘ For  $0 \times \text{infinity} = b$ .

‘ Cor. 3. If a finite quantity is divided by 0, the quotient is infinite ( $\frac{b}{0} = \text{inf.}$ )

‘ Cor. 4. If 0 be divided by 0, the quotient is a finite quantity of some sort.

‘ For (Cor. 1.)  $b \times 0 = 0$ , and therefore  $\frac{0}{0} = b$ , a finite quantity, or nothing.

‘ Cor. 5. Hence also  $0^0 = 1$ , or the infinitely small quantity, is infinitely near 1.

‘ Cor. 6. Adding or subtracting any finite quantities to or from an infinite quantity, makes no alteration.

‘ Cor. 7. Therefore in any equation, where are some quantities infinitely less than others; they may be thrown out of the equation.

‘ Cor. 8. An infinite quantity may be considered either as affirmative or negative.

‘ For infinity  $= \frac{b}{+0}$  or  $\frac{b}{-0}$ .

SCHOLIUM,



SCHOLIUM.

‘There is something extremely subtle and hard to conceive in the doctrine of infinites and nothings. Yet altho’ the objects themselves are beyond our comprehension; yet we cannot resist the force of demonstration, concerning their powers, properties, and effects; which properties, under such and such conditions, I think I have truly explained in this proposition. Any metaphysical notions, that go beyond these mathematical operations, are not the business of a mathematician. But thus much may be observed, that 0, in a mathematical sense, never signifies absolute nothing; but always nothing in relation to the object under consideration. For illustration thereof, suppose we are considering the area contained between the base of the parallelogram and a line drawn parallel to the base. As this line draws nearer the base, the area diminishes; till at last, when the line coincides with the base, the area becomes nothing. So the area here degenerates into a line; which is nothing, or no part of the area. But it is a line still, and may be compared with other lines.’

The above elucidation, however true in that particular, is not, we apprehend, sufficient to remove the difficulties that attend this problem. For suppose, instead of our being employed in considering the area of a superficies, our attention had been engaged in considering the length of a line. It will then surely follow, that when its length vanishes, it becomes a mathematical point, or nothing. But we cannot compare mathematical points together, because they are totally destitute of parts; and without parts there can be no comparison. Besides, we have often equations where 0 signifies absolute nothing. Thus, if  $x = y$ , then  $x - y = 0$ ; or,  $12 - 7 - 5 = 0$ .

Our Author himself grants, that if 0 be either added to, or subtracted from, any finite quantity, it will be neither increased nor diminished in its value. But multiplication is nothing more than a number of additions, and division a number of subtractions. Consequently if we can neither augment nor lessen a quantity by the addition or subtraction of 0; we can neither augment nor lessen it by the multiplication or division of 0. For otherwise the very basis of arithmetic would be destroyed, and consequently the whole superstructure fall to the ground.

In fact, the cypher is only the limit or boundary between negative and affirmative quantities; the point from which both begin; and through which they must pass in order to change their denomination. If a quantity be passing from a negative to an affirmative state, it loses there its negative value, and becomes, at that instant, equal to nothing: but it has

no sooner passed that limit than it acquires an affirmative value. If, on the contrary, it be passing from an affirmative to a negative state, its affirmative value continually decreases till it reaches this limit, where it totally vanishes; and when it has passed this boundary, its value becomes negative, or less than nothing. In this light we conceive, it will be no difficulty to form a competent idea of the cypher; while the metaphysical attempts of too many writers, tend only to perplex what was never difficult, and to darken what was never obscure. Perhaps the greater part, if not all the difficulties said to attend the ideas of infinity and nothing, and our inability to comprehend either, ought rather to be imputed to the folly of comparing things together, which in their own natures are incapable of comparison.

Section 8. Contains the resolution of equations; and the extraction of their roots in numbers. 9. The geometrical construction of equations. 10. Rules and directions for the investigation and solution of problems.

In Book II. Mr. Emerson gives solutions to a great variety of very curious and useful problems. The caution he gives the Reader at the beginning of this book, is a lesson of the greatest importance, though too often neglected by students in every branch of science. 'We have hitherto, says our Author, been laying down such rules as are necessary for the investigation and solution of problems. The Reader must take particular care to make himself well acquainted with these rules, and keep them in mind, so that he may have them ready for use, upon all occasions; for without them no problem can be solved.'

After this caution, Mr. Emerson proceeds to the solution of problems, which he has ranged under the following heads: Numerical problems. Interest and annuities. Arithmetical and geometrical progression. Unlimited problems. Rational squares, cubes, &c. Geometrical problems. Problems in plain trigonometry. Problems in spherical trigonometry. Geometrical Loci, and problems relating thereto. Mechanical problems. Philosophical or physical problems. Problems relating to series. Problems concerning exponential equations. Problems of maxima and minima.

From this short view of the work before us, the Reader will be able to form some idea of what he may expect to meet with in perusing this treatise. We shall only add, that the rules are laid down with perspicuity, the problems are well chosen, and the solutions are remarkably elegant.



*Occasional Sermons upon the following Subjects:—The Office and Duty of Bishops—Error and Ignorance dispelled by the Appearance of the Messiah—The Incarnation of Christ matter of the highest Joy—The Inefficacy of external Professions—Inequality of Condition advantageous to Society—Death entailed on Mankind by the Fall of Adam—The evil Tendency of false Shame—Advantages of Contentment—Benefits of an early virtuous Education—The Doctrine of the Trinity considered—The Blessing of implicit Faith in the Gospel—Religion the most perfect System of Morality—Universal Obligation to Works of Benevolence—The great Excellency and Importance of public Thanksgiving to God—Providence of God the sole Guide of human Affairs—Pernicious Effects of evil Company—Care of the Poor recommended, especially of lying-in Women—A religious Life the Source of true Pleasure—Charity illustrated and recommended, from the Life of Moses, &c. Written by a late eminent Divine of the Church of England. 8vo. 5s. Knox.*

THE following advertisement is prefixed to these posthumous Sermons; but we have omitted two or three paragraphs, for the sake of brevity:

‘The ensuing discourses, lately found amongst a number of curious pamphlets and manuscripts, were collected by a person lately deceased, from several intimates of the Author, at whose earnest desire he generally favoured them with the perusal of those discourses, which had afforded the highest satisfaction from the pulpit.——

‘In the society of which he was a member, the Author was early distinguished for his unbiassed integrity, solid judgment and fertile imagination. His labours in the instruction of the youth committed to his charge were efficacious, by precept and example exciting them to pursue their studies to advantage; and it is difficult to express how much he was admired, respected, and beloved by his associates.——

‘His compassion universal, as his beneficence was extensive; he easily yielded to solicitation, and devoted a part of his time in preaching at some churches at Dublin, as also in Oxford and in this city. The weakness of his voice was fully compensated by the energy and *pathos* of his addresses, striking at once the reason and affecting the passions of his auditors. Hence his reputation in the art of preaching caused the churches to become crowded, and it was then unfashionable not to be able to recollect some of the Doctor’s persuasive arguments in behalf of those truly Christian institutions, the charity-schools of this kingdom, on all which occasions he successfully exerted his powers, to the real ornament of our language, and to the advancement of Christian eloquence.

‘A treasure,

‘ A treasure, and as such these discourses must be esteemed, it would be injurious to bury in oblivion. The students in divinity, in the several universities of these kingdoms, are here presented with the most excellent model for their imitation; and the well-disposed Reader is furnished with the most cogent incentives to piety, virtue, and benevolence.’

Though we are far from entertaining so high an opinion of these discourses as the Editor doth, yet we readily acknowledge that they have a considerable share of merit. The Author’s style is easy and perspicuous; his sentiments, in general, are just and rational; some of his reflections are beautiful and striking; and there are several passages which shew him to have been a man of taste and genius. The following short extract may serve as a specimen of his manner: it is taken from his sermon—*on the evil tendency of false shame*.

‘ We have all, says he, interwoven in our nature, an earnest desire of approbation, and a strong sense of shame: these were intended by our Creator to be assistants to the cause of virtue, deterring us from things base, and inciting us to generous undertakings; which good ends accordingly they do answer, so long as they are, what they should be, lower motives of action; when they become the chief, are pursued or avoided for themselves, they misguide us, and lead into the worst of crimes. For if I be a person governed absolutely by the love of praise or dread of shame, and observe vice to be universally practised around me, while virtue and its followers are disliked and censured, it is scarcely possible for me, in those circumstances, to escape the infection: I shall adapt my behaviour to their notions and practice, and give up my innocence rather than be shunned and despised. The first corruption of men is most frequently brought about in this way. They cannot bear to be avoided as rigid and precise, to be laughed at by their equals as being odd and singular, and despised as dull and void of spirit. How many good and gentle dispositions have been seduced contrary to their reason and natural bent, by the fear of raillery and contempt? They are ashamed to persevere in what their companions dislike; they are unwilling to lag, as it were, behind them, and abandon every thing good, rather than become the objects of an absurd ridicule. For some time they have remorse; by degrees they become familiar with vice, and contract more boldness in sinning; the shame of doing well encreases, that of doing ill diminishes; in a short time they commit habitually, and through inclination, that which at first they did seldom, and with inward struggles; at length they arrive at an open contempt of piety, and, to crown all, erect to themselves a false phantom of honour, which they are to pursue through profaneness and immorality.



ality. When men agree to praise each other for vice, and found their own reputation upon it, all restraints of reason and religion are overturned at once, and the whole deluge of wickedness breaks in upon them. Suppose a profligate person possessed of some accidental advantages, distinguished perhaps by birth, by some little glitter of wit or fortune, if he has had the art or luck to become admired, and, as it often happens in a silly world, to render his vices admired with himself, what multitudes do we see ready to copy after him in his worst qualities? Example, fashion, and false shame make the contagion spread, and the party soon grows so strong, that they struggle hard to overthrow the whole order of nature, to bear down the principles of reason and common sense, to brand virtue with infamy, and make vice honourable and glorious. Is it strange that men should become very corrupt, where opinions of this kind prevail, where the power of fashion, custom and applause, recommends and enforces immorality, where to blush is accounted a weakness, and impudence is esteemed a mark of good breeding? Is it just cause of wonder, that dishonesty and oppression should prevail, where it is held a mark of generosity and spirit, to lavish away one's fortune on sin and folly, and then to aggrieve and defraud, to withhold wages from the hireling, and just debts from the artificer? Are temperance and sobriety likely to be much practised, when to live in riot and excess, and perpetual intoxication, to add feast to feast, and join the morning to the evening, is held the character of a social and honest mind? Can a due sense of the Majesty and Goodness of the Almighty be preserved, where to despise his word, and neglect the day and place set apart for his worship, is the avowed applauded practice? It cannot be denied that errors of these kinds are too much encouraged; that dishonesty in dealing, intemperance, seducing of innocence and irreligion, are not only not abhorred, but often commended, and openly vaunted of. Thus bad men fortify themselves in their iniquity; they have the advantage of numbers; and by setting up false measures of shame and honour, they win over the young, the easy, and unwary. They represent knowledge as pedantry, modesty as awkwardness, religion as hypocrisy, conscience as superstition, a veneration of God and his laws as a servile dastardly spirit; with them immorality is true liberty; midnight brawls, courage; a defying of God and religion, is a free generous spirit.—Mistaken unhappy men! Ye will too soon discover your error: that path which appears so plain and pleasant, ye will soon find intricate and beset with the sharpest thorns; that phantom of honour which ye so eagerly pursue, will lead you among rocks and precipices, then vanishing, leave you covered with infamy and misery. O return whilst ye yet may! Open your eyes to the truth so evident of

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itself,

itself, and attested by the wise and good in all ages, that, whatever the practices and tenets of those about you may be, there is nothing truly honourable but virtue, nothing shameful but vice.'

From the previous advertisement to these discourses, of the greatest part of which we have given a transcript, our Readers may be led to conclude them to have been the work of the late Dr. John Lawson, of Trinity College, Dublin; and we learn, from private, accidental information, that they were the production of that learned and ingenious Writer.

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*Conclusion of the Account of Mrs. Macaulay's History of England, Vol. II. See our last Month's Review, P. 225.*

IN the former part of this Article, we concluded with the recital of a very striking instance of regal tyranny, in the reign of Charles the First. What we find next observable in this history, is Mrs. Macaulay's account of the trial concerning ship-money, in which the prostituted bench of judges, four individuals excepted, gave sentence against the gallant *Hampden*, in favour of the crown.

'This trial (says our Historian) which had been permitted in order to obtain a judicial record in favour of despotism, helped to rouse the public from that effeminate passiveness which riches and luxury had occasioned. A long peace, and national industry, had greatly enlarged the commerce, and increased the opulence, of the people of England. These advantages, due alone to their diligence and virtue; they now, by a logic which included all the property in the kingdom, saw themselves irrecoverably deprived of. The more the late transactions were canvassed, the more evidently did it appear, that the old constitution was totally subverted, and tyranny established in its stead; the utmost violence exercised against mens persons and property, under the pretence of law and reason: If any thing could add to the indignity the public received, it must be such a mockery of their understanding. The judgment in the case of ship-money bound all men to a forced acquiescence; for the question, whether the king could impose taxes without consent of parliament, was never afterwards suffered to be debated.'

Here the ingenious Writer has an agreeable opportunity of doing justice to the spirit and integrity of one of her own sex. 'Relative, says she, to this important trial and judgment in the case of ship-money, I must remark an anecdote that does honour to the female



male sex. Judge Crook, fearful of exposing himself to the resentment of a wicked and powerful ministry, had determined to give judgment for the king; but his wife, a woman of true virtue, addressed him in a style of Spartan magnanimity; conjured him not to err against his conscience and his honour for fear of incurring danger or poverty: for herself, she would be content to suffer want or any misery, rather than be the occasion of his acting against his judgment and his conscience. Crook, struck with the exalted sentiments, and strengthened with the farther encouragements, of so dear and persuasive a friend, altered his purpose, and not only gave his opinion against the king, but argued with a noble boldness and firmness on the side of law and liberty. That there is an example of this kind in the history of my country, gives me infinite pleasure; that there are so few, I feel with a sensible regret. Were the principles of the generality of the sex as just and as well founded as were those of this respectable woman, it would have a very happy effect on the conduct of society: we should not have to lament so many melancholy instances of human weakness, nor, particularly in this country, such a continued succession of patriots falling from the highest pinnacle of reputation into the pit of shame and infamy, and sacrificing the essential superiorities of virtue and honour to the fancied distinctions of a peerage and a ribbon!

It would indeed be a happiness to society, if women, who give such a bias to the morals and manners of men, were early taught to set a just value on solid and virtuous qualities, instead of admiring frivolous and delusive accomplishments. But according to the present modes of female education, it is difficult for a man of sense and worth to make any impression on a woman's mind, without first debasing his own.

Our Historian's account of the prosecutions against Prynne, Burton, and Bastwick, is extremely affecting: 'The cruel sentence passed on Prynne, Burton, and Bastwick, was yet more cruelly executed: the hangman performed his bloody office with an approved barbarity. Burton's ears were taken off so close, that a considerable branch of the temporal artery was wounded, and the blood streamed down the scaffold. Prynne's were hacked barbarously; he lost a large piece of his cheek with the remainder of his ears, and the executioner applied the burning iron twice to the branding of one cheek. The patient and even magnanimous behaviour of the sufferers heightened the pity and inclination of the people: they crowded with impatience round the scaffolds, and every wound given by the executioner produced an universal groan and lamentation. The three heroes of this tragic scene harangued the populace in their turns:

Prynne,

Prynne, with some sense and dignity, told them, that rather than have his cause a leading cause to deprive the subjects of their liberty, he had exposed his person to be a leading example to bear that ignominious punishment; he proved to them the illegality of the sentence passed on himself and fellow-sufferers; that there was no law in the realm that authorised such tyranny, the statute of queen Mary limiting the punishment of a libeller, even of the king or queen, to a fine of one hundred pounds, and one month's imprisonment, no corporal punishment, unless the delinquent refuses to pay the fine; in the statute of Elizabeth, the penalty was heightened to a fine of two hundred pounds, and three months imprisonment, but no censure to be passed unless it was fully proved by two witnesses, who were to produce a certificate of their good demeanor, for the credit of the report, or else the crime to be confessed by the libeller.'

The following note on this passage is, at this time especially, too interesting to be omitted. 'From what Mr. Prynne here advances it is plain, that heavy fines, long imprisonment, and those ignominious punishments of whipping and the pillory, for writing libels, are contrary to statute-law. That they are inconsistent with liberty is obvious; since it is incongruous to the privileges of a freeman to be subject to these slavish corrections, for other than for crimes that debase his nature as a man. The constitution of this country has never been purged from the venom with which it was infected by the erection of the star-chamber: its infamous doctrine and servile discipline have in many instances been adopted in the courts of common law.'

To these spirited and judicious reflections, we may add, that the ignominious punishments here spoken of betray the weakness as well as the inhumanity of those who pronounced them. Where the offence in itself is not ignominious, no punishment which power can inflict, can brand the sufferer with ignominy. The unhappy victims who were pinioned in the pillory, for daring to oppose the hand of oppression, were in a situation far more honourable than that of the robed judges of the high court of star-chamber, seated in all the pomp of delegated tyranny.

Our Historian pursues the detail of Charles's arbitrary proceedings, and of the distresses which ensued, whereby he was compelled at length to summon the memorable parliament which met in 1640. These glorious patriots immediately entered on the redress of public grievances, and the accusation of public offenders. They preferred an impeachment against the Earl of Strafford, who was a capital criminal. The particulars of his fate are well known. This instrument of tyranny was abandoned



done by his master to the just rage of an injured people, who brought him to the block.

‘ Thus, (says the Writer) by the stroke of justice and the voice of his country, in the forty-ninth year of his age, died Thomas Viscount Wentworth and Earl of Strafford. His fate has been lamented and loudly exclaimed against by many writers, who alledge that the sentence by which he fell was not according to statute-law, and therefore iniquitous. This is an assertion contrary to fact, since part of the crimes for which Strafford was condemned was levying war within the statute 25 Ed. III. and selling soldiers within the Irish statute of 18 Hen. VI. Yet, allowing this assertion to be true, in the best regulated governments, circumstances may arise of so particular and urgent a nature, as to render it necessary for the legislative power to exceed the strict letter of the law. England could not at this time be called a settled government, since the king, by his illegal administration, and violent attempts to subvert the constitution, had introduced a state of confusion, which rendered acts of power necessary expedients to reinstate the people in their long-lost privileges, and give to violated laws their due authority; not to mention that combination of circumstances which rendered the death of Strafford absolutely necessary to the safety of reviving liberty. Never was criminal executed on principles of stricter equity, nor was ever the life of a bad citizen more justly due to an injured country.’

Here, though we agree with our Historian, that Strafford deserved to die, yet we cannot subscribe to the principles on which she defends his sentence. Admitting, as she does for the sake of argument, that his sentence was not according to statute-law, it cannot be constitutionally justified. We deny that any circumstances can be of so particular and urgent a nature, as to render it necessary for the legislative power to exceed the strict letter of the law. Indeed, there is an inaccuracy in saying that the legislative power can exceed the law, since whatever the legislature establishes is the law, and it is in the judicial and executive branches only that it can properly be exceeded. But, not to cavil about propriety of expression, we are bold to insist that all the three powers together, cannot legally or equitably declare a law *ex post facto*. There is no circumstance whatever more essential to the principles of public liberty, than that every one should be acquainted with the law, and with the penalty of transgressing it. *Misera est servitus ubi jus est vagum aut incognitum*. We have always thought therefore the extraordinary clause in the statute of treason to be dangerous, and totally repugnant to the principles of a free constitution;—we mean the clause obliging the judges, if any other case shall happen like  
 REV. April, 1765. T those

those particularly specified in the act, to refer it to the king and parliament, who are to declare whether it be treason or not. This clause was insisted on in the trial of Strafford; and though the principles of substantial justice were not violated by thus condemning the base instrument of oppression, yet the discreet friends of liberty will always be cautious how they do her a temporary service, by establishing a precedent which, on future occasions, may be employed for her destruction.

With the present Historian's character of Strafford, we shall close our extracts: 'Strafford is one of the heroes of the monarchical party, and most historians agree he was a great man; but none of them have taken pains to delineate his character, or tell us what were the eminent qualities of his head or heart, which constitutes that greatness. It has been alleged, that Strafford was a great statesman, a character of the highest estimation in its just sense: but in that exalted appellation, nothing more is meant by the vulgar, than being a proficient in the narrow circle of ministerial juggling, the abilities of a Scapin to cheat the credulous and unwary! A knowledge in the extensive science of politics, the different constitutions of different societies, the just interests of nations, and the operative effect which political institutions have on the public weal, when united to a head and a heart capable of employing it to the real service of mankind, constitute the character of a great statesman. In the latter sense Strafford will be found totally deficient; in the other he must be allowed to excel. His talents were of that inferior kind, which are always found united to a base mind: the badness of his heart had so corrupted his judgment\*, that at the time when he was engaged in the defence of the liberty of his country, he does not seem to have been actuated by any just, honest, or liberal principle. He was too ignorant of the nature of the constitution, and the laws of England, to form a right judgment of the state of the question between the king and his people; and entered into the quarrel with a factious view to oppose particular persons to whom he had an inveterate enmity, and to make himself of consequence enough to be noticed by the ministry. His patriotism dissolved on the first beam of court favour; he was intoxicated on the first taste of power, and became a more bold and zealous instrument of tyranny than any minister this country ever produced. He was of a revengeful, insolent disposition; but his supreme vice was an insatiable ambition, directed to false and unlawful objects. Among his weaknesses we may reckon his vanity: this was the source from whence flowed his crimes, and this the prime cause of his misfortunes. No instance can give us a juster idea to what a height

\* Or, rather, the badness of his judgment had corrupted his heart.



he possessed this contemptible folly, than his persecution of many people for not complying with those servile ceremonies which he imagined due to his authority. His revival of several foppish formalities of state, during his command in Ireland, is another example of the same kind. In all his letters to the king, and his patron Laud, he assumed to himself great merit and importance; whilst he degraded the services of every other man, excepting those of his own creatures. His behaviour was insolent to his fellow-subjects, and abject to his prince. He was continually stimulating him to acts of tyranny, by representing, in phrases bombast, the sublimity of his power, and that it was necessary to curb the insolent opposition of his subjects, by severe and vigorous measures. Laud he constantly courted, because he knew the absolute power this prelate had obtained over the king. Such was the man whom the world has loaded with applause. His talents as an orator have been much admired: the conclusion of his defence is infinitely preferable to any other of his productions of this kind. In his general style of writing and speaking there is an insolence, a petulance, a vulgar quaintness, which mark the genius and disposition of the man, and which ran through the whole tenor of his conduct. The criminality and arrogance of his behaviour rendered him so dangerous and obnoxious, that no less than three kingdoms engaged with warmth in his prosecution; and the sentence of death passed upon him gave universal satisfaction. The indulgence, therefore, with which his memory has been treated can have no other rise than from the prejudices of party and his fatal end: the axe and the halter are excellent specifics to subdue anger and soften resentment.

From the foregoing specimen we may judge of our Historian's merit in delineating characters: and we may venture to say, that in justness of drawing, and in strength of colouring, the fair Writer yields to none. Upon the whole, this history, though, as we have hinted before, not so circumstantial as might be wished for the sake of occasional reference, is, as far as it goes, so elegant, animated and judicious, that even critics, who are not to be supposed the most gallant men upon earth, cannot forbear congratulating the literary republic upon the appearance of this female Historian, who does honour to her sex and to her country.

In the introductory part to our account of the first volume, we jocularly intimated that we were not at liberty to suppose Mrs. Macaulay married; as we could never believe that a lady who worshipped Liberty like her, could ever vow obedience to the tyrant Man. We are glad nevertheless to find, that the woman is not lost in the historian; and we are disposed to ex-  
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(a propensity natural to critics) the happy husband, who enjoys an amiable companion, such as *Littleton* describes—

Who to the force of more than manly sense,  
Can join the softning influence  
Of more than female tenderness.

*The Battle of the Genii. A Fragment. In Three Canto's. Taken from an ancient Erse Manuscript, supposed to be written by Caithbat, the Grandfather of Cuchullin. From the Plan of this Poem it is highly probable our great Milton took the Hint of his Battle of the Fallen Angels. Done into English by the Author of Homer Travestie. 4to. 2 s. 6d. Hooper.*

THERE have been critics, who have thought *parody* such another test of the *sublime* in literature, as *ridicule* is of *truth* in philosophy. There are others who think it a proof of the taste and refinement of the present age, that this species of writing seems to have lost the ground it formerly held in the estimation of the public. We shall not presume to call in question the very refined taste of our own times; but we cannot help observing that modern delicacy is carried so far, as almost to suppress all attempts at wit and humour among us. That exquisite master of true humour, the late Mr. Fielding, long ago complained, that the antipathy of the town to every thing humorous and *low*, had so refined our dramatic poesy, that the theatre was become as dull and insipid as the drawing-room. The same may be said, with regard to most productions of the press; the fear of incurring the imputation of inelegance and want of taste, hath restrained many a promising genius from pursuing the natural bent of his imagination; the unbiassed exertions only of which, can be productive of genuine wit and humour. Hence it is that, instead of warming us with the spirited sallies of vivacity, the melting touches of sensibility, or the bold and daring strokes of true wit, our writers creep, for the most part, servilely on, in the tame, trite, timid, tract of insipid mediocrity; starving us with the frigidity of barren beauty, and cold correctness. We have, indeed, some recent exceptions; but the virulence of national or personal abuse, and the luscious innuendoes of half-concealed bawdry, are we find by no means inconsistent with the system of modern delicacy. On the contrary, these it seems are virtues, which compensate for a multitude of faults. All these things considered, it is a complicated piece of business, to calculate the chance which this production runs, of a good or bad reception with the public.



In its favour it may be said, that it contains a sufficient quantity both of national\* and personal abuse, and lays claim to both the modish phrases *very* and *high*. The odds run against it, in that it is *low* and *humorous*, with the help of very little or scarce any bawdry. To make amends for the want of the latter, however, there is more than a *quantum sufficit* of irreligion and impiety. To speak seriously, we are on this account highly offended with our Author, whose wit, spirit and humour, we nevertheless cannot but admire. Our Readers may remember, that, in speaking of parody, on a former occasion†, we made some remarks on the inefficacy of burlesqueing subjects in themselves mean and ridiculous, such as are *now* the fictitious personages of the heathen mythology. If this ingenious Writer took the hint from thence, to exchange the battles recorded in Homer, for the battle of the angels in Milton, he should have made a proper distinction between the objects of Christian and heathen theology. With the characters of the devil and his rebellious spirits he might, indeed, take what liberty he pleased; but there is neither wit nor humour in trifling with things really sacred. *Procul, O, procul este profani*. Hoping, therefore, that our Author will omit some few very exceptionable passages in a future edition, we proceed to give our Readers a short specimen of the entertainment they are like to meet with in this truly humorous and risible performance.

The combat between Michael and Satan, described in the 6th book of Milton, is thus closely parodied:

The Parle thus ended, each bold Sprite,  
Prepar'd his sword and shield for fight;  
Words can't describe how fierce these foes  
Appear'd, when standing on their toes,  
So tall they grew, and look'd so high,  
A single sparrow could not fly,  
Betwixt their noddles and the sky †.  
They wav'd in air, their backswords keen,  
With such prodigious wrath and spleen,  
That with the very wind alone,  
Five thousand Spirits tumbld down;

\* The Author carrying on, through the whole piece, an allusion, or similitude, between the rebellious Angels and the Scotch Highlanders.

† See Review, Vol. XXX. page 244.

‡ They ended parle, and both address'd for fight  
Unspeakable; for who, though with the tongue  
Of angels, can relate, or to what things  
Likens on earth conspicuous, that may lift  
Human imagination to such height  
Of godlike power?

MILTON'S Paradise Lost, B. 6. v. 296, &c.

But soon got up, and then the elves,  
Took better care to save themselves;  
They nimbly whipp'd from side to side,  
And left a circle nine miles wide.  
If short things may compare with taller,  
Just such a ring, but rather smaller,  
You see the wide-mouth'd rabble make,  
When they have got a bull at stake.

And now they both together reckon'd,  
A good first blow would save a second;  
So aim'd at once, but Lignor's blade,  
Was by that dext'rous cutler made,  
From whom Ferrara stole his trade. }  
It fell with such a weighty blow,  
As cut poor Draco's blade in two;  
And sliding with a thund'ring shock,  
From off his noddle lopp'd a rock:  
The piece that tumbled from his skull,  
Fell down and form'd the Isle of Mull;  
Then to the right the sabre wheel'd,  
And cut a slice from off his shield;  
Nor stop'd it there, but further flew,  
And cut poor Draco half in two;  
What could he do in such a case?  
But make a damnable wry face;  
And wreath'd himself from side to side,  
Like culprits at a cart-tail ty'd:  
Forth rush'd his blood, but blood of Sprite,  
They say, is neither red nor white\*,  
But of a mealy-colour'd grey,  
Resembling dirty curds and whey;  
It dropp'd by gallons o'er the field,  
And stain'd the polish of his shield.  
At this his fellow Sprites approach,  
And bear the Rebel to his coach †.  
"A coach? Why, Sir, that's nothing new,  
"All Rebels ride in coaches now;  
"Therefore no interruption pray,"  
They bore him to his coach we'll say,  
Making such mouths for rage and spite,  
As if the very ground he'd bite;

• ——— From the gash  
A stream of nest'rous hum'or issuing flow'd  
Sanguin, such as celestial spirits may bleed— Ibid, v. 333.

† And all his armour stain'd erewhile so bright.  
Forthwith on all sides to his aid was run  
By angels many and strong, who interpos'd  
Detence, while others bore him on their shields  
Back to his chariot. ——— Ibid, v. 335.  
Quite



Quite mad to think that loyalty,  
Had got a stronger arm than he.  
As for the wound of this queer loon,  
It heal'd itself up very soon ;  
For like the polypus, 'tis said,  
These spirits are all tail and head,  
And with the polypus we know,  
New heads and tails will quickly grow \*.

Our very droll Author has followed his original as closely in many other parts of the performance ; in which he hath, in our opinion, even *out-Cotton'd* Cotton himself.

\* All heart they live, all head, all eye, all ear,— Ibid, v. 3; 0.

The whole of this passage is ingeniously and ludicrously parodied.

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*The Laws and Policy of England, relating to Trade, examined by the Maxims and Principles of Trade in general ; and by the Laws and Policy of other trading Nations. By the Author of the Treatise of the Police of France †, &c. 4to. 3s. Harrison.*

IT is with pleasure we see philosophy, so long misemployed in scholastic quibbles and barren speculations, begin to reassume its primitive occupation and dignity, in advising the maxims and directing the affairs of human life. The administration of governments, and the management of the commercial interests of the world, have been so long under the direction of mere *art*, that to talk of reducing politics to a *science*, appears to many altogether chimerical. It is strange, however, that those who would think a mariner totally unqualified to be master of a ship, if ignorant of navigation as a science, can yet suppose any one qualified to manage the helm of a state, who can but once get hold of the rudder. It will be admitted us, indeed, that the ancient legislators were philosophers, and that a system might take place in the laws of a simple, undivided people, without commerce and without connections ; whereas in our times, it is said, the political interests of nations are become so complicated and various, that the mind of man is by no means comprehensive enough, to embrace and reduce them to any rational theory. Such is the apology which blockheads out of place are sometimes kind enough to make for blockheads that are in. In the mean time, we have the satisfaction now and then, of seeing some masterly outlines, of different parts of the vast system of

† See Review, Vol. XXVIII. page 424.

science; which if compleated, would be the most noble, as it would be the most useful of all others. Discoveries in nature, or improvements in art, are useful to a nation only as its political system enables it to profit by them. In vain, then, do we lavish premiums, or bestow honours, on the improvers of subordinate arts and sciences, while that of civil and commercial policy is neglected. Is it credible that one of the most respectable societies of this kingdom, should actually give a considerable reward for a mechanical improvement, of which the laws of our country absolutely prohibit the exercise? yet this, we are assured, is fact; so that unless the legislature should repeal such laws, we shall have exerted our industry and ingenuity in this case, as we have very frequently done in others, only for the benefit of other nations.

Among several ingenious tracts that have lately struck at the root of this evil, we may venture safely to give the preference to this before us; both on account of the extensiveness of the design and the manner of its execution. The very sensible and discerning Author advances, indeed, little that is new; and is not one of those sprightly adventurers, who delight to puzzle with paradox, or surprize with novelty. His observations are for the most part general, well known, and well founded; but the light in which he hath placed them, and the use he hath made of them, as well in the illustration of each other, as to the purpose of his main argument, discover the hand of a master both in politics\* and composition.

This performance is divided into three parts; preceded by an introduction, in which the Writer premises some general considerations respecting the populousness and prosperity of a nation. It is from these considerations he endeavours to deduce the true system of national commerce; which, he conceives we may improve to our advantage, by adapting our laws to such principles and maxims of policy, as will best promote——

*First*, The increase of our products and manufactures at home.

*Secondly*, The advancement of our commerce abroad. And

*Thirdly*, The due circulation of the money and credit arising from both.

Our Author considers these subjects in their order; each form-

\* It is, indeed, to such writings as these, we would gladly confine this term. What are usually called *political* pamphlets, having nothing to do with Policy properly so called; being seldom any thing more than the partial effusions of personal interest, of discontented faction on the one hand, and ministerial influence on the other.



ing one general division of his work. In treating the first, he begins with the encouragement necessary to be given to husbandry, for raising the necessary provisions for the sustenance of life, and the original materials for the supply of our manufactures.

With regard to the cultivation of land, he remarks, that in common estimation we should look upon the improvement of every individual spot of ground, as an addition of so much land to the kingdom in general. As an encouragement to such cultivation, also, he thinks the exportation of the necessary provisions of life, absolutely necessary. \* But here let us observe, says he, that the exportation is so far, and no farther, to be indulged, than as it may encourage the labour of our people, and increase our own cultivation; as, on the other hand, the Importation of what is foreign is so far, and no farther, to be restrained, than as it may discourage the labour of our people, and decrease our own cultivation. Both must be governed by the appearance of our own quantity at home, exporting the overplus when we enjoy an abundance, and importing a supply when we are under any want or scarcity. The raising the necessaries of life, from the produce of our own land, is one end we should aim at; the procuring a plentiful supply is another. To obtain both these ends would certainly be the most beneficial; but it is plenty of Provisions we should principally endeavour to secure, since upon this depends the price of labour and the success of every other branch of trade and business.

This leads our Author very naturally to make some reflections on the difference between real and artificial scarcity, and on those pests of society, forestallers, regrators, and engrossers. He proceeds next to consider the effects which plenty and scarcity of provisions have on our manufactures; which being a subject of the utmost importance to these kingdoms, we shall beg leave to quote the whole of what he hath advanced on this head; having ourselves some animadversions to make on the subject.

\* We should endeavour, says our Author, to render the expence of living cheaper in this country than it is *abroad*, in order thereby to reduce the price of labour, which will enable us to offer our merchandises at a cheaper rate, and consequently obtain a preference at all the foreign markets.

\* Such are the consequences naturally resulting from the foregoing premises; for as *plenty* or *scarcity* will determine the *price of provisions*, so the price of provisions will in general determine the *price of labour*, and the price of labour will determine the *price of all productions and commodities whatsoever*.

‘ In examining this chain of the first principles of Trade, we may discover several difficulties in forming our measures so as to answer the ultimate end and benefit of it: for the end and benefit of Trade being the employment of the people, we must excite them to it by the allurements of profit; but the profit of employment must arise from the high wages that are paid for it; yet to give high wages must occasion dearness in the workmanship, which will obstruct their sale; as, on the other side, low wages will be a discouragement to any work at all. So again, if provisions are sold dear, where shall we find a vent? and if they are sold cheap, where will be the profit in raising them? Besides, cheapness of living, we know, often proves an inducement to idleness and a neglect of industry in every other occupation; it being observed, that when labourers can earn as much in two or three days, as in cheap seasons will keep them the rest of the week, they are apt to lay aside their work for the remainder of the time.

‘ Now to combine circumstances so seemingly opposite, our first rule might be to proportion the price of labour as near as may be to the price of living; if the price of one answers to the other, business will go on without interruption; for as the labourer gets nothing by the dearness of wages, when it is attended with equal dearness of living; so neither will he be induced to idleness from the cheapness of living, when it is attended with equal cheapness of wages. Accordingly our laws have empowered the justices of peace to settle these on even terms, with regard to the labouring men employed in husbandry; but in other works, where skill is requisite, we must expect the artist will demand a recompence adequate to his skill in the workmanship; and this can only be settled by such agreement as may be entered into between the master and servant. I have just above surmised the difficulty of reconciling the profit of these individuals to the general interest of Trade, agreeably to the true system of national commerce. Our laws indeed, in some certain manufactures, and other occupations, have attempted to limit the demands of the servants and journeymen to some certain bounds, with regard both to wages and times of working; but as the remedy must be obtained by the tedious methods of informations in our courts of justice, the evil oftentimes remains without redress, on account of the expence of putting the law in execution. Whereas in France the general edict of 1669 empowers the magistrates in every town and city, where any manufactures are established, to decide all disputes between the masters and journeymen, with regard to wages, in a summary manner, without the interposition of solicitor or counsel, which otherwise, as it is expressed in the preamble,

might



might create tedious and expensive law-suits, and draw off both parties from the pursuit of their business and the profit of their employment. But there is another evil yet more difficult to redress in our country, I mean, the unlawful combinations of artificers and workmen, who often associate, promise, and covenant together, not to do any work but at a certain rate: I have elsewhere mentioned by what severe punishments the magistrates in France effectually suppress any such daring insults on their government; and as these associations are attended with the same bad consequences as those which are made to render provisions dear, and are equally complained of, as the growing evils of the present times, they ought equally to be guarded against by a stricter execution of our penal laws; for to levy penalties on those who raise the price of provisions, will avail but little, unless the same be inflicted on those who raise the price of labour.

‘ These abuses being restrained, we must recur to the general principles of liberty, so often before recommended, and which, upon the conclusion of this point, I beg leave to recapitulate, namely,—That a *general liberty* granted to raise our necessary provisions will procure us a *general plenty* for sale;—That a *general indulgence* allowed to their sale will reduce them to a *general cheapness*;—and, That a *general cheapness* will enable our poor to work in every occupation upon more moderate terms; an expedient the most necessary in this country, because as Englishmen will not submit to that coarse fare, which some of our neighbours are accustomed to, a mitigation in the price of provisions is the only method we can resort to for an abatement in the price of labour.’

It is very certain that, with regard to the general principles adopted in the above passages, they are undoubtedly just; but there seems to be some essential distinction in the terms our Author hath used, to which he hath not sufficiently attended; and which are the more important as they affect the main intent and design of his argument. Before we enter on these points, however, we must take notice of some little inconsistency in his reasoning. Near the beginning of the above quotation, he supposes that our manufacturers must be *allured to work* by a view of *profit*: toward the latter end, he speaks of them as being *enabled to work on moderate terms* by the *cheapness of provisions*. Now, whatever allurements profit may have, to induce traders to risk their fortune or credit in projecting new schemes of sale and consumption, certain it is that these are as far above the views, as the reach, of the main body of our manufacturers and artizans. The utmost expectations of these, can be no other than a decent provision for themselves and families, by

means of their labour and industry. The hire of the labourer can with no manner of propriety be stiled *profit*, nor indeed have such people in general any idea of it. Provisions may be so dear, as to render them unable to work at a certain price, because they would be unable to subsist on their labour; but they are so far from being allured by profit, that our Author himself confesses, that if they can earn as much in two or three days as will keep them the rest of the week, they will idle-away the remainder: so that, though they might come to work earlier and in better spirits on Monday morning, they would have no more money to receive, and not have done more than half the work, on Saturday night, than what they would have had, if the price of their labour had been only the half. Profit may allure those to work, who can subsist without it; but necessity only will compel those who cannot; and of these latter do the artizans and manufacturers of every nation consist.

Thus we see that high wages, when provisions are cheap, serve only to diminish the quantity of work done, and encourage habits of idleness in our workmen; than which nothing can be more fatal to a nation: for idleness is the mother of mischief, as well as the parent of vice and disease. In a commercial view also, it is plain that, not only the cheapness of our manufactures, but the quantity of them, depends on the moderate price of labour: now, true policy requiring that our labourers and artizans should be constantly employed, the price of labour will appear to be always too high, when a man may do as much work in three days as will keep him six. If the legislature, however, or civil magistrate, is always to interpose, when the price of labour advances above this standard, the case of our labouring poor is extremely hard. Doomed to incessant labour without even the possibility of saving any pittance of their wages, against a time of sickness or accident, their condition is little better than abject slavery. It is said, that as few of them would save any thing, had they an opportunity, the national interest requires they should all be thus restrained from idleness. To us, these means appear too indiscriminate; as, however expedient they may be, with respect to the stupid or indolent, they are arbitrary and oppressive with regard to the ingenious or industrious. The ancient custom of paying labourers and artizans by the *day*, instead of the *piece*, hath not only contributed much to prevent the increase of industry, but hath introduced a fallacy into almost all our reasonings on the price of labour. When the laws, or the magistrates, limit the wages of the workman, and the time of his working, we conceive they do not lay him under the necessity of doing any certain quantity of work in such time. It may be replied, indeed, that a master knows what is a good day's



day's work, and if such workman is slow or idle, he will not employ him. Very good. But is that a good day's work now, which was so an hundred years ago? or is what we *now* call a good day's work, to continue so to the end of time? A master may refuse to employ a slow workman; but we will suppose the refractory journeymen in any branch of business, instead of illegally combining to raise the price of wages, should tacitly combine to be proportionably slow at their work; what remedy? Add to all this, that it is extremely absurd to suppose the abilities and industry of every individual so far equal, as to set them thus indiscriminately on a level with regard to wages. It is hard upon a man, who could with as much ease earn thirty shillings a-week as another could twenty, to be prevented exerting his superior strength and agility; which is ever the case if he is confined to the same wages. Nay, we have known workmen in some branches of business, who have given their masters as much satisfaction in earning four guineas in a week, at piece-work, as they have before done at working by the time as long for a guinea. It is true, that some kinds of labour cannot easily be thus estimated; but we will venture to say, that whenever it *can* it *ought*, both for the encouragement of the industrious artizan and for the profit of his employer; for it is certain that there is more work done, and more money earned, in such branches of business as have adopted this method than in others. A quick workman, indeed, may by this means be induced to throw away much of his time; but if he does, it is attended with this advantage, that though he loses his time, the nation doth not lose his labour. The more he idles, the quicker he must work; and, though it would be better both for himself and the community that his application should be more constant; yet it would be as cruel to deny a man the free enjoyment of the fruits of his labour, as it is absurd to tie his hands half the week because he can move them quicker than his fellow-workmen. In a commercial country the utmost emulation should be excited among individuals, with regard to ingenuity and industry. Of this emulation, the custom of paying workmen by the day, is entirely destructive; nor will the execution of penal laws ever excite it. It is hence to be observed farther, that when we judge of the price of labour by the daily wages of the artizan, and would reduce the price of provisions to this standard, we are deceived by a false estimate. A mitigation in the price of provisions, is not the only method we can resort to for an abatement in the price of labour. If it were, we should be very unhappy, indeed; as this is not always practicable: but the activity and industry of our people is an inexhaustible mine of wealth. Pay men in proportion to the work they do, (not to the time they are about it) and you will see that, whenever provisions are necessarily

necessarily\* dear, they will do as much more work in the same time, as is necessary to overbalance the dearth of living. For the truth of this, we appeal to those persons who are concerned in manufactories, where the workmen are paid by the piece. These will tell you that, in dear times, they have not only more work done, and done better, but that the workmen frequently save money in such times, to discharge those little debts which they had contracted in times of general cheapness.

Our Author proceeds to consider next, that branch of husbandry which consists in raising materials for our manufactures; recommending that general maxim of states, to make, as far as they are able, a monopoly of their own staple commodities. He expatiates on the expediency of importations and exportations under certain restrictions; on the liberty and encouragement necessary to be given to our natives at home; and the measures necessary to be taken with foreigners abroad†. He objects in particular to the laws obliging persons to serve a seven-year's apprenticeship to particular trades; and to all exclusive and monopolizing charters. 'If a man knows nothing of a craft or mystery, says he, it is not likely he will succeed in it; if he has discovered it and does succeed, his not having served an apprenticeship, cannot in reason be urged as an objection. The specious pretence for commencing prosecutions against such, is because they cannot be supposed to understand the trades they presume to set up; but the true reason is, too frequently, that they have made their prosecutors, who are generally persons of the same mystery, sensible they understand it too well.' This puts us in mind of a custom we remember to have observed among the Dutch. The building of ships is one of the principal manufactures in Holland; and yet when a ship-carpenter wants to set up his trade, he is not asked whether he

\* We say *necessarily*, as it would be cruel, indeed, to load industry with the abominable tax of an *artificial* scarcity. At the same time, however, it is to be observed, that the mere outcries of the poor are no real proof that provisions are too dear. The most indolent are usually the most insolent, and these doubtless would have provisions so cheap as to exempt them from labour: but those who will not work should not eat. True policy will be very careful of laying too heavy a burthen on the honest and industrious poor; but there would be no end of soothing the clamours and gratifying the indolence of the profligate and idle.

† Among other pertinent remarks, we are told, and are pleased, as Englishmen, to hear, that the proposals lately offered for promoting agriculture in France, are not likely to be carried into execution. the Intendants having a power to raise the *taille-reelle*, or land-tax, from time to time, according to the improved culture of the ground. A powerful objection to improvement.

served



served a seven-year's apprenticeship, but is actually set to work, to give the company a proof of his being master of his profession: which if he cannot do, he is not permitted to set up. This is certainly a more rational test of his abilities, than any length of servitude.

In speaking of the use of engines to facilitate labour, which have been so long absurdly objected to, in this country, on account of their employing fewer hands, our Author very sensibly observes, that 'as other nations make use of such engines, and are thereby enabled to offer their productions at a low rate, it is in vain for us to persevere in toilsome methods, which will lay us under an obligation to demand larger prices for our commodities, in proportion to the greater cost in making them.'

With regard to monopolies, he justly objects to Mr. Locke's proposal, for preventing them by confining the makers to vend their own commodities; he appears to fall into a mistake, however, in supposing there cannot be too great a number of tradesmen or mere venders. 'Let trade be open, says he, and we shall find the competition of numbers to sell, will of course reduce the price and promote the consumption.' Now, though the application of a multiplicity of traders may occasion the discovery of new channels of consumption, yet certain it is that, as no trade can long be carried on by selling things cheaper than they are made, so, on the other hand, the more hands they pass through, in their transmission from the maker to the consumer, the more must their price be enhanced, because all these people must live. Supposing them, however, to pass through but one hand, the more numerous these venders are, the dearer must the commodity be, unless their trade increase in proportion to their number.

In the second part of this work, viz. concerning the advancement of our commerce abroad, our Author observes, that the profit and loss of foreign trade must be computed by the value of our exports and imports, and the number of our shipping employed in our own and in foreign service. 'That trade, says he, which promotes the employment of our people, enlarges the sale of our commodities, and encreases our navigation, must be set down as necessary and profitable; but that which prevents the labour of our people, lessens the consumption of our products, and employs foreign shipping more than our own, must so far be deemed as disadvantageous and hurtful.' Having illustrated these positions by various observations on our exports and imports, he infers, that all our laws and policy ought to be subservient to the following ends and purposes. *First*, To encourage the exportation of all our wrought manufactures and

super-

superfluous unimproveable commodities ; but, on the other hand, to prevent the exportation of all our raw products, capable of being improved or manufactured. *Secondly*, To allow the importation of such foreign materials, as are either necessary, useful, or convenient ; but, on the contrary, to discourage the bringing in of such products or manufactures, which we can raise or make ourselves. And *lastly*, To admit the re-exportation of what is foreign, so as not to interrupt nor anticipate the sale of our native commodities.' We cannot descend to the several particulars, adduced in support of the propriety of this inference : but must not omit mentioning, that our Author approves of that trade in which our North American colonies have been long indulged, of trading with the French and Spanish colonies in the West-Indies ; the late prohibition of which hath been so severely felt even in this kingdom.

In part the third, concerning the circulation of money and credit, the Author throws out a number of sensible and judicious reflections, on the nature of public credit, on the value and use of money, on the circulation of private bills, and other concomitant circumstances. We shall quote his observations, on the high rate of interest in this country, and its prejudice to trade ; with which we shall take leave of this very interesting and sensible tract.

‘ As it is plenty of money which occasions lowness of interest, we should always wish to find interest so low, as to render our people incapable of living upon the income of a small stock ; consequently, they will be obliged to employ their money in trade, in order to make some greater advantage by it ; or lend it out to such as have only skill and industry, and no ready cash to carry on any particular branch of business : for if these can borrow at an easy rate, they will of course launch out into more extensive dealings. This may very well reconcile the disputes that have arose amongst some writers on this subject, Whether low interest be the cause, or the effect of an enlarged commerce ? It may be considered as both, for as a successful commerce will bring in plenty of money, that plenty will certainly occasion interest to be low ; in this instance, therefore, it must be considered as the effect of trade : so afterwards, this lowness of interest may be the cause of enlarging commerce ; since the more easy the terms are, upon which money can be borrowed, the more is likely to be employed in trade ; and the more that is so employed, so much the more will our wealth be increased.

‘ Now the rate to which we should wish our interest to be reduced, is to find it about *par*, or rather *under* what is given for the use of money in any other trading country : for example, if the natural rate in Holland be only 2 per cent. the Dutch will  
enter



enter into several little branches of trade which may yield at least 4 per cent. and which trades we neglect, because we can gain as much by being idle and lending out our money. On the other hand, those who borrow money here at the rate of 4 per cent. in order to carry on a traffick, must make more than double that interest, or they will not think it sufficient gain for their risk and trouble. We may observe farther, that so long as interest is higher in England than in other places, foreigners are invited to become our creditors, especially upon our government securities, the payment of whose dividends, is a dead loss upon our ballance.

\* When people find they cannot live idly upon low interest, they will be apt to turn their thoughts to the methods of subsisting by skill and industry, and consequently be better judges of the value of money, by knowing what trouble there is in getting it; this will naturally introduce a spirit of frugality, which ought to prevail towards the preservation of wealth when it is acquired.

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*An Essay on Grammar, as it may be applied to the English Language. In Two Treatises. The one Speculative, being an Attempt to investigate proper Principles. The other Practical, containing Definitions and Rules deduced from the Principles, and illustrated by a Variety of Examples from the most approved Writers. By William Ward, A. M. Master of the Grammar-school at Beverley, in the County of York. 4to. 13s. few'd. Horsfield.*

AFTER the clear, concise, and comprehensive tracts, on Speculative and Practical Grammar, which have already appeared in this country\*, the Public may be naturally surprised to see them followed by an huge, voluminous quarto on this subject. The Greeks had a proverb very much to the disadvantage of such elaborate performances, as exceeded a moderate length; yet it would by no means become us to adopt it, so far as to condemn a work merely for its bulk. But, as on trees most abounding in leaves, there is seldom the greatest quantity of fruit; so we find that books, most abounding in words, are seldom the most fertile in sentiment. It is true, that in treating of numerous and various subjects, let the writer's diction be

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\* On the *speculative*, by the truly learned and ingenious author of *Hermes*: on the *practical*, by the author of a short Introduction to English Grammar, with critical notes. For an account of the former, see Rev. Vol. VI. p. 129. of the latter, Vol. XXVII. p. 37. See also Mr. Priestley's *Rudiments of English Grammar*, Rev. Vol. XXVI. p. 27.

ever so close and expressive, the multiplicity of his words will be proportionable to the number and variety of his subjects: thus, a period to the succession of human events can only reduce the most voluminous historian to the necessity of being verbose, if his narrative be sufficiently particular: but the case is widely different with writers who treat of scientific and systematical subjects. It hath been a maxim with many sensible and judicious critics, that clear and precise expressions will always follow clear and precise ideas: although it hath been more candidly admitted by others, that men may sometimes very clearly comprehend, what they can but obscurely express. In the investigation of novel and abstruse subjects, to the purpose of which, language itself is sometimes found inadequate, it is possible the justice of the latter maxim may equal its candour; but in treating of subjects often discussed, the terms of which are familiar, we are apt to think perspicuity of expression inseparable from perspicuity of sentiment.

It is certain that, with regard to the work before us, the subject is neither totally new, nor yet altogether familiar. The rational and universal principles of grammar have not, indeed, been much treated of, by modern writers; those few, nevertheless, who have turned their thoughts this way, have done so much, and done it so well, that, whoever takes up the subject, where they left it, cannot possibly do better than to proceed in the same method, by which their predecessors have made such notable advances. The amazing conciseness and precision we meet with in Mr. Harris's *Hermes*, must necessarily afford a contrast prejudicial to the labours of our Author. A light, that, without dazzling the eye, astonishes the spectator with its brightness, cannot fail of casting a disadvantageous obscurity on every surrounding object.

The design and method of the first part of this essay, are set forth in a short introduction; wherein we are told that the word '*Language*, in its most extensive acceptance, may comprehend every method by which the knowledge of the perceptions, thoughts and purposes, of one man can be conveyed to another. But, as the application of certain sounds of the voice, and that of letters, used as marks of the positions of the organs of speech, by which these sounds are formed, are by much the most general and effectual of all the methods of communicating our thoughts; these sounds of the voice, and letters applied to represent them for the sake of such communication, are generally conceived to constitute what is properly called *Language*. And the art of grammar is, the art of applying these sounds and letters consistently for the purpose of communicating the thoughts of one man to another.'



In the first section of the work itself, Mr. Ward considers the nature of the noun and verb in general; as being, agreeably to the systems of the ancient sophists and grammarians, the principal parts of speech. His definitions of these are as under:

#### Definition of NOUNS.

‘ Nouns are the names of objects, as the conceptions thereof are distinguished in the mind by constant marks or characters, which are conceived to be evidences of a constant principle of existence peculiar to each object, whether such principle is to be taken notice of, or not.’

#### Definition of VERBS.

‘ Verbs are expressions of states of being, as distinguished in the mind by marks or characters, which may be conceived as evidences of a principle of existence in the states. But not of a principle of such a nature as to be constantly in each state, or peculiar to each period into which the state may be distinguished\*.’

We do not exemplify these definitions, as false or inexpressive of the true qualities of what is defined; whoever will give himself the trouble to peruse with attention, the succeeding explanation of them, will find them to be just. At the same time, however, he will hardly be able to look upon such definitions in a much better light than mere enigmas. This will ever be the case, also, when a writer, in defining a term, is solicitous to include every circumstance that relates to the object or attribute specified. There are circumstances and properties which may be included in the description of an object, although they are extraneous and foreign to the definition of the word expressing it. A definition should be as general as possible, consistently with precision and truth; to whatever mistaken objections it may be liable, no mark of innuendo or proviso appearing on the face of it. For such marks, however necessary they may sometimes be to save the credit of the definition, always render it perplexed and obscure; whereas simplicity and

\* Of a similar nature is our Author's definition of Taste, page 259.

‘ What we call *taste* is nothing else but, an exertion of the intellectual powers of man, in such instances as are so nearly connected with the nature of a sensitive and rational being, that the perception of what is the most agreeable or disagreeable to such nature, requires no medium of proof to the mind of any person who has employed his attention steadily on many instances similar to any one of those which happens to be at any time under consideration.’

We do not charge this definition, any more than the above, with impropriety or want of precision, but with the want of simplicity and perspicuity.

clearness are the principal and indispensable qualities of a good definition. The same may be said of all didactic writing. We do not deny, that our Author hath displayed a considerable fund of grammatical knowledge, and hath proceeded on true philosophical principles in the investigation of it; but we are sorry to find he hath taken such a perplexed and round-about way to arrive at such knowledge, that we fear most people will rather chuse to remain ignorant all their lives, than engage in so laborious a task as that of pursuing the same path.

Having made this observation, the Reader will not expect us to follow our Grammarian, step by step, through the whole of this voluminous performance. Let it suffice to say, that, however tedious, he appears to be very just, in most of his reflections on the principles of language in general, as well as in the rules laid down for the construction of the English language in particular. With regard to orthoepy and prosody, indeed, Mr. Ward appears not to have cultivated them with the same success, as he hath done orthography and syntax; notwithstanding he seems to admit, in his definition of grammar, that the application of the sounds of a language with the letters of it is essential to its perfection. Thus in speaking of *accent* and *emphasis*, he gives the Reader but very vague and indistinct ideas either of their nature or use; confounding the stress of the voice with the length or duration of it. There is a wide difference, however, between *accent* and *quantity*, nor do syllables naturally short ever become long by being accented, as Mr. Ward supposes\*. With respect to *emphasis* also, Mr. Ward seems to conceive it to be an arbitrary species of modulation. 'It is probable, says he, that all nations in continued utterance use some modulation, by raising or depressing the voice in some syllables of a clause above or below the note in which the most of the syllables of the clause are spoke. This modulation is usually called *emphasis*, and is very different in different languages, and even in different provinces where the same language is used, and that when words are spoke which express the same meaning.'

Now nothing can be a greater mistake, than to suppose the manner of laying our emphasis on words, dependent on the particular language we speak; as if it was a merely mechanical

\* Our Author nevertheless contradicts the rules laid down by Lord Kaims, Mr. Sheridan, and others, respecting the necessity of placing but one accent on English polysyllable words. 'In the pronunciation of the English, a discernable stress of the voice is laid on some one syllable of every word which has more than one syllable in it, and several words which consist of more than two syllables require this stress of voice on more than one of their syllables.'



or musical mode of utterance. For the stress of the voice in emphasis, depends entirely on the signification of what is said; those words which are emphatical in one language, being equally so in any other, when we mean to say the same thing. When our Author concludes, therefore, that emphasis has little relation to universal grammar, he contradicts his own definition of grammar, and gives up one of the most essential properties of language.

Mr. Ward is also one of those classical theorists, who would reduce the numbers and measures of English verse, to the standard of the ancients; but the learned have so long in vain attempted to shackle modern poetry, with the fetters of Iambics, Trochees, Dactyls and Anapests, that the point is now given up by almost every reader of taste.

On the whole, as far as this work relates to the grammatical construction of our language, it appears to be an useful performance; abounding in rules, both in prose and verse\*, for the direction of young and unexperienced writers.

\* These being, for the most part, as uncouth and inharmonious as can well be conceived, our Author thus modestly apologizes for them in his preface: 'I have given the substance of the practical grammar in verse, for the ease of memory. In this I have undoubtedly subjected myself to much poetical criticism; but if I have made the lists of irregular words more easy to be remembered, by putting them into rhyme, however harsh, or the rules more easy to be acquired and retained by the same means, I am very little solicitous about my reputation as a poet.'

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*The Poetical Works of Mr. William Collins. With Memoirs of the Author, and Observations on his Genius and Writings. By J. Langhorne. Small 8vo. 3s. bound. Becket.*

WE have so frequently met with occasions for delivering our sentiments, and expressing our warm approbation of Mr. Collins's poetry\*, that little remains for us to add concerning the pieces here collected; the Editor's part, in the present publication of them, being the more immediate object of our consideration.

Prefixed to the poems, is the Editor's account of the Author; in which very few biographical circumstances are added to those

\* See an account of his *Oriental Eclogues*, Rev. Vol. XVI. p. 486; of his *Odes*, descriptive and allegorical, Vol. XXX. p. 21; and *Memoirs of his Life and Writings*, in the same volume, p. 120.

in our Review for February 1764. These memoirs, however, are elegantly written; and will be very acceptable to the admirers of Mr. Collins's poetry: for, as Mr. Langhorne justly remarks, 'We never receive pleasure without a desire to be acquainted with the source from whence it springs;—a species of curiosity, which, as it seems to be instinctive, was probably given us for the noble end of gratitude; and, finally, to elevate the enquiries of the mind to that fountain of perfection from which all human excellence is derived.'

We meet with one mistake in these memoirs, which, though the fact it relates to is of but little importance in itself, yet for the sake of *truth*, it may not be improper for us to set this ingenious Biographer right, in a circumstance which his candor will, no doubt, induce him to rectify, in a future edition of the work before us.

It certainly is a reflection on the discernment and taste of the age in which Mr. Collins's Odes first made their appearance, that they met with no success—no, not so much as to answer the charge of printing the little pamphlet in which they were comprized. This reflection, however, is, by our present Editor, sarcastically extended to Mr. Millar, the bookseller who first printed those Odes; and who is here said to have warily publish'd them ON THE AUTHOR'S ACCOUNT. This we are assured, was by no means the case; for the bookseller actually *purchased* the copy, at a *very handsome price* (for those times) and, at his own expence and risk, did all in his power to introduce Mr. Collins to the notice of the Public. In this instance, therefore, Mr. Millar ought by no means to be pointed out as 'a favourer of genius, *when once it has made its way to fame*.'—The *sequel* of this little anecdote, is greatly to the honour of our Poet's memory.—At the time when he sold his Odes to Mr. Millar, his circumstances were too narrow to have allowed him to print them at his own expence; and the copy-money was then, to him, a considerable object. Afterwards, when he came to the possession of an easy fortune, by the death of his uncle, Colonel Martin,—he recollected that the publisher of his poems was a *loser* by them. His spirit was too great to submit to this circumstance, when he found himself enabled to do justice to his own delicacy; and therefore he desired his bookseller to balance the account of that unfortunate publication, declaring he himself would make good the deficiency: the bookseller readily acquiesced in the proposal, and gave up to Mr. Collins the remainder of the impression, which the generous, resentful Bard, immediately consigned to the flames.

We have some doubt whether Mr. Langhorne is not also  
mistaken



mistaken in one part of his Author's Character, both as a poet and as a man: he says it is 'observable, that none of his poems bear the marks of an amorous disposition; and that he is one of those few poets who have failed to *Delphi*, without touching at *Cythera*. The allusions of this kind, adds our Editor, that appear in his Oriental Eclogues, were indispensable in that species of poetry: and it is very remarkable, that in his *Passions*, an ode for music, Love is *omitted*, though it should have made a principal figure there.' Certainly the warmth of expression with which our Bard, in his Persian Eclogues, treats the love-passion, might alone be thought sufficient indications of a disposition not totally insensible to amorous impressions; and with respect to the very poem pointed out by our Editor, as remarkable for the *omission* of Love, while the *Passions* were its subject; if Mr. Langhorne will please to turn again to that Ode, he will perhaps agree with us that Love is *not*, totally, omitted in that piece: for towards the end of the poem, she is introduced, in company with JOY, and thus described:

Love fram'd with mirth, a gay fantastic round,  
Loose were her tresses seen, her zone unbound. —

Love, therefore, cannot strictly be said to have been *omitted* in this Ode; though, we grant, the goddess is but slightly regarded.

The Poetical Works of Mr. Collins consist not of large or numerous performances. All, or the greater part of them, have already been amply mentioned in our Review; and in this collection, they amount to little more than half the small volume which comprehends them;—the remainder of the book containing the Editor's observations on the several pieces which precede them. One or two of his criticisms we shall select, as specimens of the whole.

In his comment on the Oriental Eclogues, Mr. Langhorne has adopted, from another ingenious critic (whom, by the bye, he hath forgot to quote) a conjecture which seems to be well-founded, *viz.* that *Theocritus* borrowed some of his finest images and descriptions from *Solomon*. After observing that 'those ingenious *Greeks* whom we call the parents of pastoral poetry, were, probably, no more than imitators of imitators, who derived their harmony from higher and remoter sources;' he observes, that 'As the Septuagint-translation of the Old Testament was performed at the request, and under the patronage of Ptolemy Philadelphus, it were not to be wondered if *Theocritus*, who was entertained at that prince's court, had borrowed some part of his pastoral imagery from the poetical passages of those books.—I think it can hardly be doubted that the Sicilian poet

had in his eye certain expressions of the prophet Isaiah, when he wrote the following lines:

Νυν ἰα μὲν φορεῖτε βατοὶ, φορεῖτε δ' ἀκανθαί  
 Ἄ δε καλά νυμφιστῶν ἐπ' ἀκνυδοῖσι κομᾶσαι  
 Πάντα δ' ἐναλλα γυνεῖντο, καὶ ἀπίτος οὐκ ἔστι  
 ————— καὶ τῶς κύνες ὠλάφος ἔλκοι.

Let vexing brambles the blue violet bear,  
 On the rude thorn Narcissus dress his hair—  
 All, all revers'd—the pine with pears be crown'd,  
 And the bold deer shall drag the trembling hound.

The cause, indeed, of these phenomena is very different in the Greek from what it is in the Hebrew poet; the former employing them on the death, the latter on the birth of an important person: but the marks of imitation are nevertheless obvious.

\* It might, however, be expected that if Theocritus had borrowed at all from the sacred writers, the celebrated pastoral Epithalamium of Solomon, so much within his own walk of poetry, would not certainly have escaped his notice. His Epithalamium on the marriage of Helena, moreover, gave him an open field for imitation; therefore, if he has any obligations to the royal bard, we may expect to find them there. The very opening of the poem is in the spirit of the Hebrew song:

Οὕτω δὲ πρῶτ' αὖ κατεδράδες, ὦ φίλε γαμήρε;

The colour of imitation is still stronger in the following passage:

Ἄως ἀντελλοῖσα καλὸν διεφαίνει πρόσωπον,  
 Ποτρία νύξ ἄτε, λευχὸν ἔαρ χειμῶνος ἀνέντος  
 Ὡς καὶ ἡ χρυτεῖα Ἑλένα διεφαίνεται ἐν ἡμῖν,  
 Πειρα, μεγάλα. αἶτ' ἀνεδράμεν ὄγκος ἀρκῆρα.  
 Ἡ κατὰ κυπαρισσὸς, ἡ ἀρματὶ θεσσαλὸς ἵππος.

This description of Helen is infinitely above the style and figure of the Sicilian pastoral—"She is like the rising of the golden morning, when the night departeth, and when the winter is over and gone. She resembles the cypress in the garden, the horse in the chariots of Thessaly." These figures plainly declare their origin, and others equally imitative might be pointed out in the same idyllium.

\* This beautiful and luxuriant marriage-pastoral of Solomon is the only perfect form of the oriental eclogue that has survived the ruins of time, a happiness for which it is, probably, more indebted to its sacred character than to its intrinsic merit. Not that it is by any means destitute of poetical excellence: like all the eastern poetry, it is bold, wild and unconnected in its figures,



figures, allusions and parts, and has all that graceful and magnificent darning which characterises its metaphorical and comparative imagery.

Those who are curious to enquire farther into the nature and true design of Solomon's Song, we refer to the first article in our Review for September 1764; where the subject is amply discussed by a very learned and ingenious writer; who considers it, with our Editor, rather as a nuptial, than, with Dr. Lowth and others, as an allegorical poem.

The following thoughts on the origin of allegorical imagery, are, we apprehend, *new*, and they are certainly ingenious: they occur in his observations on the Odes descriptive and allegorical. After having offered some considerations by way of *apologies* for the descriptive turn of the Odes which occasioned these remarks, he proceeds to the origin and use of allegory in poetical composition.

‘ By this we are not to understand the trope in the schools, which is defined *aliud verbis, aliud sensu ostendere*, and of which Quintilian says, *Usus est, ut tristitia dicamus melioribus verbis, aut bonæ rei gratia quædam contrariis significemus*, &c. It is not the verbal, but the sentimental allegory, not allegorical expression (which, indeed, might come under the term of *metaphor*) but allegorical imagery, that is here in question.

‘ When we endeavour to trace this species of figurative sentiment to its origin, we find it coeval with literature itself. It is generally agreed that the most ancient productions are poetical, and it is certain that the most ancient poems abound with allegorical imagery.

‘ If, then, it be allowed that the first literary productions were poetical, we shall have little or no difficulty in discovering the origin of allegory.

‘ At the birth of letters, in the transition from hieroglyphical to literal expression, it is not to be wondered if the custom of expressing ideas by personal images, which had so long prevailed, should still retain its influence on the mind, though the use of letters had rendered the practical application of it superfluous. Those who had been accustomed to express strength by the image of an elephant, swiftness by that of a panther, and courage by that of a lion, would make no scruple of substituting, in letters, the symbols for the ideas they had been used to represent.

‘ Here we plainly see the origin of *allegorical expression*, that it arose from the *ages* of hieroglyphics; and if to the same cause we should refer that figurative boldness of style and imagery which distinguishes

distinguish the oriental writings, we shall, perhaps, conclude more justly, than if we should impute it to the superior grandeur of eastern genius.

‘ From the same source with the *verbal*, we are to derive the *sentimental* allegory, which is nothing more than a continuation of the metaphorical or symbolical expression of the several agents in an action, or the different objects in a scene.

‘ The latter most peculiarly comes under the denomination of allegorical imagery; and in this species of allegory we include the impersonation of passions, affections, virtues and vices, &c. on account of which, principally, the following odes were properly termed by their author, allegorical.

‘ With respect to the utility of this figurative writing, the same arguments that have been advanced in favour of descriptive poetry, will be of weight likewise here. It is, indeed, from impersonation, or, as it is commonly termed, personification, that poetical description borrows its chief powers and graces. Without the aid of this, moral and intellectual painting would be flat and unanimated, and even the scenery of material objects would be dull without the introduction of fictitious life.’

These observations, as Mr. Langhorne remarks, will be most effectually illustrated, by the sublime and beautiful Odes that occasioned them. In these, says he, ‘ it will appear how happily this allegorical painting may be executed by the genuine powers of poetical genius; and they will not fail to prove its force and utility, by passing through the imagination to the heart.’

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*Continuation of the Account of the Companion to the Play-house. See Review for March, p. 216. second Article: containing the Biographical part.*

**I**N our last, p. 207, we briefly took notice of the large mass of materials from whence the numerous memoirs contained in this *second* volume have been drawn, viz. Langbaine, Winstanley, Jacob, Whincop, Coxeter's Manuscripts\*, Cibber's Lives

\* This was a large collection of manuscript *notes* and *additions*, inserted in an interleaved set of Giles Jacob's Lives of the Dramatic Poets; together with many loose papers of memoirs and anecdotes. These materials first fell into the hands of Theophilus Cibber, and the other gentlemen



Lives of the Poets, and Victor's History of the Stage : besides a multitude of original materials, collected by the industry of the present anonymous Compiler.—It now only remains that we give some specimens of the manner in which this part of the work is executed : as in our last we selected a sufficient number of the *theatrical* anecdotes, as samples of the first alphabet, or accounts of plays, &c.

In such a great number of names, and amidst such a variety of memoirs and lives, as are to be met with in this volume, the difficulty is, *which* to choose, for the entertainment and satisfaction of our Readers. Some of the more modern lives, we believe, will prove most generally acceptable ; especially as it is among them, chiefly, that we are to look for original accounts, such as have not been collected from former publications : we shall begin with the celebrated Mrs. Cibber,—who has, for near thirty years past, been one of the greatest ornaments of the English stage :

‘ CIBBER, MRS. Susanna Maria. This lady, whose maiden name was Arne, and whose merit as an actress is so well known, and has been so long established, was the daughter of an eminent upholsterer in Covent Garden, and is sister to that great musical composer, Dr. Thomas Augustine Arne.—Her first appearance on the stage was as a singer ; in which light the sweetness of her voice and the strength of her judgment render'd her very soon conspicuous.—In the year 1736, however, the

gentlemen concerned in compiling the Lives of the English Poets, in general, in 5 vols. 12mo. 1753 ; and those biographers having made what use of Mr. Coxeter's collection they thought fit, the whole was afterwards communicated to the Author of the Play-house Dictionary, as it is called in the head-title of each vol. p. 1. although, in the title-page, the work is stiled *The Companion to the Play-house*.—We have given this account of Coxeter's papers ; because they have been often referred to, and are but little known. Mr. Coxeter was a diligent, laborious, scraper together of materials ; and would hunt for seven years together after a *date*, a chronological circumstance, or a sepulchral inscription. Such faithful drudges are of great use to men of livelier parts ; who, nevertheless, too often shew their ingratitude, by holding their benefactors names in derision, and treating with contempt the memories of those to whom they are so greatly obliged. What a poor figure would the most dextrous builder make, aloft on the structure he is raising, were it not for the honest, pains-taking, *hod-carrier*, who supplies him with mortar, and all his other materials from below !

\* Without taking the pains to number them exactly, there are, in this volume, as near as we can estimate them, accounts of above *eleven hundred* persons who have employed their pens for the English or Irish theatres.

made her first attempt as a speaking performer, in the character of Zara, in Mr. Hill's tragedy of that name, being its first representation; in which part she gave both surprize and delight to the audience, who were no less charmed with the beauties of her present performance, than with the prospect of future entertainment from so valuable an acquisition to the stage.—A prospect which has ever since been perfectly maintained, and a meridian lustre shone forth fully equal to what was promised from the morning dawn.—And though it may not appear to have any immediate relation with our present design, yet I cannot, with justice to her merits, dispense with the transmitting down to posterity, by this opportunity, some slight idea of this capital ornament of our present stage.—Her person is still perfectly elegant; for although she is somewhat declined beyond the bloom of youth, and even wants that *embonpoint*, which sometimes is assistant in concealing the impression made by the hand of time, yet there is so compleat a symmetry and proportion in the different parts which constitute this lady's form, that it is impossible to view her figure and not think her young, or look in her face and not consider her as handsome.—Her voice is beyond conception plaintive and musical, yet far from deficient in powers for the expression of resentment or disdain, and so much equal command of feature does she possess for the representation of pity or rage, of complacence or disdain, that it would be difficult to say whether she affects the hearts of an audience most, when playing the gentle, the delicate Celia, or the haughty, the resenting Hermione; the innocent love-sick Juliet, or the forsaken, the enrag'd Alicia.—In a word, through every cast of tragedy she is excellent, and, could we forget the excellence of a Pritchard, we should be apt to say, inimitable.—She has of late made some attempts in comedy.—They have, however, been in no degree equal to her excellence in the opposite walk, and indeed, after the mention I have just made of another lady, it will be sufficient to remind my Reader, that *one actor and one actress universally capital*, is as much as can be expected to be the produce of a single century.—But to drop this digression.

\* Mrs. Cibber was second wife to Mr. Theophilus Cibber.—In what year they were married I do not exactly know, but imagine it to have been no very long time before her appearance in Zara, in 1736; for, in the year 1733, Mr. The. Cibber's comedy of the Lover came first on the stage, a principal part in which was performed by his first wife.—What were the consequences of the unhappy union [between Mr. Cibber and Miss Arne] is too well known to render my entering into any particulars, in relation to them, necessary.

\*\*\* Mrs. CIBBER has a right to a place in this work as a dramatic



matic writer, having brought a very elegant little piece on the stage, taken from the French, called,

‘The Oracle. A comedy, of one act.’

Of this little piece our Author, in his first volume, gives the following account: after mentioning the date of the year in which it was brought on, viz. 1750\*, he adds,—‘This little piece is a translation from the French, and was, I believe, only intended as a means of assisting the Author [Translator] in a benefit. It is, however, very prettily executed, and not only gave great pleasure in the first representation, but even continued, for a considerable time afterward, a standing theatrical collation. The character of Cynthia is simple and pleasing, and though all those kind of characters apparently owe their origin to Shakespeare’s Miranda, yet a very little variation in point of circumstance or behaviour, will ever bestow on them a degree of novelty, which, added to the delight we constantly take in innocence, cannot fail of giving pleasure.’

After selecting the foregoing anecdotes relating to Mrs. Cibber, it would, perhaps, be thought an impropriety to overlook her husband, the unfortunate Theophilus:

‘CIBBER, Mr. Theophilus.—This gentleman was son of the celebrated Laureat, and husband to the lady mentioned in the preceding article.—As if the very beginning of his life was intended a preface of the confusion and perplexities which were to attend the progress of it†, and of the *dreadful catastrophe which was to put the closing period to it*, he was born on the day of the violent and destructive storm, in the year 1703, whose fury rang’d over the greatest part of Europe, but was particularly fatal to this kingdom.—In what degree of eldership he stood among the children of the Laureat I know not, but as it is apparent that Mrs. Cibber was very prolific, and as our Hero did not come into the world till ten years after his father’s marriage, it is probable he had many seniors.—About the year 1716 or 1717 he was sent to Winchester school; and very soon after his return from thence, came on the stage.—Inclination and genius probably induced him to make this profession his choice, and the power his father possess’d as one of the managers of the theatre-royal, together with the estimation he stood in as an actor, enabled this his son to pursue it with considerable advantages, which do not always so favourably attend the first attempts of a young performer.—In this profession, however, he

\* It was published in 1752. See Review, Vol. VI. p. 239.

† We have before remarked that some, indeed not a few, of these memoirs, are but inaccurately written. The Author’s style seems particularly defective in the articles we have now chanced to select.

quickly gave proofs of great merit, and soon attained a considerable share of the public favour.—His manner of acting was in the same walk of characters which his father had with so much and so just a reputation supported.—In his steps he trod, and tho' not with equal excellence, yet with sufficient merit to set him on a rank with most of the rising generation of performers, both as to present worth and future prospect of improvement.

\* The same natural imperfections which were so long the bars to his father's theatrical advancement, stood still more strongly in his way.—His person was far from pleasing, the features of his face rather disgusting.—His voice had the same shrill treble, but without that musical harmony which Mr. Colley Cibber was master of.—Yet still an apparent good understanding and quickness of parts; a perfect knowledge of what he ought to represent; together with a vivacity in his manner, and a kind of *effronterie* which was well adapted to the characters he was to represent, pretty amply counterbalanced those deficiencies.—In a word, his first setting out in life seemed to promise the assurance of future happiness to him both as to ease, and even affluence of circumstances, and with respect to fame and reputation; had not one foible overclouded his brightest prospects, and at length led him into errors, the consequences of which it was almost impossible he should ever be able to retrieve.—This foible was no other than extravagance and want of oeconomy.—A fondness for indulgences which a moderate income could not afford, probably induced him to submit to obligations which it had the appearance of meanness to accept of; the consciousness of those obligations, and the use he imagined they might be made of against him, perhaps might at first prevail on him to appear ignorant of what it was but too evident he could not avoid knowing, and afterwards urge him to steps, in the pursuance of which, without his by any means avenging his wrongs, his fame, his peace of mind, his credit, and even his future fortunes were all wrecked at once.—The real actuating principles of the human heart it is impossible to dive into, and the charitably disposed mind will ever be inclinable to believe the best; especially with regard to those who are no longer in a condition to defend themselves.—Let then his ashes rest in peace, and avoiding any minute investigation of those circumstances which cast a low'ring cloud over his character while living, proceed we to those few particulars which immediately come within our notice as his historiographers.

\* Mr. Theophilus Cibber then seems to have enter'd first into the matrimonial state pretty early in life.—His first wife was one Miss Jenny Johnson, who was a companion and intimate of Miss Rastor's (now Mrs. Clive) and in her very earliest years



years had a strong inclination for the stage. This lady, according to her husband's own account of her, seem'd likely to have made a very conspicuous figure in the theatre, had not death put a stop to her career in the very prime of life.—She left behind her two daughters, Jane and Elizabeth, both of whom are, I believe, still living.—The first made two or three attempts on the stage; but though agreeable in her person and elegant in her manner, yet, from the want of sufficient spirit, and having but an indifferent voice, she met with no extraordinary success.

‘ After the death of Mrs. Jane Cibber, Mr. Cibber, in the year 1734 or 1735, paid his addresses to Miss Susanna Maria Arne, whose amiable and virtuous disposition, he himself informs us, were the considerations that induced him to make her his wife.—She was at that time remarkable on the stage only for her musical qualifications; but soon after their marriage, she made her first attempt as an actress, her success in which I have taken notice of under the last article.—Mr. Cibber's pecuniary indiscretions, however, not permitting him to restrain his expences within the limits of his own and his wife's salaries and benefits, though their amount was very considerable, he took a journey to France, for some short time, in the year 1738; on his return from which he appears first to have taken notice of too close an intimacy between his wife and a certain young gentleman of fortune, with whom *he* had united himself apparently by all the closest ties of friendship.—How far he was or was not guilty of the meanness charged on him, of being accessory to their correspondence, is a point I shall not here enter into the discussion of.—A suit was commenced for criminal conversation, he laying his damage at 5000*l.* the verdict on which of only ten pounds damages, too plainly evinces the sense of the administrators of justice, in the case, to need any farther comment.

‘ After this event, Mr. Cibber's creditors, who were very numerous, and had perhaps been somewhat appeased from the prospect of the pecuniary advantages that might accrue to their debtor in consequence of the trial, became more impatient than ever, and not long after Mr. Cibber was arrested for some considerable sums, and thrown into the King's Bench prison.—By the means of benefit plays, however, and other assistances, he obtained his liberty; but as the affair relating to his wife, who was now become an actress of the first consequence, and in the highest favour with the town, had greatly prejudiced him, not only in the opinion of the public, but even by standing as a bar to his theatrical engagements; and as his natural passion for dissipation could not be kept within bounds, these difficulties repeatedly occur'd to him, and he was frequently excluded entirely from

ever

every theatre for a whole season together.—In these distresses he was ever ready to head any theatrical mutiny that might put it in his power to form a separate company, which he more than once attempted to fix at the theatre in the Haymarket, but in vain; the legislative power urged to exertion by the interests of the established and patent theatres, constantly putting a stop to his proceedings after a few nights performance.—In one continual series of distress, extravagance and perplexity of this kind, did he continue till the winter of 1757, when he was engaged by Mr. Sheridan to go over to Dublin, to assist him in making a stand against the new theatre just then opened in opposition to him in Crow-street.—On this expedition Mr. Cibber embarked at Park-gate, (together with Mr. Maddox the celebrated wire dancer, who had also been engaged as an auxiliary to the same theatre) on board the Dublin Trader, some time in the month of October; but the high winds, which are frequent at that time of the year in St. George's Channel, and which are fatal to many vessels in the passage from this kingdom to Ireland, proved particularly so to this.—The vessel was driven to the coast of Scotland, where it was cast away, every soul in it (and the passengers, among whom was the Earl of Drogheda, were extremely numerous) perishing in the waves, and the ship itself so entirely lost, that scarcely any vestiges of it remained to indicate where it had been wreck'd, excepting a box containing books and papers, which were known to be Mr. Cibber's, and which were cast upon the western coast of Scotland\*.

Thus perished the well-known Mr. Theophilus Cibber, whose life was begun, pursued, and ended in a storm.—Possessed of talents that might have made him happy, and qualities that might have render'd him beloved, yet through an insatiable thirst of pleasure, and a want of consideration in the means of pursuing it, his life was one continued scene of misery, and his character the mark of censure and contempt.—Now, however, let his vir-

\* With him perished one Mrs. Pockeridge, a gentlewoman who, in one of Mr. Cibber's former trips to Ireland, had attached herself to the fortunes, or rather misfortunes, of this man, with inviolable constancy, and the most tender affection. She was the widow of a Dublin citizen; and Cibber always declared he would have married her, had he been at liberty. Being a very sensible woman, she drew up, and addressed to the Archbishop of Canterbury, a pathetic representation of her case, with regard to her connection with Mr. C. praying his Grace's compassion and advice, in an affair which so greatly concerned her wounded conscience; and strongly expatiating on the hardships under which people of narrow fortunes are obliged to labour, for want of the means of procuring a divorce, (for *The* was never legally divorced) which are so readily attained by the Rich. We remember to have seen a copy of this paper, printed in one of Dr. Hill's *Inspectors*.



tues, which were not a few, remain on record, and for his indiscretions,

Let them be buried with him in the grave,  
But not remember'd in his epitaph.

\* As a writer, he has not rendered himself very conspicuous, excepting in some appeals to the public on peculiar circumstances of his own distressed life.—He was indeed concerned in, and has put his name to, an *Account of the Lives of the Poets of Great Britain and Ireland*, in five Vol. 12mo.—But in this work his own peculiar share was very inconsiderable, many other hands having been concerned with him in it.—In the dramatic way he has altered for the stage three pieces of other authors, and produced one original of his own.—Their titles will be found in the ensuing list.

1. Henry VI. Trag. from Shakespeare.
2. Lover. Com.
3. Patie and Peggy. Ballad Op.
4. An Alteration of Shakespeare's Romeo and Juliet.\*

\* Not many; for excepting the entertaining account of the late Mrs. Chandler of Bath, (which was written by her brother, the learned Dr. Samuel Chandler) and the life of Aaron Hill Esq; drawn up by his daughter, Mrs. Urania Johnson,—the rest of the lives were jointly composed by Mr. Cibber, and the late ingenious Mr. Robert Shiells; a Scotch gentleman, author of several poetical performances.—The life of Eustace Budgell Esq; was sent them by an unknown hand; and is an excellent piece of biography.

[To be concluded in our next.]

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*Joannis Wallisii Grammatica Linguae Anglicanae, cui praefigitur, de loquela; sive de sonorum omnium loquellarium formatione: Tractatus grammatico-physicus, editio sexta. Accessit epistola ad Thomam Beverley; de mutis surdisque informandis. 8vo. 5s. Millar.*

WE have here a most correct and elegant edition of Dr. Wallis's *Grammar of the English Tongue*; a work originally intended for the use of the learned, and therefore (judiciously) written in Latin. The republication of it, at this time, cannot fail also of being agreeable, as it is useful, to foreigners, desirous of attaining the knowledge of a language, which is becoming daily more and more important, on account of the valuable tracts that have since appeared in the vernacular idiom of this country, both on scientific and moral subjects. It must therefore give peculiar pleasure to every benevolent mind,  
REV. April, 1765. X

to reflect, that while other nations are learning the *language*, they have also an opportunity of naturalizing the *sentiments* of Englishmen: a circumstance which, in all probability, did not escape the present worthy Editor's attention\*, when he formed the generous design of reviving Dr. Wallis's excellent performance.

It is remarkable that, amidst the various grammatical dissertations which have been published since the first edition of this work, hardly any improvement hath been made in the plan first sketched out, in this excellent treatise, for establishing the orthoepy or pronunciation of our tongue. Many indeed have been the improvements made in our orthography and syntaxis; among which none lay greater claim to merit than the truly critical observations contained in the little tract of Dr. Lowth, to whom the present Editor† pays the following elegant compliment. After recommending Ainsworth's Dictionary to the Reader, as a proper supplement to this Grammar, he proceeds, 'Si pleniorum ejus indolem pernoscere cupiat, consulat libellum, cui titulus *A short Introduction to English Grammar, with Critical Notes*, a viro ornatissimo Roberto Lowth, Canonico Dunelmensi, nuper editum, qui studiorum suorum complexu res fere dissociabiles conjunxit, aususque veteris poeseos orientalis fontes recludere, patrii sermonis rudimenta exquirere dignatus est.'

We are persuaded the public will readily subscribe to the justice of this short eulogium.

\* This may not unreasonably be inferred from a passage which is prefixed, as a kind of motto, to this new impression,—taken from MILTON'S *Areopagitica*, a speech for the liberty of unlicensed printing, to the Parliament of England; 4to. 1644. viz.—'Lords and Commons of England, consider what Nation it is whereof Ye are, and whereof ye are the governours. A nation not slow and dull, but of a quick, ingenious and piercing spirit, acute to invent, subtle and finewy to discourse, not beneath the reach of any point, the highest that human capacity can soar to. Therefore, the studies of Learning, in her deepest sciences, have been so ancient and so eminent among us, that writers of good antiquity and ablest judgment have been persuaded that even the school of *Pythagoras*, and the *Persian* wisdom, took beginning from the old philosophy of this island. And that wise and civil Roman, *Julius Agricola*, who governed once here for *Cæsar*, preferred the natural wits of Britan, before the laboured studies of the French. Nor is it for nothing that the grave and frugal *Transylvanian* sends out yearly, from as far as the mountainous borders of *Russia* and beyond the *Hercynian* wilderness, not their youth, but their stay'd men, to learn our language.'

† THOMAS HOLLIS Esq; the Friend of LIBERTY and of SCIENCE.



## MONTHLY CATALOGUE,

For APRIL, 1765.

## POLITICAL.

Art. 1. *The Political Balance. In which the Principles and Conduct of the two Parties are weighed.* 8vo. 1s. Becket.

ALTHOUGH this masterly Writer was well aware, as he intimates, at his out-set, that he was going to tread on the very ground which Horace has described,

*Per ignes  
Suppositos cineri doloso :*

And that where so much must be said of persons and transactions so very recent, it would not be possible to avoid the imputation of flattery, and of satire : yet he steps on, with bold and manly confidence, till arriving at the top of *Constitution-hill*, he there fixes his station, as a proper eminence from whence to take a distinct view of the conduct of both parties. Whether the vicinity of the court may not, however, have affected his optics, we cannot venture to pronounce : but it so happens that he has thrown all the merit, all the praise of well doing, into the ministerial scale, which preponderates accordingly ; while the opposite, or *opposition-scale*, being filled only with the air-bubbles of faction and false patriotism, very naturally flies up, and kicks the beam.

A writer in favour of the *Ins*, will always be considered by the *Outs*, and their partizans, as under ministerial influence ; therefore, whether our Author be really so biassed or not, every thing he says, every argument he urges, will be regarded with suspicion. Though he should have borrowed the balance from JUSTICE herself, still the hand that holds it will be distrusted, or the weights deemed fraudulent ; even if TRUTH had given them her stamp.

This political Balancer, however zealous for the present administration, preserves the appearance at least of the utmost regard to freedom of enquiry into matters of government : not a Pym nor a Hampden could seem more attached to the natural rights of the people, in this respect.

It is (says he) of the very essence of a free government, that the citizens of it should be awake and attentive to the situation of the state ; that they should examine the conduct, compare the characters, and if possible penetrate the designs of the several parties of which it is composed.—This employment of their thoughts is a manly and an useful one ; it is to liberty what consciousness is to the mind, the act in which she most sensibly perceives her own existence and powers.—It has that utility in the political which the elastic power of the air has in the natural system ; if it be constantly exercised, it preserves the whole mass untainted, and most effectually prevents or checks the weak or corrupt tendencies of the several parts.

All this looks fair, candid, and open ; and gives the Author very much the appearance of one of those bold champions who desire nothing but a clear stage and no favour. He proceeds :

\* If ever this attention was particularly required, it is now. The state is divided into two parties; the professed purposes of the several chiefs of these are as contrary as their principles and characters.\*—This seems, by the way, to have been rather the state of things some months ago, than at present; for as to the *patriots* who so lately figured in the *opposition*, we wot not what is become of them.—The party is here, nevertheless, consider'd as still existing; and so, indeed, it probably was, at the time when the Author began to write this ingenious and elaborate review of its proceedings, commencing with the operations of the summer-campaign, in 1763.

\* The two parties (continues he) are to be consider'd with respect to their *principles of government*, to their *system of foreign policy*, and to their *domestic administration*. The characters of the leaders of them, so far as they influence their plans, must be marked; the tenor of their conduct must be recollected. These are the grounds of that *comparison* which we should draw; on these the judgment of the public will be formed: these are the purposes of this pamphlet.\*

Accordingly he sets out with a brief state of the situation in which they were at the beginning of the above-mentioned period, as well as of the means by which they had been brought into that situation. In this, however, he employs but a few short paragraphs, ere he arrives at the close of the session of parliament 1763, when the care of the public business in the house of commons devolved upon Mr. Grenville: the hero of this performance.—From this period, the Author dates the political salvation of these kingdoms: the balance is now held forth; and the great achievements of the new, steady, *constitutional* statesman, are weighed with the proceedings of the opposition-party. That the latter are found wanting, greatly wanting indeed, we have already intimated; and shall now only refer to the particulars here exhibited, in the words of Milton, as exultingly applied by our Author, in his motto:

—For proof look up.  
And read thy lot in y'n celestial sign,  
Where thou art weigh'd, and shewn how light, how weak.

We shall only add, that those who are desirous of seeing a clear and comprehensive account of the proceedings of administration, since Mr. Grenville took the lead, in that important department which he now fills; and of the several fruitless efforts\* of the anti-ministerial party; may

\* The principal objects of attack and defence, here brought into view, are, the point of *privilege*, in Wilkes's case; the *cyder-bill*; and the *general warrants*; in all which, the conduct of the ministry is represented in the most advantageous light; while that of the opposition is exploded as malignant, self-interested, and absurd.—The wisdom of administration is set forth, in respect of the following measures:—The ridding us of German connections, with all their train of *subsidies*, *guaranties*, *extras*, *quotas*, and *dedomagements*; the *regulation of the colonies*; the *improvement of the finances*; the bill for restraining the privilege of *franking post-letters*; with some other important particulars: nor is the King's generous contribution of 700,000*l.* over-looked. This, indeed, was such a solid proof of his Majesty's paternal tenderness and love for his



may here meet with ample gratification. How far *all* the very sensible Writer's representations are consistent with strict impartiality and truth, we cannot pretend to determine. If they are fallacious, it is to be hoped there will not be wanting men, who have opportunities of information, to set the public right, and prevent their being imposed on by the artifice, or plausibility of those who are the more dangerous for their abilities. If, on the other hand, our Author is found to have given a just and fair view of the particulars which he undertook to lay before the public, let him not be denied the praise that is due to his ingenuity, his spirit, and fidelity to his cause; nor (if such there be) let those who have honestly and skilfully exerted themselves in the service of their country and their king, be deprived of the plaudit so emphatically bestowed on a similar occasion—*Well done! thou good and faithful servant!*

Art. 2. *The Mutual Interest of Great Britain and the American Colonies considered, with respect to an Act passed last Sessions of Parliament, for laying a Duty on Merchandize, &c. With some Remarks on a Pamphlet entitled, Objections to the Taxation of the American Colonies, &c. considered. In a Letter to a Member of Parliament.* 4to. 6d. Nicoll.

In our last month's catalogue, we mentioned the pamphlet entitled *Objections, &c.* on which the present Writer hath animadverted, with plain good sense, and a becoming zeal for the liberties of his fellow-subjects of North-America. He is not an elegant writer; but, which is of more importance to his subject, he appears, as far as we can judge from so small a tract, to be well acquainted with the mutual interest and natural connection between this country and her colonies. As for his remarks on the act alluded to in his title-page, they are such as we dare not venture to decide upon; for if he is right, the act in question is certainly wrong, and absurd in the highest degree.

Art. 3. *Thoughts on a Question of Importance proposed to the Public, Whether it is probable that the immense Extent of Territory acquired by this Nation at the late Peace, will operate towards the Prosperity or the Ruin of the Island of Great Britain?* 8vo. 1s. Dixwell.

The Author *seems* to determine this Question *against* us; but he speaks modestly, as every man of sense will, on a subject of so much difficulty and consequence. He confesses, that although he has thought a good deal upon it, in the most cool and dispassionate manner, yet his own opinion is still in a great measure undetermined. He has, however, examined the question, to the utmost of his abilities, with the

his people, as ought never to be forgotten. It was such a donation as 'I believe (says our Author) exceeds the generosity of all the kings who ever sat, before him, on the English throne.' Nevertheless, while we give unto CÆSAR the praise that is CÆSAR's due; let us never suffer ourselves, or their agents, to lull us into a security that may be fatal: for since government is the dearest commodity purchased with the people's money, *caveat emptor* should ever be the people's maxim.

laudable view of exciting the public attention to a point of such vast importance. His fears for his country are great; but he hopes, if they are groundless, it will be made apparent that they are so: if otherwise, he wishes that the best means were pointed out for retarding our ruin as much as possible. He is not a first rate writer, nor does he pretend to any skill in mercantile affairs; but he is a thinking, rational man; and what he offers to the consideration of the public, being solely intended for their advantage, most certainly deserves their serious consideration.

Art. 4. *Some Remarks upon a Plan of a Bill proposed to Parliament, for amending the Highways by Assessment, instead of Six Days Labour.* By R. Whitworth, Esq; one of his Majesty's Justices of the Peace, for the County of Stafford. Folio. 2s. 6d. Doddsley.

That the *statute-labour* on the roads has hitherto proved of very little service to the public, is a fact so well known, and so generally complained of, that it seems high time indeed to fall upon some new scheme; that of an assessment instead of the six days *no* labour (for such hath usually proved to be the case) seems most likely to answer the end. The late bill for this purpose (which the house hath put off to a long day) was in itself, as the judicious Author of these *Remarks* observes, 'certainly a right thing,' but 'the manner in which it is to be done,' does not seem to him 'to be thoroughly digested.' He has, therefore, entered on a particular examination of the plan, clause by clause, and pointed out many very considerable defects in it; with a view that when the same bill shall be proposed, next sessions, it may be differently modelled, and better digested. With the same view, also, he has drawn up, and added to these *Remarks*, a *new plan* of a bill to be proposed to parliament, founded on the same idea of an assessment instead of six day's labour; which does not seem liable to so many, or so important objections as the late plan.

Art. 5. *The State of the Nation, with a preliminary Defence of the Budget.* 4to. 1s. Almon.

This important estimate of the present political state of the nation, seems to come from the author of the celebrated Budget; and is divided into two parts. The first part contains the defence of the Budget, against the *Remarks* on that performance: see Review for January last, p. 68. The second part contains the state of the nation, with regard to its income, expenditure, and unfunded debt; and to the whole is added a postscript, relating to the loan of 1,500,000 l. which was opened to the public on the 13th of March.—Notwithstanding the acrimony with which the Author still pursues the ministry, we cannot but recommend his production to the notice of our political Readers, on account of the many calculations and estimates it contains, and which appear to be drawn from the most authentic and only proper sources. Whether the *Remarker* may not still, as before, bring out different *conclusions* from the same premises, and still protract the dispute, time will shew.

Art. 6.



Art. 6. *A Detection of gross Impositions on the Parliament, with respect to two Acts passed the last Sessions. In a Letter to R. B. Esq;* By J. Gee, Gainsborough. 8vo. 6d. Lincoln, printed by W. Wood, sold by Baldwin in London.

Mr. Gee appears to be a warm but sensible man, somewhat heated by his apprehensions that his country will greatly suffer in respect of the culture of hemp and flax, by some late measures taken to encourage the importation of these materials from our colonies; particularly the act for allowing a bounty on American hemp, &c. which he considers as a most impolitic measure, tending to ruin *ourselves*, for the sake of enriching the *Americans*. He passes great encomiums on the *tribe*, for the wisdom of their proceedings for the encouragement of their linen trade; and recommends to us an imitation of *their* policy. In brief, he seems to be well acquainted with his subject; and as that subject is a matter of very great consequence to this kingdom, his tract ought to be duly considered, especially by those who are most immediately concerned.

Art. 7. *The real North-Briton Extraordinary, relative to the East-India Affairs; which was expected with much Eagerness by the Public on the 7th of April 1763; but for particular Reasons was thought proper at that Time to be suppressed.* By a Popular Gentleman, now abroad. Folio. 6d. Moran.

Written by Mr. Wilkes, at the time above-mentioned, in defence of Mr. Rous. There is no doubt of its authenticity; but the publication seems to have followed the occasion at too great a distance. This paper is also inserted in the *third* volume of the original North-Briton; which was never published, although we have seen it in print.

Art. 8. *A Letter from Sir Gregory Gazette, to his Friend in the Country.* 8vo. 6d. Towers.

Under the assumed name of Sir Gregory Gazette, we have heard, that a person of real distinction is here concealed. Be that as it may, the subject of this letter is of some importance to the public, though it is such as we should seldom expect to see the pen of a *Sir* or a *Lord* any body, employed in discussing, viz. the injury sustained by the public, from the trade carried on by a set of monopolizers called Carcase-butchers. These wholesale dealers in beef and mutton appear to our Author in a very bad light. 'The carcase-butcher (says he) is a tax upon the necessities of life, a toll upon the market, a cause of artificial famine, and a usurer.'—In another place he pleasantly remarks, that—'to suffer a set of fellows to form a line of circumvallation round the metropolis, and to permit them, like the arch-felon, *Cacus*, to drag backward by the tail the fat beast, or the drove that is fit for food, into his den, till he has made an arbitrary gain upon them, is contrary to justice, and to common sense, and would be, in fact, establishing fore-stalling by authority.'

Art. 9. *A Letter to a Member of Parliament. Proposing Amendments to the Laws against Forestallers, Ingrossers, and Regrators;*

and recommending means to prevent, for the future, extravagant high Prices of Corn in this Kingdom: And also giving Reasons for repealing, or at least altering, the Law allowing Bounty-money on the Exportation of Wheat to foreign Parts. 8vo. 6d. Longman.

A more serious performance than Sir Gregory's, on a similar subject. The Author has many solid observations concerning a proper regulation of the prices of grain; and on the corn-bounty: which, on the whole, seems to have proved rather a tax upon this kingdom, than advantageous to the country.

Art. 10. *The Administration of Colonies.* By Thomas Pownall, late Governor and Commander in Chief of his Majesty's Provinces, Massachusetts-Bay and South-Carolina; and Lieut. Governor of New-Jersey. The second Edition, revised, corrected, and enlarged. 8vo. 4s. Dodsley.

For an account of the first edition of this valuable performance, see our Review for June last, p. 441. The Author's name is now for the first time affixed to it; and the treatise is considerably augmented by the addition of new matter, in various parts of the work.

Art. 11. *The Rights of the British Colonies considered, the Administration and Regulation of the Colonies exploded, and the best means recommended to make the Colonies most useful to the Mother Country.* 8vo. 1s. 6d. Flexney.

In a debate concerning a subject of such vast importance as the present controversy relating to our American colonies, every one should be candidly heard, who hath any thing to offer that may tend to throw additional light on the object in view. For this reason, the tract now before us, is entitled to the impartial notice of the public, notwithstanding the Author seems to be not a little deficient in judgment, temper, and literature, and is frequently hurried, by his zeal for the colonies, into a warmth of expression, which will by no means give him any advantage over his opponents, the ingenious Authors of *The Administration of Colonies*, and of *The Regulations lately made concerning the Colonies*; of which last-mentioned production we gave some account in our Review for February last, p. 150. The present Writer, nevertheless, has thrown out some observations, which, as they are perhaps the result of experience, may deserve attention; although the greatest part of his pamphlet consists of extracts from Mr. Otis, and from the Defence of the Charter Colonies, written by Mr. Dummer.

Art. 12. *A General Plan for the Poor, and rendering the useless Hands in England, Wales, &c. of public Benefit, by employing them in Manufactures and Husbandry; together with some Hints to strengthen the National Militia, without Inconvenience or great Expence to the Public. And Intimations that may be improved to the Advantage of unhappy and insolvent Debtors.* By a Gentleman. 8vo. 6d. Gardner.



A reformation of our poor-laws, which from the abuses to which they are subject, and from the alarming increase of the poor, appears to be so needful, has been frequently attempted. Many schemes and plans have been formed for the better regulating and employing the poor, to the end that themselves might be more comfortably subsisted, and the rates for their maintenance reduced, for the ease of the public; and a bill framed on these principles was brought into parliament this session, by a worthy member of the house of commons.

The present plan, drawn up by an unknown hand, is published by Mr. Whitworth, member for Blechingley; as we are informed by an advertisement prefixed to it, and signed by that gentleman. He remarks, in its recommendation, that whereas the bill brought into parliament is composed so as to make a total alteration from the present establishment; and not being compulsory, may clash with it, when received in some places and not in others; and observing that the defects in our internal policy do not arise so much from a non-sufficiency in our laws, as the non-execution of them, which he ascribes to a cause reflecting no great honour on the gentlemen in the commission of the peace: this plan is therefore formed on the poor-laws now in force.

The outlines of the plan are nearly the same with that of the bill it was intended to supercede; namely, the associating the parochial poor into hundreds, or other convenient districts, under the government of guardians and sub-guardians, consisting of men of substantial property on the spot.

One good hint, however, we will mention, which is contained in the seventh proposal concerning charitable bequests; *viz.*—'that real estates which shall be devised, shall be sold by the guardians, for the best price that can be obtained for the same, and the money arising by such sale shall be, by the treasurer, immediately placed in some of the public funds; and the interest growing due thereon shall be applied to the use of that parish or workhouse to which it was given.'

Perhaps the entailment of land in any form, may, upon enquiry, appear to have a worse tendency than is generally apprehended; but however that may be, the most impolitic disposal of land is, when the property of it is tied up, and rendered unalienable, in the hands of public and corporate bodies.

## P O E T I C A L.

Art. 13. *The Enlargement of the Mind. Epistle II. To William Langhorne, M. A.* By J. Langhorne. 4to. 1s. Becket.

In this second Epistle, wherein, like the first, there is more poetry than plan, we find the following beautiful panegyric on REASON. Mr. Langhorne begins with tracing this highest attribute of human nature, to its source:

When first the trembling eye receives the day,  
External forms on young perception play;  
External forms affect the mind alone,  
Their diff'rent pow'rs and properties unknown,  
See the pleas'd infant court the flaming brand,  
Eager to grasp the glory in its hand!

The

The crystal wave as eager to pervade,  
Stretch its fond arms to meet the smiling shade!  
When memory's call the mimic words obey,  
And wing the thought that falters on its way:  
When wise experience her slow verdict draws,  
The sure effect exploring in the cause,  
In Nature's rude, but not unfruitful wild,  
*Reflection* springs, and *Reason* is her child:  
On her fair stock the blooming scyon grows,  
And brighter through revolving seasons blows.

The Poet then takes a flight to Paradise; supposes this 'Flower divine' to have been by 'fatal error torn' from the tree of life; and he laments the unhappy consequence. This allusion to the allegorical story of *the Fall*, seems to have been somewhat oddly introduced in an encomium on the fruit of that same tree;—in a poem expressly written to celebrate the advantages derived to mankind from the 'godlike knowledge' acquired by our first parents eating of that fruit!—The Author himself, indeed, does not seem to have been very deeply impressed with the idea of this misfortune; if we may judge from the prophetic apostrophe which immediately follows:

Yet, beauteous Flow'r! immortal shalt thou shine,  
When dim with age yon glorious orbs decline;  
Thy orient bloom, unconscious of decay,  
Shall spread, and flourish in eternal day.

He then proceeds to the following pathetic and spirited reflection on the proper culture of this fair plant:

O! with what art, my friend, what early care,  
Should wisdom cultivate a plant so fair!  
How should her eye the rip'ning mind revise,  
And blast the buds of folly as they rise!  
How should her hand with industry restrain,  
The thriving growth of Passion's fruitful train,  
Aspiring weed, whose lofty arms would tow'r,  
With fatal shade o'er Reason's tender flow'r.

From low pursuits the ductile mind to save,  
Creeds that contract, and vices that enslave;  
O'er life's rough seas its doubtful course to steer,  
Unbroke by av'rice, bigotry, or fear;  
For this fair science spreads her light afar,  
And fills the bright Urn of her eastern star,  
The liberal power in no sequester'd cells,  
No moonshine courts of dreaming schoolmen dwells;  
Distinguish'd far her lofty temple stands,  
Where the tall Mountain looks o'er distant lands;  
All round her throne the graceful arts appear,  
That boast the empire of the eye or ear.

A description of those 'graceful arts' which flock round the throne of Science, particularly, POETRY, PAINTING, SCULPTURE, and MUSIC, succeeds; and the poem concludes with some tender, elegiac lines, to  
the



the memory of his friend the late worthy colonel Crawford; to whom his first Epistle, on this subject, was addressed; See Review, Vol. XXIX. p. 229.

Art. 14. *Poems by C. CHURCHILL: Containing the Conference, the Author, the Duellist, Gotham in Three Books, the Candidate, the Farewell, the Times, Independence, and the Journey, a Fragment.* Vol. II. 4to. 11s. Subscription, *few'd.* Flexney.

This is not a new edition of the several poems mentioned in the title, —the unfold pamphlets being stitched together, in order to make a volume. —Here is nothing new except a fragment called the Journey; in which the Writer, with his usual acrimony and confidence of superiority, inveighs against the poets, his cotemporaries; and of which, as we should be unwilling to propagate what we cannot but condemn, we shall take no farther notice.

Art. 15. *Miscellaneous Pieces of Ancient English Poësie, viz. The Troublesome Raigne of King John, written by Shakespeare, extant in no Edition of his Writings. The Metamorphosis of Pigmalion's Image, and certain Satyres, by John Marston. The Scourge of Villanie, by the same.* —All printed before the Year 1600. 12mo. 3s. Horsfield.

The dramatic history of the troublesome reign of King John, by some ascribed to Shakespeare, has been generally rejected by his Editors. —It must be owned, however, that it is not without some marks of that great Poet's genius; and if it doth not merit a place among the rest of his works, it deserves at least to be preserved in some such publication as the present. The poems by Marston have a claim of the same kind; for they too are the efforts of a vigorous genius. —Marston was the cotemporary and rival of Bishop Hall; and though inferior in numbers, seems to have excelled him in force: but Hall, if we may credit his own account, was the first Satirist:

I first adventure, follow me who list,  
And be the second English Satirist,

## THEATRICAL.

Art. 16. *The Shepherd's Artifice: A Dramatic Pastoral. As it is performed at the Theatre Royal in Covent Garden.* The Words written, and the Music composed by Mr. Dibdin. 8vo. 1s. Becket and De Hondt.

We see little to admire, and nothing to despise, in this pretty, simple, pastoral drama; which we suppose to be the first literary production of the young Performer who did so much justice to the character of Ralph, in the Maid of the Mill. The specimens he hath given, both as an actor and a writer, seem to promise the public much future entertainment from his improved abilities; especially in the first-mentioned capacity.

## NOVELS.

Art. 17. *The Triumvirate: or, The Authentic Memoirs of A. B. and C.* 12mo. 2 Vols. 6s. Johnston.

A Writer who is not without just pretensions to the character of a man of sense, and a scholar, has here assumed that of a Novellist; to which, in our opinion, he has no pretensions at all. Without Fielding's fine parts, he affects to be Fielding; without Sterne's original genius, he would pass for a Sterne: while pedantry is offered in payment for sterling humour; and loose, obscene conceit supplies the want of genuine wit. In a word, the Author's manner is extremely stiff, and disagreeable. He makes a ridiculous parade of his acquaintance with foreign languages; in which after all, if we may judge from his English, he may prove but an indifferent connoisseur: for his style and diction are so blotted and blurred with *Irishisms*, that we believe the mere English reader will often be at a loss to discover his meaning: but these he will probably say, are only such 'inaccuracies as minute critics may observe,'—and which he does not 'think worth amending, in a work of this kind.'—Indeed!—then you think any crude, indigested stuff is good enough for the public\*—and good enough too, for your patron the Duke of Bedford, to whose generous and voluntary patronage, as the DEDICATION sets forth, you have been so highly obliged!

By A. B. and C. are meant *Andrews, Beville, and Carewe*; the three heroes of this romance: whose names, at full length, it seems, our Author did not at first intend to make free with. This, no doubt, was a point of delicacy which sufficiently manifested his respect to the illustrious families of Andrews, Beville, and Carewe; yet he has observed this caution no where but in his title-page: for which he offers this apology. 'The initials of A. B. and C. were objected to in the manuscript, as being too abstracted, and fitter for geometry than novel; that they did not distinguish the persons sufficiently, in the memory, nor impress the ideas of them strong enough on the mind. In compliance, therefore, with this indolence of attention in my gentle readers, I have embodied

\* 'I always (says our Author, in his preface) write *without book*, and just as if I was speaking to you; very modest this declaration, and very respectful to his readers! This gentleman, no doubt, would think it very *formal* to come into company with his shoes buckled and garters tied. But what are we to understand by his method of writing *without book*? Does this mean, that he scribbled his memoirs on scraps of paper, and the backs of letters, as Mr. Pope used to sketch out his verses? or does it signify, that he no more consults the English dictionary in writing, than he does in conversation?—*This* is probably what he would intimate: for, a little lower, he says,—'I really never do more myself, than *write*, and leave the world to *correct*.'—Very wisely done—and genius like!—And this Genius, we may venture to predict, will find, that the world *will correct* him; unless he be absolutely incorrigible: for the public never fail to do themselves ample justice, whenever thus treated with arrogance and insult;—and that by a mode of punishment, the most mortifying to the vanity of an author; viz. contempt, and total neglect.

thought,



thought, and thicken'd shadow into substance for them, by supplying the above names throughout the remainder of this work.

He has not, however, thought fit to assign his reasons for making use only of the initials, in his title-page. This he perhaps thought was giving such an air of mystery to the work, as might best catch the attention of the public; and, indeed, the whole title has such a peculiar cast, that when the advertisement of *The Triumvirate*; or, *Memoirs of A. B. and C.* first appeared in the papers, most readers expected that some choice political anecdotes were to be communicated to the public, with all the prudent reserve and caution of *strokes, dashes, and asterisks*; like the anti-ministerial paragraphs which once made so great a figure in the *London Evening Post*. But this was all a mistake; for, like the rest of our modern adventure-makers, the Author has only endeavoured to amuse us with a few wonderful stories of private intrigues, and family-revolutions: *giving*, as he himself in one place seems to acknowledge,

— To airy nothing

A local habitation, and a name.

And yet, like most of his brother biographers (in the novel way) he affirms, in another place, that he publishes nothing but *facts*; and that every particular of his memoirs, 'except the names of persons and places, can be authenticated by living testimonies.' All this may be very true, and the book so much the worse for it: as a well-invented moral tale, may be infinitely more pleasing, and more useful in its tendency, than a dull, matter-of-fact narrative, affording nothing to strike the imagination, or to improve the heart — We would not, however, be understood as if we thought this work destitute of matter to amuse the reader's fancy; for there is enough of that sort; such as it is: and such, indeed, as might have made a better figure than it does, had the Writer been less ambitious of displaying his uncommon share of wit and humour.

## MISCELLANEOUS.

Art. 18. *A short Analysis of Dr. Reid's \* Enquiry into the Human Mind.* By Philoveritas. 8vo. 6d. Field.

The motto, which this Analyser hath made choice of, is as applicable at least to his own pamphlet, as to any thing he hath exposed of Dr. Reid's book. *Quantum est in rebus inane.* That the Doctor hath laid himself sufficiently open, in the unadvised manner of his attack on Mr. Locke, is well known to those who are versed in the subject. But, whatever use such squibs as these may be of in matters of politics and party, this sixpenny metaphysical cracker, notwithstanding the flash of its advertisement and the bounce of its postscript, is not worth one single farthing. To prove this, we need not apply to the work itself; its appendages will serve to convict it. In the advertisement or preface, we are told, 'a dog hath *sense*, but not *consciousness*. *Sense* arises from the combination of two distinct *equal* (or bodily) powers: *consciousness* from the combination of two distinct *inequal* powers, *matter and spirit*.' In the *postscript* we are told, 'there are but two positive created beings

\* Whether the Writer had any design in thus mis-spelling Dr. Reid's name, is best known to himself.

in nature, matter and spirit—the rest is meer mode and relation.\* And then the Author talks about *hypothesis*. Doth the Reader need more convincing proofs that our Author is no more a match for Dr. Reid, than Dr. Reid is for Mr. Locke?

Art. 19. *Original Papers, relative to the Disturbances in Bengal. Containing every material Transaction from 1759 to 1764.* 8vo. 2 Vols. 7s. few'd. Newbery.

These papers are publish'd with the view of justifying Mr. Vansittart, president of the council at Calcutta, in Bengal, against the very unfavourable representations that have been made here, of that gentleman's conduct, since his being placed at the head of the East-India Company's affairs, in that part of the world. It seems to be a valuable and important collection; and ought especially to be read by those who, from a due regard to truth, are ever inclined to adhere to the good old rule,—*hear the other side*. The public hath indeed heard a great deal against Mr. V. and it is but common justice to lend an impartial ear to what may be urged in his defence.

Art. 20. *A Letter from M. de Voltaire, to M. D'AM . . . . . dated March 1, 1765, upon two tragical Incidents in France, at the same Time; that of Calas, and that of Sirven: Both on the Account of Religion.* 12mo. 6d. Becket.

The very affecting story of the unfortunate Mr. Calas, is but too well known, and has been too often mentioned in our Review, to require any thing more to be said on the subject, at this time. Mr. Voltaire, as we learn from this epistle, was the first who undertook to remove the veil from this horrid scene of *Romish* darkness, and to throw light upon a case which bigotry and persecution would, perhaps, but for his laudable efforts, have cover'd over with the forms of law, and effectually hid, for ever, from the eyes of mankind.

The second incident, in which Mr. Voltaire has also been fortunately instrumental in detecting the falshood, and stopping the fury of popish intolerance; is thus related in this little tract:

'A land-holder of Castres, by name Sirven, had three daughters: as this family is of the protestant religion, the youngest of his daughters was taken by force out of his wife's arms, put into a convent, and whipped, by way of teaching her her catechism. The girl run mad, and threw herself into a well, at about a league's distance from her father's house. On this, the zealots of religion made not the least doubt of its being the father, mother, and sisters of the child, that had drowned her. It had passed currently among the Roman Catholics of the province, that one of the capital points of the protestant religion was, that fathers and mothers are bound to hang, drown, or cut the throats of any of their children they may suspect of having any inclination towards the *Romish* religion. This was precisely at the very time that the Calas's were in irons, and that the scaffold was preparing for their execution.

'The news of the girl's being drowned, came directly then to Toulouse. "Ay, (said they) here's a fresh instance of a father's and mother's murdering their child." The outcry was general; the fury of the



the public was augmented upon it; Calas was broke upon the wheel; Sirven, his wife, and his daughters, ordered to be apprehended. Sirven, frightened, had only the time to fly with all his sick family. Destitute of all aid, they were forced to walk on foot over steep hills, at that time covered with snow. One of his daughters was delivered, amidst the ice, of a child, which, dying as it was, she carried in her arms, herself hardly alive. At length, they got into the road that leads to Switzerland.

“The same chance that brought to me the children of Calas, directed also to me Sirven. Figure to yourself, my friend, four sheep accused by butchers of having devoured a lamb. This is what I saw; but it is impossible for any description to do justice to so much innocence, and so much distress. What ought I to do? Or what would you have done in my place? is it enough to groan only over such abuses of human nature? I took the liberty of writing to the first President of Languedoc, but he was not at Toulouse. I got one of your friends to present a petition to the Vice-chancellor. In the mean while, near Castres, the father, the mother, and the two daughters, were executed in effigy; their estate confiscated, their goods despoiled, their ruin was complete.

“Behold here a virtuous, decent, innocent family delivered up to shame and beggary among strangers. It is true, they found pity, but how cruel it is to be objects of pity as long as they live! The answer, however, sent me to my application, was, that they might possibly obtain their pardon.”

Mr. Voltaire very properly expresses his indignation at being told, that a virtuous, decent, injured family, cruelly reduced to shame and beggary, *might possibly obtain their pardon!* an answer which might with more propriety have been given to any intercession in favour of the judges who condemned and ruin'd that innocent family. — But it is with pleasure we learn, in a note upon this narrative, that M. de Beaumont, who so nobly and successfully defended the family of Calas, proposes also to defend the unfortunate *Sirvens*! — in which most laudable design it is hoped he will, for the honour of humanity, meet with the same success.

## S E R M O N S.

I. At Buckingham Assizes, before Lord Chief Justice Pratt, &c. July 31, 1764. By *William Pugh*, Vicar of Tottershoe, and Curate of Aylesbury. Fletcher.

II. At St. James's, Black Friars, Sept. 30, 1764. By *William Romaine*, M. A. Worral.

III. *The Faithful Servant's Release and Reward.* — On the Death of the Reverend Mr. John Lavington, who died December 20. Preached at Ottery, Dec. 30, 1764. By *Jonathan Wheeler*. Field.

IV. *The Rise and Fall of the Holy City and Temple of Jerusalem: An Argument in Defence of Christianity.* Being the Substance of a Discourse preached at the Temple Church the 11th of November 1764. By *Gregory Sharpe*, L. L. D. Master of the Temple, Chaplain in ordinary to his Majesty, and Fellow of the Royal and Antiquarian Societies. 8vo. 1s. Doddsley, &c.

“Such Readers as are disposed to consider attentively whatever is urged in defence of Christianity, will be pleased with this very judicious and

and curious discourse. From the clear and distinct view, which is presented to them, of the design, antiquity, duration, preservation, and destruction of the Temple of Jerusalem, at two different and very distant periods, they will naturally and unavoidably be led to reflect on the wonders of divine providence; and when they consider that such amazing scenes were expressly foretold so long before the events that corresponded with and confirmed them, we cannot but think with our learned Author, that the evidence arising from thence for the truth of the Christian religion, will appear to them almost irresistible.

## CORRESPONDENCE.

ARISTÆUS seems to have given too easily into the groundless notions of the gentlemen who, he says, pointed out to him a glaring instance of the Reviewers partiality toward Writings of a very exceptionable kind. The charge is a heavy one; but it falls with the less weight, as it is neither just nor generous.—It is to be feared, that there are men in whose eyes CANDOR will sometimes appear *criminal*.—His observation, that ‘abilities and inclination to invalidate the objections of the enemies of the established church, would never appear to greater *advantage* than in a *Monthly Review*,’—implies a compliment for which the Authors of that work are obliged to him; but are they to draw out their forces and take the field on every slight alarm?—Certainly, the particular occasion pointed out by this Correspondent, was not to be deemed of sufficient importance!

“Who breaks a *butterfly* upon the wheel?”

The book mentioned by J. E. will be attended to.—As to this Letter-writer’s hasty charge of *inconsistency*, on a particular *political* topic, it must be made more apparent, before it can merit any farther notice on the part of the Reviewers.—At present it may suffice to remind J. E. and every other Reader, that a periodical work, with such quick returns of publication, and carried on by *different* hands, must be more liable to such a charge, than the uniform productions of a single pen, unlimited as to time, and enjoying ample leisure for revival and correction: advantages of which the Reviewers are totally deprived. The wonder would, therefore, be, to find any tolerable degree of consistency, and correctness, preserved in a work so disadvantageously circumstanced!—J. E. seems to have been rather too alert on this occasion; and should be reminded, when he again takes upon him to address his remarks, in a private letter, to gentlemen of whom he has no personal knowledge, that it may not be improper for him to offer a previous sacrifice to the Graces.

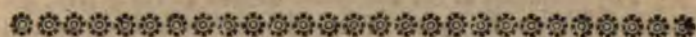
[The LETTER concerning DR. REID’S Performance will be inserted in our next.]



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T H E  
MONTHLY REVIEW,

For M A Y, 1765.



*A New and Complete System of Practical Husbandry; containing all that Experience has proved to be most useful in Farming, either in the Old or New Method; with a comparative View of both; and whatever is beneficial to the Husbandman, or conducive to the Ornament and Improvement of the Country Gentleman's Estate. By John Mills, Esq; Editor \* of Du Hamel's Husbandry. 8vo. 4 Vols. 1l. 4s. Baldwin, &c.*

**M**R. Mills dedicates his book to the Right Hon. *James Stuart Mackenzie*; because the signal encouragement and protection which (he says) that gentleman has given to Agriculture, distinguish him as the fittest patron of a work intended to promote the practice of that most useful art.

PREFACE.—<sup>c</sup> If we look into the earliest accounts of the Asiatic nations, we shall find, from their magnificent and populous cities, and their numerous armies, room to think that Agriculture was then arrived at considerable perfection, since it could supply the inhabitants in general with all the necessaries of life, and the great with the most delicate luxuries. This will appear still more evidently, if we reflect on the judicious conduct of the Egyptians, in the disposition of their country, with respect to the inundations of the Nile, and the great advantages they had been taught to reap from it. The possessions of the Children of Israel must have been cultivated with the utmost skill, or they could not have afforded sustenance to the prodigious numbers of people, who inhabited that small spot. But time has robbed us of their knowledge in this most useful of arts.

\* For an account of Mr. Mills's *English* Edition of Du Hamel's Husbandry, see our Review, Vol. XXI. p. 139, and p. 192.—as for the *French* original, M. Du Hamel was his own Editor.

‘ Some few fragments of the Greeks are the first rudiments of Husbandry, upon record; and the elder Cato is the most ancient Latin Author whose writings upon this interesting subject have reached us. His instructions are very judicious, but too concise. Varro added elegance of language to an improved treatise of Agriculture; and, soon after him, Virgil published his justly admired Georgics. Columella afterwards collected, with great judgment, whatever was valuable in the writings of his predecessors, and enriched them with his own perfect knowledge of the subject. His work is one of the choicest remains of antiquity, and has scarcely been equalled by any author since.

‘ The irruptions of the barbarous nations of the North, unacquainted with the sweets of society, and the blessings of civil liberty, soon abolished improved Agriculture. Arms were their only object. Their meanest slaves were entrusted with their trifling Husbandry; and trifling it must have been during that unsettled state of nations. But when governments began to be founded upon more fixed and rational plans, Agriculture, with the other arts, raised its head, and throve in proportion as property became secure.

‘ The improvements made in England, in the reign of Queen Elizabeth, shew, that the protestants who [*had been*] obliged to take shelter in the then free states, and particularly in Switzerland, had, with their love of liberty, learnt an improved Agriculture. In the next age, Hartlib is not less famed for his knowledge in farming, than for his friendship with Milton. The return of men of genius, who had fled their country during Cromwell's usurpation, and the protection granted them after the restoration, added greatly to the progress of Agriculture. At this period, writers of great character took in hand the truly patriotic theme.—Such were Platt, Worlidge, Evelyn, &c. whose works did honour to the age, and proved highly beneficial to their country.

‘ In France, two eminent physicians [Liebant and Deferre] thought this subject worthy of their pens, and gave their country the *Maisons Rustiques*, a work which, afterwards perfected by a third physician, [M. Liger,] has undergone twenty-two editions. Nor does that country now by any means lose sight of this important object. Real philosophers there make it their study, and pursue a series of well-made experiments, with such indefatigable care and accuracy, as cannot but be productive of very great advantages. The names of several illustrious improvers in France, deservedly distinguished for their patriotic application to this study, will grace the following work.’

After



After mentioning, with due honour, the various societies established, both at home and abroad, for the advancement of useful knowledge; and having particularly observed, that the general spirit of improvement in Agriculture, now so remarkably exerted in the different nations of Europe, calls upon us not to lose that superiority which the happiness of our constitution and climate have given us; he very justly adds—

‘ That the real strength of every country depends upon its population, is a well-known truth; and a little acquaintance with the principles of sound policy will shew, that the only solid basis of a numerous population, is Agriculture. Without this, the subsistence of a nation is precarious. Uncertainty of subsistence hinders people from marrying, and [sometimes] even induces them to quit their native soil.’

Towards the conclusion of the Preface, we are told, that—  
‘ Particular branches of Husbandry have been treated of by many; but *no one* in our language, except Mr. Worlidge, has *even attempted* to comprize the whole of this Art, within the compass of *one work*\*; or to reduce it into a regular system, founded on that best of guides, *experience*; which is the design of this performance.’

The Author's own account of the execution of his plan, is as follows:

‘ To give the Reader the most extensive view of the subject, I have consulted the writers of greatest character, from the most early times, to this; have traced the various improvements made in different ages, and selected from the ancients, as well as from the moderns, the most improved state of Agriculture, in which I make experiments my chief guide. Where authors of reputation relate such, I give them, though sometimes contradictory, in order to excite in farmers a spirit of making and varying experiments; the only true path to a successful practice. I may be censured [perhaps] for not determining with greater precision, what is right, and what wrong, in these instances. In answer to which I can only say, that I thought it more adviseable to leave the Reader to judge for himself†, after quoting my authorities.’

\* What will the voluminous writer of the *Compleat Body of Husbandry* say to this assertion?—A very ample account of that work (said to be founded on experience, as well as the present) was given in the course of our Review, beginning at p. 385, of Vol. XVI. and continued in the two succeeding volumes.

† To have done otherwise (though it would certainly have had its use) might, probably, have required a greater share of *practical experience*, than can well be supposed to fall to the lot of most London writers.

Part I. of this work, treats of the culture of arable lands; the introduction to which is a dissertation on the food of plants. And here we are told, that though—‘philosophical enquiries into the principles of vegetation, and the manner in which it is performed, are an object well worthy the attention of gentlemen whose situation allows them to pursue that truly useful and entertaining study; [yet] as the industrious husbandman, for whose benefit this work is chiefly intended, cannot afford time for matters of speculation; it may be sufficient for him to form a general, but just, idea of the means by which plants are nourished. A proper notion of this will help to guide him in the management of his lands, and shew him in what state the earth should be, to enable the plants which he cultivates most easily and readily to find their necessary food.’—Without entering into all the various *minutiae* contained in this introduction, it may suffice to give the result of the whole, viz. that the food of plants is supplied by the joint concurrence of *earth, water, air, and heat*.

Chap. I. treats of SOILS IN GENERAL, and the means of bringing them to a state proper for the production of plants.

§ 1. Of *strong soils*, and the means of correcting them.—*Clay* is, of all earths, [naturally] the worst for vegetation; as the closeness of it hinders plants from extending their roots in search of food, and prevents the entrance of water, which would help to convey it to them. Yet even this, as well as any other untoward soil, may, with industry and proper correctives, be made to produce roots and plants which require the lightest and hollowest mold.—‘Among all the manures for clay, sea-sand claims the preference, as best suited to break its too great cohesion. River-sand, drift-sand, small gritty gravel, lime, rubbish of old houses, chalk, marle, coal-ashes, and, in general, all calcareous substances, are also of excellent service, to answer the same end.’—‘Another manure for stubborn clays, or strong soils, is heath-ground, with which the stiffest soil may be brought into so good order, that whoever has heath-ground enough, and a sufficient quantity of clay-ground, may have the best land that can be desired.’—p. 32.

§ 2. Of the improvement of *sandy and light soils*.—Sandy, gravelly, and other too light soils, easily admit of heat and moisture, but are not much benefited thereby, because they let them pass too soon, and so contract no ligature: [for] the general defect of these too light soils is, that they neither afford sufficient stability to plants, nor retain moisture enough to convey to them their necessary food.—To bring these too open soils to a due consistence, some of the stiff earths must be used: [for] by the



the same rule that sand fertilizes strong clayey grounds, clay meliorates light and sandy soils.—But of all manures, none is equal to *marle*, of which there are many different kinds.—

‘*Marle* is either grey, blue, brown, yellow, red, or mixed, and is known by its pure and uncompound nature: besides which, it is distinguished by several other marks, such as, its breaking into little square bits; its falling easily to pieces, by the force of a blow, or upon being exposed to the sun or frost; its feeling fat and unctuous; and its looking, when dry, after having been exposed to the weather for some time, as if it was covered with a hoar-frost, or sprinkled with fine salt. Even when mixed with the land intended to be manured by it, the whole surface of the soil will have that whitish appearance. But the most unerring way to judge of *marle*, and know it from any other substance that may resemble it, is, to break a piece as big as a large nutmeg, and, when it is quite dry, drop it into a glass of clear water, where, if it be the right sort, it will soon dissolve into a soft and almost impalpable pap, shooting up many sparkles to the surface of the water. Some *marles* effervesce but little with acids: but they should always be put to that trial; because, the more they effervesce with them, the more valuable they are as manures. In hot weather, good *marle* will slack with the heat of the sun, like lime; especially if any rain follows a hot day.

‘The farmers in Staffordshire reckon the soft blue *marle* best for arable land, and the grey sort for pasture. That which is of a brownish colour, with blue veins in it, and little lumps of chalk or lime-stone, generally lying under stiff clays, and very hard to dig, is most esteemed in Cheshire. The *marle* usually found at the depth of about two feet, or a yard, on the sides of hills, and in wet boggy grounds, which have a light sand in them, is very fat and close, and reckoned the strongest of all *marles*; for which reason it is particularly good for sandy lands. This is commonly called *peat-marle*, or *delving-marle*. The *paper-marle*, as it is sometimes called, frequently lies near coals, and flakes like leaves or pieces of brown paper, than which it is of a somewhat lighter colour. That which some writers call *clay-marle*, because it looks like clay, is very fat, and sometimes mixed with chalk-stones. *Steel marle* breaks of itself into square cubical bits.’—‘*Stone, slate, or flag-marle*, which is a kind of soft stone, or rather slate, of a blueish colour, is generally allowed to be the best. It easily dissolves with frost or rain, is found near rivers and on the sides of hills, and is a very lasting manure.’

In order to shew how easily *marle* may be mistaken for something else, and so applied to very improper uses; Mr. Mills next tells us a story of an ingenious gentleman of his acquaintance,

ance, who, in passing lately through Bedfordshire, observed, that the people employed to amend the highways, were laying upon them a blueish kind of stone. Struck with the novelty of the appearance, he stooped, took up a lump, and soon found it to be this blue marle, which the ignorant peasants were using instead of real stone. The consequence was, that, when he returned the same way some time after, a heavy shower having fallen, the whole road where this substance had been so injudiciously spread, was become a perfect quagmire.'

Authors, we are told, differ widely both as to the quantity and the manner of using almost all the manures they treat of; points which must, [after all,] in a great measure, depend on the quality of the soil, and the strength of the manure, of whatever kind it be; and in which experience will ever be the surest guide. 'In marling, it is particularly necessary to find the true proportion which the land requires, and better to err in laying on too little than too much; [for] by over doing it, the first year's crop often fails, because the body of the marle has not been sufficiently opened; and, in that case, it will sometimes be two or three years before the ground comes to a proper temper. The best directions that can be given to the farmer in the application of this manure to light soils, is, to lay on the quantity which will give the degree of cohesion wanted in those soils. A general rule cannot be laid down in this respect; because, the quantity of marle requisite to effect the desired end, must be different, in proportion to the degree of lightness of the soil.'

This section concludes with warning against the use of a body very similar to marle in appearance, but essentially different in its effects.—Marle takes a smooth polish from the instrument with which it is wrought. But a piece of this other substance differs greatly, [particularly] in taste, from marle. Instead of the smooth unctuous taste of the latter, it is acid, and remarkably astringent. It agrees with marle, in crumbling in water, but differs remarkably from it in not raising any effervescence with acids, nor in the least destroying their acidity. The trying of marle with acids is therefore the more necessary, to guard against using this pernicious substance.

§ 3. Of the improvement of LOAM.—Under this head, we meet with various directions whereby to judge of the different qualities of ground: as from the spontaneous produce of it; by the quality of the *water* which runs through it; by the *smell*; the *taste*; the *touch*, and *colour*.—Here Mr. Mills is very copious, in his quotations from various authors, upon the subject

of



of general manures, which he ranges under the following heads, viz.

1. All *fossile* substances, in their natural state, and as altered by fire, such as lime, chalk, marle, earth, sand and shells; to which may be added (he says) the fixed alkaline salt of plants, which acts nearly in the same manner.

2. All the various manures obtained from *vegetables*, either in their natural or putrid state: such are succulent plants plowed in, tanner's bark, all the parts of vegetables which gradually decay, their putrid substance, foot, &c. [*Soot* should rather have been ranked under the *former* article, as indeed it is at p. 84.]

3. *Animal* manures; such as blood, flesh, dung, urine, wool, rags, hoofs, horns, bones, &c.

4. The proper *mixture* of these various substances, in *composts*, suited to the difference of soils.

Under this last head, of *composts*, we are informed of the great service which a proper *stercorary* may be of to a farmer: but here we are left to *guess* whether it is best to let the compost lie *wet* or *dry* in such *stercorary*.—At p. 111, we are directed to dig a square or oblong pit, of a size suited to the quantity of compost wanted; and to let the side next the fields be made sloping, so as to receive a cart to load easily. The bottom, we are told, should be paved, and the sides lined, ‘that it may be capable of *retaining water* like a cistern; for it is of great importance that the dung be *well soaked in liquor*.’—On the contrary, at p. 120, we are directed to let our compost be carried to a sufficiently capacious hole, or pit, dug for the purpose. But then we are expressly told that ‘this pit must be in a *dry place*; for *no manure should ever be laid in water*.’—For these *contradictory directions*, we are referred to the authority of Mr. Evelyn, and the Marquis de Turbilly. But should not Mr. Mills have given us a hint, at least, which method he himself esteemed the best? Surely one might reasonably have expected thus much from the writer of a *complete system of practical Husbandry*. But the *body* of a book does not *always* exactly tally with the promises made in the *title-page*. We hope, however, that the Author's *own experience* will enable him to reconcile *this*, and several other *contradictory opinions*, before the publication of his next edition.

§ 4. Of the improvement of MOORS and BOGGY-LAND.—Under this head, he first describes what is meant by *moors* and *boggy-land*; he next gives directions for draining them; and then points out the means by which they may be improved. And here he embraces the opportunity, which his subject affords, of

communicating to his own countrymen the excellent instructions, upon these heads, contained in the *Memoirs of the Society established at Berne, for the encouragement of rural oeconomy*: 'a society which well deserves the highest commendations, for the public spirit and the judgment shewn in their publications.'

Chap. II. treats of the breaking up and improving of **UNCULTIVATED LANDS**:—by which is meant, such as are covered with wood, such spots as are not sufficiently drained to admit the plough; and commons, or other grounds, which produce nothing but heath, broom, furze, fern, &c.

§ 1. *Of clearing and improving WOOD-LANDS*.—For this purpose engravings are given of several ingenious machines for rooting up trees; particularly of one invented by a peasant in the canton of Berne, and said to have been tried there with success, and also by a committee of the London Society for the encouragement of arts, manufactures, and commerce.

§ 2. *Of draining and improving MARSHY Land*.

§ 3. *Of breaking up and improving COMMONS and WASTE GROUND*.—Under this head, Mr. Mills very justly observes, that 'the Marquis of Turbilly, a nobleman of considerable distinction in France, has set an example in that country, which well deserves to be particularly noticed here; first, on account of the great advantage attending it; and next, in hopes that it may excite in many of our landed gentlemen, that attention to their own interest, which the neglected condition of their estates calls for; and that an employment, not only beneficial to themselves, but of great utility to the public, may get the better of their attachment to the turf, their hounds, and gaming. The many barren and uncultivated spots in almost every part of this kingdom, not excepting even the most fertile counties, require, for their improvement, examples like this. The Marquis's own account of the many difficulties he had to surmount, the prejudices he had to combat, the banter he underwent, and his ingenuous recital of his errors, will be the most valuable present I can here make to my countrymen. M. de Turbilly has treated the subject of breaking up and improving commons and waste lands in so masterly a manner, that I should wrong both him and the public, [says Mr. Mills] were I to take any farther liberty with his judicious work, than barely to abridge some few parts of it, less suited to this nation, than to the country in which he wrote.'

Then follows the Marquis's *history of his experiments*; which he introduces by informing us, that upon the death of his father, in 1737, he inherited the lands in Anjou, of which he is  
going



going to speak. They lie contiguous, and form a considerable extent. The soil is of three kinds, bad, middling, and good; but this last is least frequent. Most of the lands, being of a middling quality, are fertilized (he says) only by dint of care and manure.

Three sides of this estate border upon uncultivated heaths; but the situation of his house, and of the chief village, is advantageous.—Such was his estate when he took possession of it: not a quarter of the land was cultivated, and even that very badly: the rest was either abandoned by the husbandmen, or had not been cultivated at all. The inhabitants were very poor, and did not raise corn enough to subsist them half the year: nay, such was their indolence, that they chose rather to stroll about and beg during the other half, than be at the pains of bestowing proper culture on their land. The Marquis's first care was to extirpate this spirit of indolence, and consequent love of begging which prevailed among them. To this end, he gave notice of the improvements he intended to introduce upon his estate, with a declaration that he would employ every man, woman, or child above eight years of age, who had not business of their own, on condition of their leaving off begging.

In June 1737, he begun his improvements with clearing some of the land near his house. This ground was extremely poor, and over-run with briars, thistles, and broom, which, being cut up, and burnt upon the spot, yielded a considerable quantity of ashes, which were spread, and immediately plowed in, lest their virtue should exhale. During the summer, this land was plowed several times, different ways, in order to loosen it, and destroy the weeds. Here his poor peasants were employed to break the clods and pick off the stones; and having more dung than his other arable lands required, he laid about half the usual quantity upon this ground, and sowed it at the usual time. This first trial succeeded, and the crop was very good.

In 1738, he undertook another piece of ground, adjoining to the former, and of the same kind. He began in March, proceeded as before, dunged it, and had equal success. The second crop of the former spot was still more plentiful.

In 1739 he took the next contiguous land, going round his mansion. The soil he now fell upon was tough, strong, and only thin grass grew upon it, with a few brambles, &c. which were soon cut up. This ground was broken up only with the plough: some dung was laid upon it, and he sowed it directly with winter oats, which succeeded very well. His improvements of the two former years yielded plentiful crops, not  
only

only of corn, but also of hemp and flax, which he had introduced. These last were dressed, and given to the women and girls to spin; paying them according to the fineness of the thread. By application, they became perfect in their work. By this means he accomplished his design of finding employment for these women and girls, and afforded them means of procuring an honest livelihood, as well as to those whom age and infirmities rendered incapable of working abroad.

The land which he improved in the year 1740, was covered with heath, broom, and furze, which had grown very thick and high. In the spring, when the weather was dry, he set fire to this surface. The whole burnt very well, and he was in hopes of being able to plow up this ground without paring off the turf, as he had done the year before. Ploughs, stronger than usual, were made for this work; but the roots of the furze and broom broke them. In vain did he plow it over and over; the broom and furze were not destroyed, but made new shoots; and it was three years before it could be brought to a good tilth, or those noxious plants be quite extirpated.

In the year 1741, he had the same kind of land to deal with; but took care not to commit the same fault. Each day's cutting of the heath, broom, &c. was burnt, as the workmen advanced, and the whole surface was dug by hand as it was cleared. By this means, the ashes of these plants preserved their fertilizing quality; their roots were pulled up, and when dry burnt, the ashes of which were immediately plowed in. During the summer, this ground was plowed several times, in different directions, was sowed with rye, and yielded a plentiful crop.

In this manner the Marquis went on for several years after, with great success. He also revived an old method of breaking up land, by cutting of the surface with (what he calls) a *paring mattock*, and then burning it. This method, though expensive, he found to answer best in the end.

He then goes on to relate his farther proceedings, with great perspicuity and minuteness, but our limits will not permit us to pursue the argument any further, tho' the whole of the Marquis's account is deserving of the perusal, and imitation, of every lover of Agriculture. He concludes, with observing, that all the methods he has pointed out for breaking up uncultivated land, and bringing it into tillage, may be practised in every part of the world; only observing the seasons proper for each climate. To which he adds the following benevolent declaration, that he shall think himself very happy, and well rewarded for his pains, if his instructions prove of service to mankind.

Chap.



Chap. III. treats of the culture of GRAIN and PULSE, according to the principles of the old and new Husbandry; with a comparative view of the advantages of each.

Mr. Mills begins this chapter with setting forth the great advantages arising from good and frequent *plowings*; and recommends the Roman maxim, '*to sow but little and plow much.*' This naturally introduces a very just censure of the modern practice of many gentlemen, who are too much inclined to throw their estates into *large farms*:—a practice necessarily attended with a most fatal consequence to a manufacturing and trading people; as it lessens the number of inhabitants in the country, from whence the supply of population chiefly arises.

§ 1. *Of Plowing.*—In this section we have descriptions and drawings of various sorts of ploughs. Amongst which, 'the Rotheran, or patent plough, for the simplicity of its make, and the ease and success with which it is worked, deserves the husbandman's particular attention.'—But as the descriptions of the several ploughs cannot be well understood without the plates, to which there are frequent references; we shall content ourselves with giving a short extract in regard to the advantages of preserving land in the finest tilth; for husbandmen cannot too seriously consider the great principle on which the due culture of the earth is founded, viz. *thoroughly to divide and loosen the soil.*—In support of this principle, Mr. Mills introduces the following quotation from M. Lullin de Chateauvieux, as related by M. du Hamel:

'This principle, says he, is so generally received, that there is not a farmer who does not know, that one plowing more than ordinary is of as much service to his ground as dunging it would be. Experience must certainly have shewed him that his crops are bettered by this extraordinary plowing; but he is not sufficiently sensible, that, of all the ways of improving his land, no one is more effectual, or less expensive than this. If its full value were known, it would be practised more, and every husbandman would give all his lands at least one plowing extraordinary.' p. 268.

In farther support of the same principle, let us hear Mr. Mills himself.—'Those must be very unskilful people, little deserving the name of husbandmen, who talk of being afraid of plowing out the heart of the ground, as they term it, and pretend that the moisture of the earth escapes more easily from a finely loosened and well stirred mould, than from a soil of which the surface is grown hard. Repeated experience, particularly in the horse-hoeing Husbandry, has, for many years past, proved the very contrary, and shewed, that the land which has been

most thoroughly and deepest plowed, constantly retains the greatest degree of moisture.' p. 274. And again—

'The design of tillage is, to destroy weeds, and to reduce the earth to very small particles, thereby to render it sufficiently loose and porous for the roots of such vegetables as are cultivated in it, to extend themselves with due ease in quest of their necessary food.' p. 275.

When plowed land is intended to be *fallowed*, [a thing absolutely necessary, at proper intervals,] it should be plowed, according to Mr. Mills, in the autumn, as soon as the seed-time permits, and laid as rough as may be, especially if a stiff soil, that the winter's frost may mellow it. And,

'In the spring, the farmer should take the earliest opportunity that his spring crops will admit of, to give his fallows a second plowing across the former; after which the ground should be well harrowed, not only to break the clods, but to pull up such roots as are not yet rotted, that they may be gathered into heaps and burnt. It is essentially necessary that this, and all the following plowings and harrowings be performed in dry weather; because, as the purpose here is thoroughly to loosen the mould, special care should be taken to avoid every thing which might counteract that intention. The farmer cannot wish for a greater benefit to his Husbandry, than moderate showers after each fallow, to bring the seeds of every weed to vegetate\*, in order that, being turned down by the several plowings, they may be the more effectually destroyed.' p. 281, 2.

§ 2. *Of sowing*.—When the earth is properly prepared for sowing, the next most essential points to be considered are, 1. The choice of the seed; 2. The preparation of that seed; 3. The time of sowing; and 4. The manner of sowing.—Of each of these particulars, Mr. Mills treats in their respective order.

With regard to the first article, he observes, very justly, that the choice of the seed intended to be sowed is an object of greater importance than many persons seem to imagine. For 'it is not sufficient that the finest grains be chosen for this purpose, unless they are likewise very clean. Such wheat is not difficult to be had from land cultivated according to the principles of the new Husbandry; but we seldom find corn entirely free from seeds of weeds when it has been raised in the common way.' p. 289.

\* This is exactly the plan, so strongly recommended by Mr. Randall in his *Semi-Virgilian Husbandry*;—and a very rational plan it seems to be.

Mr.



Mr. Mills recommends the following, as an excellent way to separate the fullest and heaviest grains, which are fittest for seed, from those of less value, and at the same time to clear them from many seeds of weeds.—‘Make a stout man, with a broad wooden shovel, throw the corn with all his force towards an opposite corner of the barn, or of a large boarded hall. All the light, small, shrivelled grain, unfit for sowing, and the seeds of cockle, darnel, &c. not being so heavy as the sound solid corn, will fall short, and lie nearest to the man who throws them; while such as are large, plump, and weighty, out-flying all the rest, are separated widely, and may easily be gathered up. Experience will shew the vast advantages of sowing seed thus chosen.’ p. 293.

As to *preparing the seed*, Mr. Mills seems to think the use of *sleeps* not so advantageous as has been imagined; he gives, however, methods of compounding several sorts of them: to which we refer the Reader.

With regard to *the time of sowing*, he thinks it better to sow early, than too late, provided the season will admit of it.

As to *the manner of sowing*, he thinks it of great consequence that every seed be placed in the earth at a proper depth: but experiments are yet wanting (he says) to determine with due exactness, what is the depth which best suits each kind of grain, in different soils.

The usual way of sowing in broad-cast, he observes, cannot answer all the intentions of placing the seed properly in the earth, and must be attended with several inconveniencies; such as, the seed's becoming the prey of various birds and animals; its being laid so superficially, that the sun often parches it up, or a long continued rain, instead of promoting a kindly vegetation, soaks into the grains and bursts them: the seed is also very unequally sowed; and where the ground is uneven, great part of it necessarily falls together into hollows.—These inconveniencies [which are certainly considerable ones] are prevented, he observes, by making use of a drill, which, 1. Drops the seed at whatever depth and distance experience has shewn to be fittest; 2. Fills the furrows with earth, so that all the grain is covered; and 3. Lets fall into each furrow the exact quantity of seed which has been found most proper.—He then gives us descriptions and engravings of several different kinds of drills, for which we must refer to the work itself; as without the plates, the descriptions would be unintelligible.

§ 3. Relates the advantages arising from a judicious *change of crops*; a subject which requires but few words to support the propriety of it.

§ 4. Gives us the CULTURE OF GRAIN AND PULSE, according to the *old Husbandry*.—In this section, which concludes the first volume, Mr. Mills has collected a vast number of very judicious observations, from almost every writer of note, both in our own country, and abroad. These observations he has ranged, under their proper heads, in such a manner, that every reader may have recourse to what he more immediately wants to be informed of, without the trouble of perusing a multiplicity of matter, in which he has little or no concern. As the writers upon Agriculture have, of late, greatly increased in number, we think the public are much obliged to Mr. Mills for the pains he has taken, and the judgment he has shewn, in selecting from the voluminous works of others, what he thought most proper to appear in his own. For as it would be an endless task, especially for a practical farmer, to attempt the perusal of all that has been wrote upon this interesting subject; so he ought to receive a work like this before us, with all the candour due to a writer who has had so many difficulties to struggle with, while endeavouring to draw the various arguments of different authors, to that particular point, from whence their influence may have the greatest effect, for the good of the community. For that the community is very greatly interested in the promotion of Agriculture, is a truth universally acknowledged.

Before we quite take our leave of the first volume, we would just remind Mr. Mills, that his *engraver* seems not to be a very accurate *ploughman*, as may appear from his having placed the *wing* on the *wrong* side of the share, at *Fig. 6.* in *Plate IV.*—and in another Plate, also marked *IV.* as well as the former, but referring to p. 265, the mould-boards of *all* the ploughs there exhibited, are fixed on the *wrong* side. And particularly over *Fig. 3.* are engraved these words, (View of the *right* side of the Plough) whereas the Plate actually shews us the *left* side, with the mould-board preposterously placed on *that* side too.—But these, as well as some other inaccuracies, will probably be amended in the next edition, which, we doubt not, will be called for in due time.

[To be continued in our next.]

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*Continuation of the Biographical Part of the Play-house Dictionary:*  
See our last Month's Review, p. 305.

**T**HAT excellent comic actresses, Mrs. Clive\*, hath also a place in this collection, on account of two or three little

\* For the life of Mrs. Cibber, with that of her husband, the unfortunate *Theophilus*, see our last, p. 299—305.



dramatic performances, the product of her pen; from which, however, she has not acquired great reputation as a writer:

‘CLIVE, Mrs. Catharine.—This lady, whose name as a dramatic writer we are obliged to mention here, is however much better known for her unequalled merit as a comedian, in which light, while any theatrical records are remaining, her memory must ever be held in the highest estimation.—She was the daughter of Mr. William Raftor, a gentleman who was a native of the city of Kilkenny in Ireland, and bred to the law; but being strongly attached to the interests of the unfortunate King James II. when that monarch was in Ireland, he enter'd into his service; on which account a considerable paternal estate in the county of Kilkenny, which he would otherwise have inherited, became forfeited to the crown.—After the decisive battle of the Boyne, however, he still followed his master's fortunes, and through that interest and his own merit, obtain'd a captain's commission in the service of Louis XIV.—But afterwards, procuring a pardon from the English court, he came to this metropolis, where he married the daughter of an eminent citizen on Fishstreet-hill, by whom he had several children, and, among the rest, the subject of our present memoirs.

‘Miss Raftor was born in 1711, and shewed a very early inclination and genius for the stage.—Her natural turn of humour, and her pleasing manner of singing songs of spirit, induced some friends to recommend her to the late Mr. Colley Cibber, then one of the managers of Drury Lane theatre, who immediately engaged her at a small salary.—Her first appearance was in boy's cloaths, in the character of a page, in the tragedy of Mithridates king of Pontus, in which she was introduced only to sing a song.—Yet even in this she met with great applause.—This was in 1728, at which time she was but seventeen years of age; and in the very same season we find that the audience paid to great attention to her merit in the part of Philida, in Cibber's *Love in a Riddle*, (which party-prejudice had determined to damn, right or wrong, on account of the author) as to suffer their riotous clamours to subside whenever she was on the stage; a compliment which they even denied to the blood royal itself on the ensuing night.—In 1730, however, she had an opportunity afforded her, which she did not permit to pass unemployed, of breaking forth on the public in a full blaze of comic brightness.—This was in the part of Nell, in the *Devil to Pay*, or *The Wives Metamorphos'd*, a ballad farce, written by Coffey, in which she threw out a full exertion of those comic powers, which every frequenter of the theatre must since have received such infinite delight from.—Her merit in this character occasioned her salary to be doubled, and not only established her

own reputation with the audience, but fixed the piece itself on the constant list of acting farces, an honour which perhaps it would never have arrived at, had she not been in it, nor may long maintain when her support in it is lost.—In the year 1732, she was married to G Clive, Esq; a son of the late Mr. Baron Clive, which gentleman is still living.—They did not however cohabit long together; yet, notwithstanding the temptations to which a theatre is sometimes apt to expose young persons of the female sex, and the too great readiness of the public to give way to unkind suppositions in regard to them, calumny itself has never seemed to aim the slightest arrow at her fame.

‘To expatiate on her merit as an actress (while she keeps within the very extensive walk which is adapted to her excellence) would far exceed our limits, and be wholly unnecessary.—As an author, I imagine, she does not aim at immortality, yet she has, at different benefits of her own, introduced three several *petites pieces* on the stage, none of which are totally devoid of merit.—Their titles are as follow,

1. Bayes in Petticoats.
2. Every Woman in her Humour.
3. Island of Slaves.

Only the first of these, however, has yet appear'd in print, and as to the last it is no more than an almost literal translation of Marivaux's *Isle des Esclaves*, executed, as she herself confesses, by a gentleman at her request.

Among the rest of the dramatic authors and actors celebrated in this performance, the account of that admirable mimic, and truly comic genius, Mr. Samuel Foote, seems to be a capital article:

‘FOOTE, Samuel, Esq;—This well-known living author was born at Truro in Cornwall, but in what year I know not.—His father was member of parliament for Tiverton in Devonshire, and enjoyed the posts of commissioner of the prize-office and fine-contract.—His mother was heiress of the Dinely and Goodere families, and to her, in consequence of an unhappy and fatal quarrel between her two brothers, Sir John Dinely Goodere, Bart. and Sir Samuel Goodere, captain of his majesty's ship the Ruby, which terminated in the loss of life to both, the Dinely estate, which was upwards of five thousand pounds *per annum*, descended.—He received his education at Worcester College, formerly Gloucester Hall, Oxon, which ow'd its foundation and change of name to Sir Thomas Cooks Winford, Bart. a second cousin of our author's.—From the university he was removed to the Temple, being designed for the study



study of the law; in which it is most probable that his great oratorical talents and powers of mimicry and humour, would have shewn themselves in a very conspicuous light.—The dryness and gravity of this study, however, not suiting the more volatile vivacity of his disposition, he chose rather to employ those talents in a sphere of action to which they seem'd better adapted, viz. on the stage, in the pursuit of which the repeated proofs he has received of the public approbation, bear the strongest testimonials to his merit.—His first appearance was in the part of Othello, but whether he early discovered that his *forte* did not lie in tragedy, or that his genius could not bear being only a repeater of the works of others, he soon struck out into a new and untrodden path, in which he at once attained the two great ends of affording entertainment to the public and emolument to himself.—This was by taking on himself the double character of author and performer, in which light, in 1747, he opened the little theatre in the Haymarket, with a dramatic piece of his own writing, called the *Diversions of the Morning*.—This piece consisted of nothing more than the introduction of several well-known characters in real life, whose manner of conversation and expression this author had very happily hit in the diction of his drama, and still more happily represented on the stage by an exact and most amazing imitation, not only of the manner and tone of voice, but even of the very persons of those whom he intended to *take off*.—Among these characters there was in particular a certain physician, who was much better known from the oddity and singularity of his appearance and conversation, than from his eminence in the practice of his profession.—The celebrated chevalier Taylor the oculist, who was at that time in the height of his vogue and popularity, was also another object, and indeed a deserved one, of Mr. Foote's mimicry and ridicule; and in the latter part of his piece, under the character of a theatrical director, this gentleman took off with great humour and accuracy the several styles of acting of every principal performer of the English stage.

\* This performance at first met with some little opposition from the civil magistrates of Westminster, under the sanction of the act of parliament for limiting the number of play houses.—But the author, being patronized by many of the principal nobility and others, this opposition was over-ruled, and with an alteration of the title of his piece to that of *Mr. Foote's giving Tea to his Friends*, he proceeded without farther molestation, and represented it through a run of upwards of forty mornings, to crowded and splendid audiences.

\* The ensuing season he produced another piece of the same  
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kind, which he called *An Auction of Pictures*.—In this he introduced several new characters, all however popular ones, and extremely well known, particularly Sir Thomas De Veil, then the acting justice of peace for Westminster; Mr. Cock, the celebrated auctioneer, and the equally famous orator Henley.—This piece had also a very great run.

Neither of the above-mentioned pieces have yet appeared in print, nor would they perhaps give any very great pleasure in the closet; for, consisting principally of characters whose peculiar singularities could never be perfectly represented in black and white, they might probably appear flat and insipid, when divested of that strong colouring which Mr. Foote had given them in his personal representation; for it may not be improper to observe in this place, that he himself represented all the principal characters in each piece, which stood in need of his mimic powers to execute, shifting from one to another with all the dexterity of a Proteus.—He now, however, proceeded to pieces of somewhat more dramatic regularity, his *Knights* being the product of an ensuing season.—Yet in this also, tho' his plot and characters seem'd less immediately personal, it was apparent that he kept some particular real personages strongly in his eye in the performance, and the town took on themselves to fix them where the resemblance appeared to be most striking.—It would be superfluous in this place to enumerate the course of this gentleman's dramatic progress as to all the respective pieces which he has since written and performed, as a particular account of each of them may be seen under its proper head, in the first volume of this work.—Let it here suffice therefore to observe, that he has continued from time to time to entertain the public, by selecting such characters, as well general as individual, as seem'd most likely to contribute to the exciting our innocent laughter, and best answer the principal end of dramatic writings of the comic kind, viz. the relaxation of the mind from the fatigue of business or anxiety.—The names of the several pieces which he has hitherto published are as follows:

1. *Author*. A Comedy, of two acts.
2. *Englishman in Paris*. Com. of two acts.
3. *Englishman return'd from Paris*. Com. of two acts.
4. *Knights*. Com. of two acts.
5. *Minor*. Com. of two acts.
6. *Orators*. Com. of three acts.
7. *Tasse*. Com. of two acts\*.

\* Since this article was drawn up, Mr. Foote has produced three more dramatic pieces; of which the Author has given an account, in the *Appendix* to his first volume; viz. the *Major of Garratt*,—the *Ijar*,—and the *Patron*.



Mr. Foote's dramatic works are all to be ranked among the *petites pieces* of the theatre, as he has not hitherto attempted any thing which has reached to the bulk of the more perfect drama. In the execution of them they are sometimes loose, negligent and unfinished, seeming rather to be the hasty productions of a man of genius, whose pegasus, though indu'd with fire, has no inclination for fatigue, than the labour'd finishings of a professed dramatist aiming at immortality.—His plots are somewhat irregular, and their catastrophes not always conclusive or perfectly wound up.—Yet, with all these deficiencies, it must be confess'd that they contain more of one essential property of comedy, viz. strong character, than the writings of any other of our modern authors, and although the diction of his dialogue may not, from the general tenor of his subjects, either require, or admit of, the wit of a Congreve, or the elegance of an Æthérée, yet it is constantly embellished with numberless strokes of keen satire, and touches of temporary humour, such as only the clearest judgment and deepest discernment could dictate; and though the language spoken by his characters may at first sight seem not the most accurate and correct, yet it will, on a closer examination, be found entirely dramatical, as it contains numbers of those natural minutiae of expression, on which the very basis of character is frequently founded, and which render it the truest mirror of the conversation of the time he wrote in.

It has been objected, against Mr. Foote, that the introduction of real characters on the stage, is cruel, and ungenerous; that the exposing any person to public ridicule, is doing him the most essential injury possible, as it is wounding the human breast in the tenderest point, viz. its pride and self-opinion. Our Author undertakes to defend Mr. Foote against this charge; and expatiates a good deal in his vindication; but the article is too long to admit of our transcribing any more of it:—besides we do not think all his arguments sufficiently conclusive. Some of them, indeed, as SWIFT says,

———Directly tend  
Against the cause he wou'd defend.

It is an old remark, that nothing hurts any cause so much as an *indiscreet advocate*.

It would be unpardonable to omit the modern Roscius, in our selection from these very entertaining memoirs.

GARRICK, David, Esq;—It would surely be needless here to mention that the gentleman just named is at this time a living writer, were it not for the sake of future theatrical chronology, which may at some period hereafter have occasion for such

information.—He was born in the city of Hereford, in the year 1717, his father bearing a captain's commission in the army, which rank he maintained for several years; and at the time of his death was possessed of a majority, which that event however prevented him from ever enjoying.—Our author received the first rudiments of his education at the free-school of Litchfield, which he afterwards completed at Rochester, under the celebrated Mr. Colson, since mathematical professor at Cambridge.—On the 9th of March 1736, he was entered of the honourable Society of Lincoln's-Inn, being intended for the bar.—But whether he found the study of the law too heavy, saturnine, and barren of amusement for his more active and lively disposition, or that a genius like his could not continue circumscribed within the limits of any profession but that to which it was more peculiarly adapted, and like the magnetic needle pointed directly to its proper centre, or perhaps both, it is certain that he did not long pursue the municipal law; for in the year 1740-1, he quitted it entirely for the stage, and made his first appearance at the theatre in Goodman's-Fields, then under the management of Mr. Henry Giffard.—The character he first represented was that of King Richard III. in which, like the sun bursting from behind an obscure cloud, he displayed, in the very earliest dawn, a somewhat more than meridian brightness.—In short, his excellence dazzled and astonished every one, and the seeing a young man, in no more than his twenty-fourth year, and a novice to the stage, reaching at one single step to that height of perfection which maturity of years and long practical experience had not been able to bestow on the then capital performers of the English stage, was a phenomenon which could not but become the object of universal speculation, and as universal admiration.—The theatres towards the court-end of the town were deserted, persons of all ranks flocking to Goodman's-Fields, where Mr. Garrick continued to act till the close of the season, when, having very advantageous terms offered him for the performing in Dublin during some part of the summer, he went over thither, where he found the same just homage paid to his merit, which he had received from his own countrymen.—To the service of the latter, however, he esteemed himself more immediately bound; and therefore, in the ensuing winter, engaged himself to Mr. Fleetwood, then manager of Drury-Lane play-house, in which theatre he continued till the year 1745, in the winter of which he again went over to Ireland, and continued there through the whole of that season, being joint manager with Mr. Sheridan in the direction and profits of the theatre royal in Smock Alley.—From thence he returned to England, and was engaged for the season of 1746 with the late Mr. Rich. patentee of Covent-Garden. This, however, was his last performance as an hired



hired actor, for in the close of that season, Mr. Fleetwood's patent for the management of Drury-Lane being expired, and that gentleman having no inclination farther to pursue a design by which, from his want of acquaintance with the proper conduct of it, or some other reasons, he had already considerably impaired his fortune, Mr. Garrick, in conjunction with Mr. Lacy, purchased the property of that theatre, together with the renovation of the patent, and, in the winter of 1747, opened it with the best part of Mr. Fleetwood's former company, and the great additional strength of Mr. Barry, Mrs. Pritchard and Mrs. Cibber from Covent-Garden.

‘ In this station Mr. Garrick has continued ever since, and both by his conduct as a manager, and his unequal'd merit as an actor, has from year to year added to the entertainment of the public, which he has ever, with an indefatigable assiduity, consulted.—Nor has the public been by any means ungrateful in its returns for that assiduity; but has, on the contrary, by the warm and deserved encouragement which it has given him, raised him to that state of ease and affluence; to which it must sure be the wish of every honest heart, to see superior excellence of any kind exalted.

‘ To enter into a particular detail of Mr. Garrick's several merits, or a discussion of his peculiar excellencies in the immense variety of characters he performs, would be a task, not only too arduous for me to attempt, and too extensive for the limits of the present work, but also entirely impertinent and unnecessary, as very few persons, for whose entertainment or information this book is intended, can be supposed unacquainted with them.—However, as readers in some more distant periods, (when, as Mr. Cibber expresses it, *the animated graces of the player will, at best, but faintly glimmer through the memory, or imperfect attestation of a few surviving spectators*),—nay, when even these testimonials shall be unattainable) will be desirous of forming to their ideas a portrait of the person and manner of this amazing performer, I shall here bequeath my little mite to future dramatic history, by offering such a rude sketch of them, as when touched up hereafter by some other pencil, may answer the intended purpose, and prove a perfect picture.

‘ Mr. Garrick in his person is low, yet well-shaped and neatly proportioned.—His complexion is dark, and the features of his face, which are pleasingly regular, are animated by a full black eye, brilliant and penetrating.—His voice is clear, melodious and commanding, and, although it may not possess the strong overbearing powers of Mr. Mossop's, or the musical sweetness of Mr. Barry's, yet it appears to have a much greater

compass of variety than either; and, from Mr. Garrick's judicious manner of conducting it, enjoys that articulation and piercing distinctness, which renders it equally intelligible, even to the most distant parts of an audience, in the gentle whispers of murmuring love, the half-smother'd accents of infelt passion, or the professed and sometimes awkward concealments of an aside speech in comedy, as in the rants of rage, the darings of despair, or all the open violence of tragical enthusiasm.

‘As to his particular *forte* or superior cast in acting, it would be perhaps as difficult to determine it, as it would be minutely to describe his several excellencies in the very different casts in which he at different times thinks proper to appear.—Particular superiority is swallowed up in his universality, and should it even be contended, that there have been performers equal to him in their own respective *fortes* of playing, yet even *their* partizans must acknowledge, there never existed any one performer that came near his excellence in so great a variety of parts.—Tragedy, comedy and farce, the lover and the hero, the jealous husband, who suspects his wife's virtue without cause, and the thoughtless lively rake, who attacks it without design, are all alike open to his imitation, and all alike do honour to his execution.—Every passion of the human breast seems subjected to his powers of expression, nay, even time itself appears to stand still or advance as he would have it.—Rage and ridicule, doubt and despair, transport and tenderness, compassion and contempt, love, jealousy, fear, fury and simplicity, all take in turn possession of his features, while each of them successively appears to be the sole possessor of those features.—One night old age sits on his countenance, as if the wrinkles she had stamp'd there were indelible; the next, the gaiety and bloom of youth seems to overspread his face, and smooth even those marks which time and muscular conformation may have really made there.—Of these truths no one can be ignorant, who has ever seen him in the several characters of Lear or Hamlet, Richard, Dorilas, Romeo, or Lufignan; in his Ranger, Bays, Druggier, Kiteley, Brute, or Benedict.—In short, Nature, the mistress from whom alone this great Performer has borrowed all his lessons, being in herself inexhaustible, and her variation not to be numbered, it is by no means surprizing, that this, her darling son, should find an unlimited scope for change and diversity in his manner of copying from her various productions; and, as if she had from his cradle marked him out for her truest representative, she has bestowed on him such powers of expression in the muscles of his face, as no other performer ever yet possess'd; not only for the display of a single passion, but also for the combination of those various conflicts with which the human breast at times is fraught; so that



that in his countenance, even when his lips are silent, his meaning stands-pourtray'd in characters too legible for any to mistake it.—In a word, the beholder feels himself affected he knows not how, and it may be truly said of him, by future writers, what the poet has said of Shakespeare, that in his acting, as in the other's writing,

His powerful strokes prevailing truth impress'd,  
And unresisted passion storm'd the breast.

“ During the course of his management, the public has, undoubtedly, been much obliged to him for his indefatigable labour in the conduct of the theatre, and in the pains he has ever taken to discover and gratify its taste; and, though the situation of a manager will perpetually be liable to attacks from disappointed authors and undeserving performers; yet, it is apparent, from the barrenness both of plays and players of merit which has for some years past appeared at the opposite theatre, that this gentleman cannot have refused acceptance to many of either kind, that was any way deserving of the town's regard.—In short, it does not appear that this is the age of either dramatic or theatrical genius; and yet it is very apparent, that the pains Mr. Garrick has taken in rearing many tender plants of the latter kind, has added several valuable performers to the English stage, whose first blossoms were far from promising so fair a fruit as they have since produced:—and that, amongst the several dramatic pieces which have within these fourteen years made their first appearance on the theatre in Drury-Lane, there are very few, whose authors have not acknowledged themselves greatly indebted to this gentleman for useful hints or advantageous alterations, to which their success has in great measure been owing.—Add to this care, the revival of many pieces of the more early writers: pieces possess'd of great merit, but which had, either through the neglect or ignorance of other managers, lain for a long time unemployed and unregarded.—But there is one part of theatrical conduct which ought unquestionably to be recorded to Mr. Garrick's honour, since the cause of virtue and morality, and the formation of public manners are very considerably dependant on it, and that is, the zeal with which he has ever aimed to banish from the stage all those plays which carry with them an immoral tendency, and to prune from those, which do not absolutely on the whole promote the interests of vice, such scenes of licentiousness and liberty, as a redundancy of wit and too great liveliness of imagination has induced some of our comic writers to indulge themselves in, and which the sympathetic disposition of an age of gallantry and intrigue had given a sanction to.—The purity of the English stage has certainly been much more fully established during the administration

nistration of this theatrical minister, than it had ever been during preceding managements: for what the public taste had itself in some measure begun, he, by keeping that taste within its proper channel, and feeding it with a pure and untainted stream, seems to have completed; and to have endeavoured as much as possible to keep up to the promise made in the prologue above quoted, and which was spoken at the first opening of that theatre under his direction, viz.

Bade Scenic Virtue form the rising age,  
And Truth diffuse her radiance from the stage.

His superiority to all others in one branch of excellence, however, must not make us overlook the rank he is entitled to stand in as to another; nor our remembrance of his being the *first actor* living, induce us to forget, that he is far from being the *last writer*.—Notwithstanding the numberless and laborious avocations attending on his profession as an actor, and his station as a manager, yet still his active genius has been perpetually bursting forth in various little productions both in the dramatic and poetical way, whose merit cannot but make us regret his want of time for the pursuance of more extensive and important works. Of these he has publicly avowed himself the author of the following, some of which are originals, and the rest alterations from other authors, with a design to adapt them to the present taste of the public.

1. Every Man in his Humour. A Comedy. (Alteration from Ben Johnson, with an additional scene.)
2. Farmer's Return. Interlude.
3. Guardian. Comedy of two acts.
4. Lethe; a Farce.
5. Lying Valet. Comedy of two acts.
6. Miss in her Teens. Farce.
7. Romeo and Juliet. Tragedy. (Alter'd from Shakespeare, with an additional scene.)
8. Winter's Tale. (Alter'd from Shakespeare.)

Besides these, Mr. Garrick has been reputed the author of the following pieces, viz.

1. Catherino and Petruchio. Farce, in three acts. (Alter'd from Shakespeare.)
2. Cymbeline. Trag. (Alter'd from Shakespeare, but by little more than a transposition of several scenes, for the sake of adding regularity to the conduct of the drama.)
3. Enchanter. Musical entertainment.
4. Gamesters. Com. (Alteration from James Shirley.)
5. Harlequin's Invasion. A Christmas gambol. (This is a  
fort



fort of speaking pantomime, in which an admirable scene of lady Doll Snip, the taylor's daughter, was written by this Gentleman.)

6. *Isabella*. (Alteration from Southerne's *Fatal marriage*.)

7. *Lilliput*. An entertainment, acted by children.

8. *Male Coquette*. Comedy, in two acts.

‘ Besides these, Mr. Garrick has been supposed to be the author of an Ode on the Death of Mr. Pelham, which, in less than six weeks, run through four editions. The prologues, epilogues and songs, which he has written, are almost innumerable, and possess a degree of happiness both in conception and execution, in which he stands unequall'd.—It would, however, be in vain to attempt any enumeration of them in this place, and is indeed the less necessary, as I have been informed there is hope the author himself will, ere long, oblige the public with a complete edition of all his works.’

Though the panegyric here poured forth, in so copious a stream, on this great Theatrical Genius, appears to be strongly tinged with adulation; yet it must be confessed, that whoever attempts to do justice to the astonishing talents of Mr. GARRICK, will find it very difficult to avoid the like imputation.—We shall add no more on this head, lest, as HE is still the living ornament of his profession, *we* also fall under the same predicament.

There are many other original memoirs in the collection before us, which would, doubtless, have proved equally acceptable to our Readers, with any of the foregoing articles; particularly the account of the celebrated Dr. John Hill, which is well drawn up, and not altogether destitute of candor, although the Writer does not appear to be a friend of the Doctor's: but having sufficiently pointed out the merits of this Companion to the Theatres, it is now time to close our account of a performance which, however, we dismiss with reluctance, as it is not frequently that we meet with compilations abounding with such a variety of critical observations, and entertaining anecdotes.

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*A Short Historical View of the Controversy concerning an Intermediate state, and the separate Existence of the Soul between Death and the general Resurrection, deduced from the Beginning of the Protestant Reformation, to the present Times. 8vo. 2s. 6d. Field, &c.*

THOUGH

THOUGH few of our Readers, we imagine, will look upon the controversy concerning an intermediate state to be of such great importance as this learned and ingenious Author apprehends it to be, yet those who are conversant with subjects of this kind, will be pleased with many of his observations, and with his manner of writing, which is shrewd, sensible, sprightly and agreeable. His reading, too, appears to be extensive, and his regard for liberty, both civil and religious, strong and sincere. If, in a few instances, he employs some of the less liberal arts of controversy, the candid Reader will remember that this is a species of frailty to which polemic divines are too often subject, and that meekness and gentleness of temper, though a *Christian* virtue, is not always a *theological* endowment.

He introduces his prefatory discourse with observing, that, if it were to be determined by a general ballot, what particular classes of writers should be condemned to everlasting silence, polemic divines would infallibly be honoured with the first majority.

‘ They would, in the first place, (continues he) be proscribed by the members of their own faculty, among whom the sedate and orderly sons of discretion, are for ever declaring their aversion to all religious disputation, as dangerous to ecclesiastical foundations, blessing their stars that the repose and emoluments of an establishment, have set them above the temptation of seeking their bread or their fame, out of the beaten track of authorized and orthodox confessions (a).

‘ With these would agree statesmen and politicians, whose plans and enterprizes might be grievously embarrassed by theological disquisition, of which history affords multitudes of examples (b).

Lawyers,

‘ (a) A certain ingenious writer hath indeed insinuated lately, that some pious fathers would probably exert themselves in this province, “ if the drudgery of controversy were not too officiously taken out of their hands.” *Moral and political Dialogues*, p. 75. Does this gentleman mean that these *officious drudges* should stay for the licence of their pious fathers, as was the case in the reigns of the Jameses and the Charleses? One *pious father* I could name, who when these dialogues were published, was still living, an honour and an ornament to the bench he sat upon, not only entertained different sentiments, but did not scruple to publish them to the world, in one of the strongest and most affecting pleas for *the liberty of the press*, that the present or perhaps the last age has seen. And I would willingly hope he may have left behind him *pious fathers* of the same generous way of thinking.

‘ (b) *Politici qui sæpe dogmata vera à falsis, salubria à noxiis non norunt distinguere.*



‘ Lawyers, physicians, and philosophers of different classes, might perhaps foresee little or no inconvenience in debates, with which their studies and occupations are understood to have so little connexion (c). The suffrage of these, however, must of course be conformable to the taste of their clients, patients, and patrons.

‘ On another hand, the professors in *polite* literature, the connoisseurs in the *fine*, and the adepts in the *finer* arts, perfectly shudder at any thing that has a scholastic or a theological air. The spectres of the indelicate Luther, and the horrid Calvin, are ever before their eyes, and the sound of the axes and hammers, wherewith their disciples broke down all the carved work of the mother and mistress of music, painting, and sculpture, still in their ears; and if future debates should bring on a farther degree of what these *zealots* called reformation, who can answer that a single Madona of any character might survive the storm?

‘ In one word, this general disaffection to religious contro-

*distinguer, omnia nova suspecta habent.* Grot. in *Act.* xvii. 6. “ In this maxim [viz. that the grand points of Christianity ought to be taken as infallible revelations] all bigotted divines and free-thinking politicians agree; the one for fear of disturbing the established religion; the other lest the disturbance should prove injurious to their administration of government.” Note upon a letter of Bolingbroke to Swift, in Pope’s Works, Vol. IX. p. 121. ed. 1753. One would imagine the author of this note would have no objection to the examination, and, if need be, the correction of theological forms and systems. Common sense however, speaks him to be the same person of whom it is said in another note, that, “ he is one of those men who wish to see things continue as they are, and not, as the *saints* yearn, to see the rubbish of human ordinances taken out of the way.” [Moral and political dialogues, p. 295.] Would not some people conclude from hence, that he must either be a *bigotted* divine or a *free-thinking* politician? But consistency is not the vice of these moral and political writers. For, would you believe it? This very man who thus sneers the *godly* work of reformation, falls foul, in his *Postscript*, upon Hume the historian, for “ laying out half of his pains in exposing the absurdities of reformed religion.” Now Hume’s pains are chiefly laid out in taxing the reformers themselves with *enthusiasm* and *sedition*. And is not this the very objection which this *Dialogist* and his master have to those, whom he, in derision, calls *saints*? And will they undertake to shew that the *saints* he means go upon *worse* or other principles than our *first* reformers?

‘ (c) We are told however that the *catholic* physicians of France made the greatest opposition of any others to *protestants* taking degrees in their faculty after the Edict of Nantes. *Comme si la doctrine des Médecins*, says the historian, *avoit de grands intérêts à démêler avec l’hérésie.* Hist. de l’Edit. de Nantes, Liv. vi. p. 271.

verfy, is fo prevalent, that if we believe the monthly writers, who cater for readers of all tastes and complexions, there is not one stomach in a thousand that can digest it. Controverfial Divinity is accordingly represented in their collections, as stale, infipid, meagre and naufeous, and, in general, fit for nothing but to be returned upon the hands of thofe who bring it to market (d).'

In the note relating to us Monthly Reviewers, the difcerning Reader will probably be at a lofs to know, what *theſe* QUESTIONS refer to. Not to dwell on this obvious inaccuracy, however, we ſhall aſk in our turn, What muſt the world think of the Writer, who would inſinuate that the Reviewers are friends to civil and eccleſiaſtical tyranny\*, becauſe they have aſſerted that there is ſcarce any ſpecies of writing ſo unprofitable to the public, as polemic divinity? This inference reminds us of a certain clergyman, who was at great pains to repreſent a gentleman, who lived in his neighbourhood, as an atheiſt, merely becauſe he denied the divine right of tythes!

\* (d) "There is ſcarce any ſpecies of writing ſo unprofitable to the public as polemic divinity." *Monthly Review* for September 1764. p. 237. Be it known to the Reader that one of the two controverſies which drew this remark from theſe ſentimental critics, was that called the *Bangorian*, in the event of which, the death-ſtroke was given to the principles of civil and eccleſiaſtical tyranny, ſo that they have never ſince been able to hold up their heads, nor even in the ſhape of an *alias*, under which a craftsman of no ordinary ſkill hath more lately endeavoured to revive and reſtate them. What muſt we think of the men who call theſe QUESTIONS *unprofitable to the public*? But they have already received their correction from an abler hand, in an excellent letter, ſigned, HOADLEIANUS, in the *St. James's Chronicle* of October 27, 1764.'

• Tho' ſo groundleſs an inſinuation does not deſerve a ſerious reply, we think it juſtice to ourſelves to tell this Author, whoever he is, that we have as hearty an abhorrence of civil and eccleſiaſtical tyranny as he can poſſibly entertain, and have given ſubſtantial and indisputable proofs of our warm attachment to the intereſts of liberty both civil and religious. As to the *Bangorian* Controverſy we readily allow that there were ſome very valuable pieces published in the courſe of it, and that the conteſt was, upon the whole, of great ſervice to rational religion; what we ſaid in regard to it in our *Review* for September 1764 is, nevertheless, true, as might eaſily be made appear by an enumeration of particulars. We take pleaſure too in declaring that we reverence the memory of the late Biſhop of Wincheſter, and look upon his character as highly reſpectable: he was poſſeſſed of one excellence in a very eminent degree, which we beg leave to recommend to controverfial writers in general; we mean, a truly Chriſtian and liberal manner of treating his opponents.

As



As we should, however, be sorry to incur the displeasure of any sensible writer, we shall be candid enough to acknowledge that we have, perhaps, asserted too much; and that polemic divinity is, in some measure, profitable to the public. The clergy, indeed, are a very numerous body; many of them, unfortunately, have very little to do; exercise is necessary for their health; and as there is no species of recreation which many of them appear fonder of than literary cudgel-playing, 'tis fit they should be indulged in it. There is another consideration which weighs with us, and which deserves to be attended to. People of every class and denomination, even the most grave and serious, are sometimes fond of diversion: now there is scarce any kind of amusement, in which the generality seem to take greater delight than in seeing a couple of able and skilful champions, exercising their weapons with dexterity. Whatever therefore contributes to the diversion of the public, and tends to keep people in good humour, ought, undoubtedly, to be encouraged; and as polemic divinity is known to answer these good purposes, we readily acknowledge, tho' in contradiction to our former assertions, that it is a *profitable* species of composition. If to all this we add the consumption of quills, ink, and paper, which it occasions, with the advantages arising to printers, booksellers, &c. we must allow that it is a very considerable branch of literary manufacture, and, by proper encouragement, may be rendered very extensive and useful.

We are sorry these considerations did not occur to us sooner; the concessions we have now made will, however, we flatter ourselves, soften this Author's resentment for any unguarded expression that may have slipped from us, and induce him to entertain more favourable sentiments of our principles and disposition: if they produce this happy effect, it will give us pleasure; if not, we can only lament our misfortune, and be more upon our guard for the future.

Our Author goes on to make a few remarks on what Mr. Hume and some other modern writers have occasionally said in regard to theological controversy; and tells us, that writers of the first eminence have had the candour and the conscience to acknowledge that science and literature are indebted to it for some of their most valuable improvements. If it be said, that the *scaffolding* may be spared, as the building is so far advanced, and the finishings executed to better advantage without it, our Author replies as follows:

‘ All in good time. Are you sure that science and literature, in their present state, may not still be beholden to theological disquisition, even in the inferior province of *scaffolding*? There

may be some insignificant sorts of literature, the farther improvement of which would not quit the cost: and it would be absurd to say that theology, as a science, hath a necessary or immediate connexion with all other branches of learning of more importance. What I plead is this. While debate and examination are allowed and countenanced in matters of religion, which is of the highest concern, there will be no danger that the door should be shut against inquirers into matters of another nature and tendency. But if the popular religion should once be settled into an uncontrollable form, consider the consequence. System, whether composed of popish or protestant materials, is system still; the child of pride and avarice, and the fondling of tyrants, hypocrites, and bigots. By these, science and literature of all kinds have ever been suspected, as unfavourable to orthodox foundations. Who knows what the sons of genius may strike out in our own, or in future times? Would you put it in the power of those who patronize the system in vogue, to check these efforts by the narrow bounds they are disposed to prescribe? Be provident therefore, if you will not be grateful. Encourage examination and rational debate for your own sakes. Keep open the door for others that it may not be shut against yourselves (e).—To this plea, every man of sense and spirit must cordially and heartily agree.

Our Author acknowledges that the wrath, acrimony, insolence, and dogmatic spirit of some controversial writings are indefensible. In some instances, however, he tells us, these are necessary evils; in others, they will admit of extenuation. In some men, he says, an eager spirit is a fault of constitution; from others, even good men, angry or satyrical expressions may be forced by just provocation.

‘ If the hands of every writer (continues he) were to be tied, who does not keep within the strict bounds of Christian moderation and lenity, I know some individuals of other classes, who would be as impatient under the restraint as any divine of them all. And why should divines be obliged to set an example, which writers on other subjects are not obliged to follow?’

Though we have formed a very high opinion of this Writer’s abilities, his learning, and his zeal for the best interests of mankind, yet nothing, surely, can be more in-

‘ (e) “ Learning owes its flourishing state to the press, and as any branch of learning may chance to be connected with some scheme of policy, the restraints of a licence or *imprimatur*, would cramp and fetter ingenious minds to such a degree, that they would compose themselves to rest, and leave learned and curious disquisitions, for such puerilities in literature as cannot offend.” *Essay on the Liberty of the Press*, pag. 40.’

judicious



judicious than this apology for Christian divines not keeping within the bounds of Christian moderation. Moderation is, undoubtedly, a duty incumbent upon all, but divines are under distinct and peculiar obligations to the practice of it. Their proper business, and that for which the public maintains them at a prodigious expence, is to recommend and enforce the practice of religious and moral duties; now as the principal part of religion, considered in a practical view, is the government of the passions; and as daily experience shews that example is of much greater force and efficacy than precept,—it is reasonably expected of divines, that they should, in their own conduct, exemplify those virtues which they recommend to others. When they act otherwise, they act in direct contradiction to the very end and design of their office, bring discredit upon their profession, and fix strong prejudices in the minds of many against Christianity itself, the interests of which are thus betrayed by those, whose indispensable duty it is to support them.

These considerations will receive additional weight if we observe farther, what is very obvious to every observer, that the wrath, acrimony, insolence, and dogmatic spirit, which are too frequently seen in controversial writings on theological subjects, can scarce admit of any extenuation. In conversation, indeed, and the common occurrences of life, such provocation may be given as will extort warm and angry expressions even from the best of men. The only excuse that can be made for this, is the frailty of our nature; and Christian divines have, undoubtedly, the same right to urge this plea, that other men have. But when they retire into their closets from the business and bustle of the world, and employ their pens in defence of any religious doctrine, that of an intermediate state, for example, or the Athanasian doctrine of the trinity, free-will, absolute decrees, original sin, infant-baptism, the eternity of hell torments, the divine right of episcopacy, &c. and give way to anger, resentment, and fiery zeal, what opinion must a discerning reader entertain of them? Charity itself must think that they have taken no pains to cultivate that gentleness and meekness of temper which Christianity so strongly recommends; and the generality of readers will be tempted to question the sincerity of their most solemn professions, when they see that their temper and disposition is diametrically opposite to the genius and spirit of that religion for which they are advocates.

But let us return to our Author; who tells us, that if we were to enquire strictly into the causes why certain rescripts, of no small intrinsic merit, and on no trifling subjects, have met with so cool a reception in the world, it would perhaps be found that the gentle, modest and pacific manner, in which  
the

the authors of them have delivered their sentiments, has contributed more than any thing else to their being so little regarded. A pregnant instance of this, he says, is the book called *Free and Candid Disquisitions, &c.* to which the greatest objection with some persons was, the humble and submissive terms in which the authors of that work delivered their sentiments and proposals, called by some people, *cant* and *whining*. — ‘ Thus it was of old; continues he, and thus it is still. There are subjects of the utmost importance to the credit and advancement of true religion, to which, whether they who handle them *pipe* or *mourn*, the men of this generation will pay no attention. *Whereunto shall they be likened?*’

Here we cannot help differing from our Author, and are persuaded that the gentle and modest manner, in which the worthy authors of the *Free and candid Disquisitions* delivered their sentiments, was so far from being of any disservice to their work, that it contributed greatly to that high degree of esteem, in which the generality of impartial and unprejudiced readers have ever held it. The manner in which they conducted their truly useful design, does them, perhaps, as much real honour, as the design itself, and we should be extremely sorry if any of them repented of it. That so glorious a design was not carried into execution, was not, certainly, owing to the manner in which the *Disquisitions* were written, but to reasons of a very different nature, which it requires no great penetration and sagacity to discover, and which are, indeed, too obvious to require being enumerated.

Our ingenious Author proceeds:—‘ And this I take to have been the case with that particular question, on which the ensuing papers are employed. Dr. Law’s Appendix is so drawn up, as not to give the least offence, either to those who hold the contrary doctrine upon the credit of the church, or to any particular writer who hath explained his own sense of the matter to the public. Mr. Peckard’s first and second *Observations*, as well as his *Answer* to Fleming, are patterns of politeness and moderation, as well as of solid reasoning and good sense. Yet have they both been treated with the vilest calumny, attended with the most absurd as well as basest insinuations. And though their adversaries are the weakest of all weak writers, yet have they, to all outward appearance, carried their point; the generality of popular speakers or writers, who have occasion to touch upon the future condition of the human soul, adhering still to the system of a *conscious intermediate state*, resting, as they would have it believed, upon the complicated evidence of scripture and philosophy,

‘ I re-



“ I remember a remark somewhere, that the generality of readers, when they meet with a writer of controversy who keeps within the bounds of moderation and civility, and more particularly if he expresses the least diffidence with respect to any part of his argument, presently conclude that such a man does not interest himself greatly for the truth of his cause, and that consequently the matter in debate is of no especial importance.

“ Whether for this, or for some other reason, there is room to believe that this is the judgment that is most commonly formed of the dispute concerning the *intermediate state* of man between death and the resurrection. It is supposed to be a matter of indifference to Christians who believe a resurrection of the dead, and a final judgment, in what condition the man, or the soul, after the death of the body, remains, during the interval.

“ In order therefore to shew the slender foundation there is for a prejudice of this sort, it will be necessary once more to state the case, and to examine what pretensions this question may have to the attention of the serious, dispassionate and reasonable part of mankind?

“ The question is, whether the scriptures afford any just and solid grounds for the doctrine of the immortality of the soul of man, and particularly, any evidence of its existence, when dis-united from the body, in a state of conscious perception; and whether, in consequence of this notion, there is not a certain intermediate state of happiness and misery for good and wicked men respectively, between death and the general resurrection?

“ They who hold the negative in these points, alledge, that according to the scriptures, life and immortality were brought to light by the gospel of Christ, in a sense exclusive of all other teachers, and all other revelation, at least from the birth of Moses downwards; exclusive likewise of all information from the light of nature, or the result of philosophical disquisition on the substance or qualities of the human soul. They insist that Christ is *the way, the truth, and the life*, so that no man cometh to the father [so as to be like him, and to see him as he is in a future state] but by the mediatorial power of Christ. That the way of coming to God, in the sense, and by the means above-mentioned, is the resurrection of the dead, of which, assurance is given unto all men, by the resurrection of Jesus. They hold moreover, that the sentence pronounced upon our first parents, imported a total deprivation of life, without any reserve or saving to the life of the soul; and consequently, that eternal life, or a restoration and redemption from the consequences of this sentence, was effected for, revealed, consigned and intended to

man, in and through Christ, and will be accomplished in no other way than that spoken of by Christ and his apostles, who have left no room to conclude that there is a *separate* or *intermediate* life for the soul, when disunited from the body.

\* On the other side it is insisted, that the human soul is immortal in its own nature, and capable of an active and conscious existence in a state of disunion and separation from the body. That this natural capacity of the soul was not impaired, or at all affected by any thing that happened upon the transgression of our first parents; and that the death to which they were condemned, was only the death of the body. The consequence of all which is, that there is, and would have been a future immortal state of being beyond the present life, and (the moral attributes of God pre-supposed) a just retribution therein, independent of the doctrine of a resurrection of the dead.

\* Now, so far as this is the creed of believers in Christ, it requires some explanation, lest it should seem to make void, or at least render insignificant or unnecessary some of the capital truths of the Gospel. Accordingly, divers methods of accommodating this philosophical theory to the doctrine of the scripture, have been invented, that these privileges of *nature* may not appear to transcend the riches of *Gospel-grace*. The principal of which is, placing *redemption, salvation, &c.* in and through Jesus Christ, in circumstances which either keep the ideas of Life and Death out of sight, or reduce them to mere figurative terms; either, for example, in modes of purification from the stains of original sin, or in certain secret effects and influences of grace and faith upon the soul, or in communications of the holy spirit to which man, in his *unregenerate* state, could have no title.

\* And then again, lest the end of a resurrection of the dead should seem to be defeated by the hypothesis of a permanent life and consciousness in the soul, and its capability of happiness and misery in a separate state, an *intermediate* condition is contrived, in which the departed souls of good men are supposed to have an *imperfect* reward, and the souls of the wicked an *imperfect* punishment, during the interval between death and the general resurrection, when every one will receive a full and complete recompense for the deeds done in the body.\*

It is well known, our Author observes, how easily these things are taken upon trust, and how little disposed the generality are to examine how far they agree with the scriptures. He observes farther, that it must be of the utmost importance, that the doctrines and precepts of Christ should be understood in the very sense, as near as may be, in which they were delivered  
by



by him, and those whom he commissioned to dispense them to the world. To preach and to propagate erroneous interpretations of gospel-doctrine, he says, with great justice, though by accident no evil impressions may be made by it upon some few well-disposed minds, must infallibly have a worse effect upon a large majority.

After a few very pertinent considerations to the same purpose, he goes on to tell us, that the doctrine of an intermediate state of life and consciousness between death and the resurrection, is productive of nothing better, than superstition, idolatry, and enthusiasm on the one hand, and infidelity on the other; and that by admitting life and immortality to have been brought to light by the gospel of Christ, in the strict and proper meaning of the words, and exclusive of all other means and sources of immortality, a total lapse must ensue of the chief supports of deism and popery, not to mention other transactions of more recent original.

These, he acknowledges, are high-sounding pretensions, but they are at the same time, he says, pretensions of real importance to the cause of Christianity in general, and that of the protestant religion in particular; and, on that account demand from every one who is well affected to either, a candid and serious attention to those arguments which are brought to make them good. After producing some plausible examples in support of these pretensions, he concludes his preface in the following manner:

‘ By this time the intelligent reader will readily comprehend, that a doctrine, which, like that of *the sleep of the soul*, strikes so home at the pride of the philosopher, the enthusiastic visions of the mystic, the lucrative systems of the interested churchman, and the various prejudices and superstitions of their respective disciples, should be loaded with all the obloquy and scandal which bigotted and provoked adversaries can lay upon it. We are indeed obliged to those who content themselves with calling it an unimportant, insignificant doctrine; for though their moderation arises from too superficial a knowledge of the subject, to give weight to their judgment, yet it is candid at least to confess, that *they see no harm in it*. The far greater part agree in stigmatizing it as an heresy, derogatory to the nature of man, subversive of his future hopes, and favouring not a little of atheism and impiety.

‘ In vain have the espousers of this opinion remonstrated against these unjust and cruel censures. In vain they have offered themselves to be tried by the scriptures of the New Testament, and the tenor of the Christian dispensation therein exhibited. In

vain have they asserted their firm belief of a resurrection of the dead through Christ the redeemer, and acknowledged their obligations to him of duty and gratitude for the grace and privileges of his gospel. Not the least regard has been paid to their most solemn professions on this head. Their opponents still go on to charge them with endeavouring to sink mankind to the condition of beasts that perish, without making the least allowance for their holding, what is equally admitted by both parties, a restoration of the defunct to life and immortality, by a resurrection of the dead.

‘ It is in order to shew this unrighteous and unchristian treatment in its proper colours, and to lodge an appeal against it, with those who have candour and temper enough to look farther for the grounds of such accusations, than the echoes of an injudicious multitude, inflamed by the injurious misrepresentations of their interested leaders, that the following detail of facts is drawn up, and submitted to the consideration of the public.

‘ It is remarkable that Protestants, who have on most occasions refused to be governed by *tradition*, seem to have submitted to it in this matter with the most implicit deference; and some of the same men, who in treating upon other theological subjects, are wont to press a thorough examination of popular opinions, and exhort us to receive nothing upon the mere merit of its long possession, and the concurrence of numbers, have affected to represent the natural immortality of the soul, not only as an *universal*, but an *uniform* tenet of mankind in all ages and countries, and in all circumstances. And there is no doubt but thousands adhere to the opinion at this very time, who have no other argument to produce for it, but this of an *universal* and *uniform* concurrence.

‘ But is this the truth of the case? Does it, or can it be made to appear, that men were *uniform* in all ages, either in their notions concerning the sort of soul intitled to immortality, or the kind of immortality to which it is intitled? No, the disputes on this head are carefully concealed in all popular discourses; and the people are left to take a thing for granted, in which, were their teachers called upon to explain the terms they use, hardly two of them perhaps would agree in the definitions.

‘ The late Mr. Grove of Taunton, being hard pressed by Mr. Hallet, junior, upon this subject, began a work, concerning *the weight of tradition for a future state*, of which he lived to finish only one chapter. The title is ambiguous, nor is it clear from what remains, upon what Mr. Grove would have rested his argument. The *weight* of tradition may mean, the superior numbers



numbers who have given their suffrage for a future state in times past, and the comparative weight of these, when put in the opposite scale to those who have argued and concluded against it. Or the weight of tradition may signify the real intrinsic importance of tradition, in deciding the question concerning a future state.

\* If Mr. Grove intended to treat his subject upon the latter footing, no doubt but he would take the superiority of numbers for granted; a point which would not be worth disputing with him. But if in the latter sense, he could hardly avoid observing how greatly the weight of tradition would be diminished, by the various and disagreeing accounts of the thing itself, by which this tradition has been handed down, not only in different ages, but in the same age, and even in the same country.

\* The following papers are designed to afford a short, but, as it is hoped, a satisfactory view of the weight of tradition for a future state, in the sense of *merit* and *importance*; during a particular period of time, the most interesting to the present generation (with respect to questions of this kind) of any other; as abounding not only with more and better materials for researches into philosophical opinions, through the revival and cultivation of useful literature, but productive likewise of many more eminent men, who with different views, and from various motives, have employed their talents in this disquisition.

\* Such of these as appear to be most worthy of our regard we shall call upon to speak for themselves, leaving innumerable others unnoticed, not as being upon the whole less considerable, but as men who have only repeated what some or other of our witnesses have said before or after them.

\* And if, upon the result, it shall appear, that there has been no manner of consistency among those who have dogmatized upon the natural immortality, or separate existence of the soul; if it shall appear that later inquiries have exploded and reprobated former theories, and that men who have seemingly agreed in asserting the general doctrine, have flatly contradicted each other in setting forth the grounds of it, and consequently in the construction of their arguments brought to support it, may we not humbly hope that the offence that has been taken at those who have dissented from them all, and have refused to adopt any accounts of futurity except those in the New Testament, will now cease; and that our impartial readers will not think it strange or unreasonable, that we who think a state of *separate existence* of the soul derogatory to the word of God, should not

receive it with a blind submission to the *ipse dixit* of men, who, however considerable in other respects, could never satisfy each other in their respective accounts of a doctrine, which all of them pretended to believe?

‘I have only farther to add, that as the Church of England herself, hath declined in the most solemn declaration of her tenets, to interpose her judgment of this controversy for more than two hundred years, and gives countenance to the notion of a *conscious intermediate state*, no otherwise than by some ambiguous expressions in one of her offices, which of all others, and by the confession of all parties, wants most to be corrected; it is not only *unfair* but *inhuman* for one sett of her members to brand another with HERESY, merely for holding the negative side of this question. It is indeed to exceed in bitterness even the gall of Popery itself; the most sensible and reasonable men of that communion speaking with great contempt and indignation of those who impute *heresy* to their adversaries in points, which are not decided by the CHURCH. And were they who are dignified with the name of *Soul-sleepers*, disposed to seek reprisals upon the *Orthodox*, what depredations might they not make, by comparing some of their *avowed* opinions with the corresponding *Articles* of the Church, which they have solemnly subscribed more than once, and which are still standing in full authority to confront them.’

Altho’ our Author’s historical view of the controversy concerning an *intermediate state* abounds with curious and entertaining matter, we must, for the sake of brevity, content ourselves with giving only a few extracts from it. The doctrine of the gospel, our Author says, refers us back to the fall of man, when his title to immortality was forfeited; and this forfeiture, we are told, is inconsistent with any natural *inherent* principle of life, after the sentence of death should be executed. To this transaction, we are farther told, the resurrection of the dead has respect, and is therefore considered in the light of redemption, a reversal of the forfeiture, and a restoration to the privileges of life and immortality. Now, it is said, nothing is so plain, as that a philosophy which asserts a conscious, active, and passive life to the soul of man, in a state of separation from the dead body, during the interval between the fall of Adam, and the appearance of the Redeemer, totally overturns the whole Christian scheme of salvation, as it must suppose, that either the sentence of death, pronounced at the fall, was null and void from the beginning, or that it was some way or other reversed without the interposition of a Redeemer.

The historical detail which our Author lays before his readers,



readers, is sufficient, he thinks, to authorize the following conclusions:

‘ *First*, That the notion of the soul’s immortality as a truth independent on the Christian Revelation, was bred and nourished among the schoolmen of the twelfth, thirteenth and a great part of the two following centuries, when senseless quibbles passed for the productions of genius, and unmeaning jargon for profound erudition. It will probably be said, that the same conclusions have, since the revival of letters, and the cultivation of sound philosophy, been drawn from rational premises. Concerning this every man may judge as he sees cause. I am unhappy enough to find no more demonstration in the reasonings of Clarke and Baxter for the natural immortality of the soul, than in the syllogisms of Lombard and Aquinas.

‘ *Secondly*, That these scholastic subtleties were adopted by the popish divines, as the ground-work of the fable of purgatory, and the idolatrous invocation of saints. Hence the scholastic immortality was incorporated, or rather confounded with the immortality brought to light by the gospel; and both represented as affording mutual light and support to each other, and equally sanctified by the canons and decrees of the church; in order to deter those who were disposed and qualified to philosophize upon better principles, from pursuing their disquisitions to a fatal detection of these and other absurdities, which could not have kept their ground otherwise than by retreating under the artillery of the *Vatican*.

‘ *Thirdly*, That though the protestants, on all other subjects, rejected all doctrines which were not built on a scripture foundation, they unhappily contented themselves on *this*, with the testimony of popish and pagan *tradition*, and being either unable or unwilling to investigate the real meaning of certain terms used in the scriptures, weakly concluded from the mere sound of them, that the doctrine of the scriptures, and of the reigning philosophy concerning the immortality or separate existence of the soul, was one and the same. Hence,

‘ *Fourthly*, In all their disputes with the papists concerning the superstitions grounded on purgatory and saint-worship, they directed their arguments to the wrong object; and instead of insisting that the immortality subsequent to the general resurrection, was the only conscious future state allotted in scripture, either for saints or sinners, they embarrassed themselves with an hypothesis of departed souls taken either immediately into heaven, or immediately thrust into a place of final torment, which it was not only impossible for them to verify, but exposed them to the reproach of deserting the most orthodox of the

Christian fathers, who had provided hidden receptacles and intermediate *Limboes* for different classes of human souls, according to their deservings, till all should be finally set right at a general judgment.'

In the appendix to this work, our Author enquires into the sentiments of *Luther* concerning the state of the soul between death and the resurrection.

We shall conclude this article with the following short passage, which must excite the attention and curiosity of every Reader:—'A very learned and candid advocate for the doctrine of Dr. *Law's Appendix*, has upon account of his publishing his sentiments relative thereto, undergone some such *hardships*, as have not been heard of for many years in this *protestant* country.'

The case of this worthy person, our Author tells us, will in *due time* be laid before the Public, with all its circumstances.

*The Comedies of Terence, translated into familiar blank Verse.* By George Colman. 4to. 1l. 1s. in Boards. Becket, &c.

IF what the ingenious D'Alembert has observed, be true, that a translator ought to be possessed of talents similar to those of his author, Terence has certainly had a fortunate allotment;—and a translation of his comedies, by the Author of *The Jealous Wife*, one would have wished on every account; except the escape of that time, which could only have been more agreeably employed in original productions.

It would have been in vain, however, for any one to have made the attempt, whose powers were less adequate to the task; and to have performed it with pleasure or success, without that similarity of talents, would have been utterly impossible.

Indeed, the manner in which this translation is executed must have been attended with such laborious nicety, such delicate distinctions, and such a studious pursuit of polished ease, that it is no wonder if Mr. Colman himself, with all his comic powers and attachments, was rather drawn into the task by gradual and accidental attempts, than animated at first with a resolution to perform the whole.

Yet though the task of rendering Terence into familiar blank verse might be loaded with the difficulties above-mentioned, and many more than those, the ingenious Translator will in some measure be repaid in that pleasure which his work must afford



to every Reader of classical taste and judgment.—There is not a shadow of doubt that the Comedies of Terence, as well as every other ancient theatrical production, were conceived in measure. The *modi scenici* were as well known, and as generally, tho' in comedy somewhat more remissly, observed, as any other species of metre whatever; of which the accompaniment of musical modulation with the recitative is an unconquerable proof. Every author out of the theatrical walk, who has written in measure, has been translated in measure, and even such of the ancient tragedians as have been rendered into our own language, have been rendered in verse; but of translating comedy in verse we had no idea, not because the comedy of the ancients was less metrical than their tragedy, but because our modern comedies were in prose.—A strange reason, indeed, but custom had given it power enough to prevail.

Perhaps, however, there is no modern language whose poetical measures are so well adapted to such kind of translations as the blank verse of our own. The possibility of line running into line, and resting at so many different parts and periods of the verse, gives that variety to the modulation which produces all the ease and familiarity of prose, at the same time that the ear may still distinguish and enjoy all the proportions of a justly varied harmony.

That the propriety of an attempt to translate the plays of a Roman comic Poet into English blank verse, may be still more obvious, we shall here introduce Mr. Colman's principal arguments in favour of his design.

‘It is well known that Comedy, as well as Tragedy, owed its origin to a kind of rude song\*; Tragedy to the Dithyrambick, and Comedy to the Phallica: and as each of them began to form themselves into Dramatick Imitations, each studied to adopt a measure suited to their purpose. Tragedy, the more lofty, chose the Tetrameter; and Comedy, who aimed at familiarity, the Iambick. But as the stile of Tragedy improved, Nature herself, says Aristotle, directed the writers to abandon the capering Tetrameter, and to embrace that measure that was most accommodated to the purposes of dialogue; whence the Iambick became the common measure of Tragedy and Comedy.

*Hunc Socci cepere pedem, grandæque COTHURNI,*

*Alternis optum sermonibus, et populares*

*Vincens strepitus, & natum rebus agendis †.*

\* Aristot. *μετ' ὅμοιου, καὶ παρὰ τὸν ὅμον*. † Hor. de Arte Poetica.

—Iambicks—suited to the stage,  
 In comick humour, or in tragick rage,  
 With sweet variety were found to please,  
 And taught the dialogæ to flow with ease;  
 Their numerous cadence was for action fit,  
 And form'd to quell the clamours of the pit. FRANCIS.

\* Some of the Tragedies of Sophocles, and more of Euripides have escaped the wreck of Græcian Literature: but none of the Greek legitimate Comedies, except those of Aristophanes be such, have come entire down to our times. Yet even from those, as well as from the fragments of Menander, Philemon, &c. it is evident that measure was supposed to be as necessary to Comedy as Tragedy.

\* In this, as well as in all other matters of literature, the usage of Greece was religiously observed at Rome. Plautus, in his richest vein of humour, is numerous and poetical: and the Comedies of Terence, though we cannot agree to read them after Bishop Hare, were evidently not written without regard to measure. The Comick Poets indeed indulged themselves in many licences; but the particular character of the measure used by those authors, as may be gathered from Horace, was its familiarity, and near approach to common conversation.

*Idcirco quidam, Comœdia necne poema  
 Effet, quæ vivere, quod acer spiritus & vis  
 Nec verbis, nec rebus inest: nisi quod pede certo  
 Differt sermone, sermo merus\*.*

Some doubt, if Comedy be justly thought  
 A real poem, since it may be wrought  
 In stile and subject, without fire or force;  
 And, bated the numbers, is but mere discourse. FRANCIS.

\* Among the Antients then it is evident that Measure was always considered as essential to comedy, nor has it always been thought improper even among the Moderns. Our neighbours, the French, seem to have imagined mere prose, which, with Moliere's *Bourgeois Gentilhomme*, the meanest of us have talked from our cradle, to be too little elevated for the language of the theatre. Even to this day, they write most of their plays, Comedies as well as Tragedies, in verse; and the excellent *Avare* of Moliere had nearly failed of the applause it deserved by being written in prose. In our own nation, Shakespeare, Jonson, Beaumont and Fletcher, Massinger, Shirley, and all our old writers used Blank Verse in their Comedy: of which practice it is too little to say, that it needs no apology. It deserves the

\* Hor. Sat. iv. lib. 1.



highest commendation, since it hath been the means of introducing the most capital beauties into their compositions, while the same species of excellence could not possibly enter into the Comedies of a later period, when the Muse had constrained herself to walk the stage in humble prose.

‘ I would not however be understood, by what I have here said of Measure in Comedy, to object to the use of prose, or to insinuate that our modern pieces, taken all together, are the worse for being written in that stile. That indeed is a question that I am not called upon to enter into at present; and it is enough for me to have shewn that Poetical Dialogue was in use among our old writers, and was the constant practice of the Antients. Menander and Apollodorus wrote in measure; Terence, who copied from their pieces, wrote in measure; and consequently they, who attempt to render his plays into a modern language, should follow the same method. If Terence, in the opinion of Quintilian, failed of transfusing all the elegancies of Menander into his stile, by neglecting to adhere to Trimeters, how can the translator of Terence hope to catch the smallest part of his beauties by totally abandoning the road of poetry, and deviating entirely into prose? If it is too true of translations in general, according to the severe and witty censure of Don Quixote in his visit to the printing-house at Barcelona, that they are like the wrong side of Flemish Tapestry, in which, though we distinguish the figures, they are confused and obscured by ends and threads; they, who render verse by prose, may be said purposely to turn the pieces of their original the seamy side without; and to avoid copying the plain face of nature, in order to make their drawings by the Camera Obscura, which makes the figures appear topsy-turvy.

‘ But this matter is not merely speculative. The theory has long ago been confirmed by practice, and the first translators of the antient comick writers naturally gave poetical versions of their plays. We are told by *Monf. de Voltaire* in the Supplement to his *General History* \*, that early in the 16th century the best pieces of Plautus were translated into Italian at Venice; “and they translated them,” continues he, “into Verse, as they ought to be translated, since it was in Verse that they were written by Plautus.” In the same century, in the reign of Charles IX, Baif, an old French Poet, translated the Eunuch of Terence into French Verse, and Madam Dacier herself acknowledges it to have been an excellent translation. Menage also mentions another old translation of all the works of Terence, partly verse, partly prose; and I believe there is more than one translation of all his plays into Italian verse. Great

\* P. 183.

part of The Andrian, and The Brothers have been translated pretty closely into French Verse by Baron, as well as of the Eunuch by Fontaine: and it is no wonder that Madam Dacier, who translated Homer into Prose, should do the same thing by Terence. The French Heroick, if we may scan it by our English ears,

*Legitimumque sonum digito callimus et aures,*

is, like the Greek Tetrameter, a kind of dancing measure, ill-suited to the purposes of dialogue, noble or familiar; and so very inconvenient in poems of length, that the want of a proper measure in that language has occasioned that strange sollecism in letters, an Epick Poem in Prose: and yet, notwithstanding these difficulties, whoever will compare Baron, Fontaine, and some few passages of Terence translated by Moliere, with any prose translation, will be immediately convinced of their great superiority. The English Blank Verse is happily conceived in the true spirit of that elegant and magnificent simplicity, which characterises the Græcian Iambick: and it is remarked by the Rev. Mr. T. Warton, the learned and ingenious Poetry-professor of the university of Oxford, that "an Alexandrine, entirely consisting of Iambick feet, answers precisely to a pure Tetrametrical Iambick; verse of the antients\*." The mere modern critick, whose idea of Blank Verse is perhaps attached to that empty swell of phraseology, so frequent in our late Tragedies, may consider these notions as void of foundation; and will not readily allow that the same measure can be as well adapted to the expression of comick humour, as to the *pathos* of Tragedy; but it is observed by Gravina, that as an Hexameter sounds very differently in Homer and in Theocritus, so doth an Iambick in Tragedy and Comedy†. Nobody will pretend that there is the least similarity between the stile of Horace and Virgil; and yet they both use the same measure. But not to dwell on argument, and rather to produce irrefragable proofs of the fact, let me recur to the works of our old writers. Shakespeare, Jonson, Fletcher, &c. shall be my vouchers. Let the critick carefully read over the works of those authors. There he will seldom or ever find that tumour of Blank Verse, to which he has been so much accustomed on the modern stage. He will be surprised with a familiar dignity, which, though it rises somewhat above ordinary conversation, is rather an improvement than perversion of it. He will soon be convinced, that Blank Verse is by no means appropriated solely to the Buffkin, but that the hand of a master may mould it to whatever purposes he pleases;

\* Observations on the Fairy Queen, second Edit. p. 155.

† Della Tragedia, Napoli, 1731. p. 61.



and that in Comedy it will not only admit humour, but even heighten and embellish it. "The Britons," says Mr. Seward in his preface to the last edition of Beaumont and Fletcher \*, "not only retained metre in their Comedies, but also all the *acer spiritus*, all the strength and nerves of poetry, which was in a good measure owing to the happiness of our Blank Verse, which, at the same time that it is capable of the highest sublimity, the most extensive and noblest harmony of the Tragick and Epick; yet, when used familiarly, is so near the *sermo pedestris*, so easy and natural, as to be well adapted even to the drollest comick dialogue. — † Every one must know that the genteel parts of Comedy, descriptions of polite life, moral sentences, paternal fondness, filial duty, generous friendship, and particularly the delicacy and tenderness of lovers' sentiments are equally proper to poetry in Comedy as in Tragedy. — ‡ Such poetick excellence, therefore, will the reader find in the genteel part of our Author's Comedies; and there is a poetick style often equally proper and excellent even in the lowest drollery of Comedy."

\* Instances of the truth and justice of these observations might be produced without number from the authors above mentioned; and perhaps the unnatural stiffness of the modern tragick stile is in great measure owing to the almost total exclusion of Blank Verse from modern compositions, Tragedy excepted. The common use of an elevated diction in Comedy, where the writer was often, of necessity, put upon expressing the most ordinary matters, and where the subject demanded him to paint the most familiar and ridiculous emotions of the mind, was perhaps one of the chief causes of that *easy vigour* so conspicuous in the stile of our old Tragedies: Habituated to Poetical Dialogue in those compositions, wherein they were obliged to adhere more strictly to the simplicity of the language of nature, the poets learned, in those of a more exalted species, not to depart from it too wantonly, nor entirely to abandon that magnificent plainness, which is the genuine dress of true passion and poetry. The Greek Tragedy, as has been before observed, quitted the Tetrameter for the natural Iambick. Just the contrary happened on our own stage, when Dryden and the cotemporary poets, authors of those strange productions called Heroick Tragedies, introduced Rhime in the place of Blank Verse, asserting that the latter was nothing more than *measured prose*; which, by the bye, exactly agrees with Horace's character of the irregular Iambicks of the Roman Comedy,

— *nisi quod pede certo*  
*Differt sermoni, sermo merus.*

\* Pag. 38.

† Pag. 39.

‡ Pag. 43.

\* These,

These, and the like considerations, had long appeared to me as the invincible reasons, why all attempts to render the Comedies of the Antients into downright prose, must prove, as they ever have proved, unsuccessful; and imagining that we had in our own language the models of a proper diction, I was led to attempt a version of one of Terence's plays in familiar Blank Verse, something after the manner of our old Writers, but by no means professing or intending a direct imitation of them. This first essay, conscious of its crudeness and inaccuracy, but dubious whether it was worth while to endeavour to give it a higher polish, I communicated to a few friends; whose partiality to that effort encouraged me to proceed, and I found myself seriously engaged, almost before I was aware, in a translation of all our Author's pieces. How I have acquitted myself of this very hard task must now be submitted to the Publick: but if I have failed in the undertaking, I will venture to say, that my ill success is entirely owing to the lameness of the execution of a plan, which may be pursued more happily by some better writer.

These arguments, we presume, will plead very effectually in favour of the learned and elegant Translator's design, and our Readers will now be desirous of seeing some specimen of its execution.

**The EUNUCH. ACT III. SCENE 6.**

*Enter CHÆREA, in the Eunuch's habit.*

*Chær.* [*looking about*] Is any body here?—No, nobody.

Does any follow me?—No, nobody.

May I then let my extacy break forth?

O Jupiter! 'tis now the very time,

When I could suffer to be put to death,

Lest not another transport like to this,

Remain in life to come.—But is there not

Some curious impertinent to come

Across me now, and murder me with questions?

—To ask, why I'm so flutter'd? why so joyful?

Whither I'm going? whence I came? and where

I got this habit? what I'm looking after?

Whether I'm in my senses? or stark mad?

*Antipho.* I'll go myself, and do that kindness to him.

*Chærea,* [*advancing*] what's all this flutter? what's this drefs?

What is't transports you? what d'ye want? art mad?

Why do you stare at me? and why not speak?

*Chær.* O happy, happy day!—Save you, dear friend!

There's not a man on earth I'd rather see

This moment than yourself.

*Anti.* Come, tell me all!

*Chær.* Tell you! I will beseech you give me hearing.

D'ye know my brother's mistress here?

*Anti.*



*Anti.* Yes: Thais, or I'm deceiv'd.

*Char.* The same.

*Anti.* I do remember.

*Char.* To-day a girl was sent a present to her.

Why need I speak or praise her beauty now

To you, that know me; and my taste so well?

She set me all on fire.

*Anti.* Is she so handsome?

*Char.* Most exquisite: Oh, had you but once seen her,

You would pronounce her, I am confident,

The first of woman-kind.—But to be brief,

I fell in love with her.—By great good luck

There was at home an Eunuch, which my brother

Had bought for Thais, but not yet sent thither.

—I had a gentle hint from Parmeno,

Which I seiz'd greedily.

*Anti.* And what was that?

*Char.* Peace, and I'll tell you.—To change dresses with him,

And order Parmeno to carry me

Instead of him.

*Anti.* How? for an Eunuch, You?

*Char.* E'en so.

*Anti.* What good could you derive from that?

*Char.* What good!—Why, see, and hear, and be with her

I languish'd for, my Antipho!—was that

An idle reason, or a trivial good?

—To Thais I'm deliver'd; she receives me,

And carries me with joy into her house;

Commits the charming girl—

*Anti.* To whom?—to You?

*Char.* To me.

*Anti.* In special hands, I must confess.

*Char.* —Injoins me, to permit no man come near her;

Nor to depart, myself, one instant from her;

\* But in an inner chamber to remain

Alone with her alone. I nod, and look

Bathfully on the ground.

*Anti.* Poor simple soul!

*Char.* I am bid forth, says she; and carries off

All her maid-servants with her, save some few

Raw novices, who strait prepar'd the bath.

I bad them haste; and while it was preparing,

In a retiring-room the Virgin sat;

† Viewing a picture, where the tale was drawn

Of

\* But in an inner chamber, &c.] In Greece the women always occupied the interior apartments, where nobody was permitted to come to them, but relations, and the slaves that waited upon them. DACIER.

† Viewing a picture, where the tale, &c.] A very proper piece of furniture for the house of a courtesan, giving an example of loose and mercenary

Of Jove's descending in a golden show'r  
To Danae's bosom.—I beheld it too,  
And because He of old the like game play'd,  
I felt my mind exult the more within me,  
That Jove should change himself into a man,  
And steal in secret through a stranger-roof,  
With a mere woman to intrigue.—Great Jove,  
Who shakes the highest heav'ns with his thunder!  
And I, poor mortal man, not do the same!—  
I did it, and with all my heart I did it.  
—While thoughts, like these, possess my soul, they call'd  
The girl to bathe. She goes, bathes, then returns:  
Which done, the servants put her into bed.  
I stand to wait their orders. Up comes one,  
Here, harkye, Dorus! take this fan, and mark  
You cool her gently thus, while we go bathe.  
When we have bath'd, you, if you please, bathe too.  
I, with a sober air, receive the fan.  
*Anti.* Then would I fain have seen your simple face!  
I should have been delighted to behold  
How like an ass you look'd, and held the fan.  
*Char.* Scarce had she spoke, when all rush'd out o' doors;  
Away they go to bathe; grow full of noise,  
As servants use, when masters are abroad.  
Meanwhile sleep seiz'd the Virgin: I, by stealth,  
Peep'd through the fanticks thus; then looking round,  
And seeing all was safe, made fast the door.  
*Anti.* What then?  
*Char.* What then, fool!  
*Anti.* I confess.  
*Char.* D'ye think,  
Blest with an opportunity like this,  
† So short, so wish'd for, yet so unexpected,  
I'd let it slip? No. Then I'd been, indeed,  
The thing I counterfeited.

mercenary love; calculated to excite wanton thoughts, and at the same time hinting to the young lover that he must make his way to the bosom of his mistress, like Jupiter to Danae, in a shower of gold. Oh the avarice of harlots! DONATUS.

\* \* *Who shakes the highest heavens with his thunder.*] *Qui templa cæli summa sonitu concutit.* A parody on a passage in Ennius. DONATUS.

† *An opportunity, so short.*] Short indeed, considering the number of incidents, which, according to Charæa's relation, are crowded into it. All the time, allowed for this adventure, is the short space between the departure of Thais with Thraiso and the entrance of Charæa: so that all this variety of business of sleeping, bathing, ravishing, &c. is dispatched during the two soliloquies of Antipho and Chremes, and the short scene between Chremes and Pythias. The truth is, that a very strict and religious adherence to the Unities often drives the Poet into as great absurdities as the profest violation of them.

*Anti.*



*Anti.* Very true.  
 But what's become of our club supper?  
*Chær.* Ready.  
*Anti.* An honest fellow! where? at your own house?  
*Chær.* At Freeman Discus's.  
*Anti.* A great way off.  
*Chær.* Then we must make more haste.  
*Anti.* But change your dress.  
*Chær.* Where can I change it? I'm distressed. From home  
 I must play truant, lest I meet my brother.  
 My father too, perhaps, is come to town. †  
*Anti.* Come then to my house! that's the nearest place  
 Where you may shift.  
*Chær.* With all my heart: let's go!  
 And at the same time, I'll consult with you  
 How to enjoy this dear girl.  
*Anti.* Be it so.\*

Nothing can be more perfectly familiar, or run off with greater facility than such blank verse as this. Without any thing formal or stately, without many transpositions, without any idle or impertinent garniture of expression, or, as Cicero has it, *tam sine pigmentis, tu quoque puerili*, the simplicity and freedom of the comic genius sits easily under it; and Terence is truly represented, while his Comedies, written with spirit, ease and elegance in Roman measures, are translated into English verse with spirit, elegance and ease.

The Notes make a valuable part of this work: Mr. Colman has selected from former commentators whatever he thought worth preserving, and has added many pertinent and judicious criticisms of his own. The Life of Terence is translated from Suetonius, with a few supplementary notes; and the work is

† 'My father too perhaps is come to town.] Preparation for the arrival of the father. DONATUS.'

\* 'Instead of this scene, Fontaine in his Eunuch, has substituted one between Chærea and Pamphila, whom he brings on the stage, as Baron does Glycerium in the Andrian. Chærea professes honourable love, leaves her in the house of Thais, and applies to his father, by whose consent he at last obtains her in marriage. Fontaine was most probably right in his conjecture, that the Plot of the Eunuch, exactly as it lies in Terence, was not conformable to the severity of the French, or perhaps the English stage. It would certainly therefore have been advisable, in order to adapt it for representation before a modern audience, to change some circumstances, and the introduction of Pamphila might perhaps have been hazarded not without success: but by departing so essentially, as Fontaine has done from Menander and Terence, the very foundations of the fable are undermined, and it loses most part of that vivacity and interest so remarkable in the Play before us.'

decorated with some elegant engravings of ancient mystical figures, and theatrical masks, taken from *Francisco de Ficoroni*.

We cannot take leave of this excellent Translation without remarking how very closely the Translator has adhered to his original; even more so than one would have expected had he made choice of prose. It should seem that there is something in the genius of verse which, in translation, resolves itself more easily into measure, than into prose.

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*The Lives of John Wicliff; and of the most eminent of his Disciples; Lord Cobham, John Huss, Jerome of Prague, and Zisca.* By William Gilpin, M. A. 8vo. 5s. bound. Robson.

EVERY consistent protestant, every sincere friend to religious liberty, will peruse this performance with peculiar pleasure. The very names of WICLIFF, LORD COBHAM, HUSS, &c. will not only awaken sentiments of gratitude and veneration in every ingenuous breast, but will likewise excite a laudable desire of being particularly acquainted with the lives and characters of those eminent worthies, who, in times of peculiar danger and difficulty, nobly dared to oppose the tyrannical usurpations, and barbarous superstition of the church of Rome, and sacrificed every valuable interest on earth to the cause of truth and liberty.—May their memories be ever held sacred, and their names transmitted to our latest posterity with distinguished honour!

As the emissaries of Rome, who are always active, are said at this time to be particularly so, and as some very artful and plausible performances have lately been published in support of her cause, the publication of the work now before us is peculiarly seasonable. It is written in a very sensible manner, and with great candour and judgment.

Our ingenious Biographer begins with the life of WICLIFF; who was born about the year 1324, in the reign of Edward II. His parents designing him for the church, sent him to Queen's College in Oxford; but not meeting with the advantages for study in that new established house, which he expected, he removed to Merion-College, which was then esteemed one of the most learned societies in Europe.

Here he applied with such industry to his studies, that he is said to have gotten by heart the most abstruse parts of the works of Aristotle. The logic of that acute philosopher chiefly engaged





gaged his attention, and he became so subtle a disputant, that he reigned in the schools without a rival. Thus prepared, he proceeded to divinity.—The divinity of those times corresponded with the logic: what was farthest from reason, appeared most like truth, at least most worth a scholar's pursuit. Wicliff applied himself for some time to this fashionable study, and became so thorough a proficient in it, that he was master of all the niceties of that strange jargon, which is commonly called school-divinity.

He soon saw, however, the unprofitableness of such studies, and chalked out for himself a more simple path. He took the naked text of scripture into his hands, and became his own annotator. Hence he attained that noble freedom of thought, which was afterwards so conspicuous in all his writings; and among his contemporaries was rewarded, after the fashion of the times, with the title of the EVANGELIC DOCTOR.

To these studies he added that of the civil and canon laws; and is said also to have been well versed in the municipal laws of his country.—In the mean time his reputation increased with his knowledge: he was respected not only as an able scholar, but esteemed as a serious and pious man; a sincere enquirer after truth; and a steady maintainer of it when discovered.—The first thing which drew upon him the public eye, was his defence of the university against the begging friars.—The affair, our Author says, was this.

‘ These religious, from the time of their first settlement in Oxford, which was in the year 1230, had been very troublesome neighbours to the university. They set up a different interest, aimed at a distinct jurisdiction, fomented feuds between the scholars and their superiors, and in many other respects became such offensive inmates, that the university was obliged to curb their licentiousness by severe statutes. This insolent behaviour on one side, and the opposition it met with on the other, laid the foundation of an endless quarrel. The friars appealed to the pope; the scholars to the civil power: and sometimes one party, and sometimes the other prevailed. Thus the cause became general; and an opposition to the friars was looked upon as the test of a young fellow's affection to the university.

‘ It happened, while things were in this situation, that the friars had gotten among them a notion, of which they were exceedingly fond; that Christ was a common beggar; that his disciples were beggars also; and that begging, by their example, was of gospel-institution. This notion they propagated

with great zeal from all the pulpits, both in Oxford, and the neighbourhood, to which they had access.

Wicliff, who had long held these religious in great contempt, on account of the laziness of their lives, thought he had now found a fair occasion to expose them. He drew up therefore, and presently published, a treatise *against able beggary*; in which he first shewed the difference between the poverty of Christ and that of the friars, and the obligations which all Christians lay under to labour in some way for the good of society. He then lashed the friars with great acrimony, proving them to be an infamous and useless set of men, wallowing in luxury; and so far from being objects of charity, that they were a reproach not only to religion, but even to human society. This piece was calculated for the many, on whom it made a great impression. At the same time it increased his reputation with the learned; all men of sense and freedom admiring the work, and applauding the spirit of the author.

From this time the university began to consider him as one of her first champions; and in consequence of the reputation he had gained, he was soon after promoted to the mastership of Baliol-College.

About this time, Archbishop Islip founded Canterbury-hall in Oxford, where he established a warden, and eleven scholars. The warden's name was Wodehall; who with three of his scholars were monks; the rest were secular. The prudent archbishop, unwilling to irritate either side, chose in this way to divide his favours. Wodehall, though brought from a distant monastery, rushed immediately into the quarrel, which he found subsisting at Oxford; and having vexed the unhappy seculars incorporated with him, by every method in his power, he became next a public disturber; and made it his particular employment to raise and foment animosities in colleges, and disputes in the convocation. The archbishop, hearing of his behaviour, and finding the report well grounded, apologized to the university for placing among them so troublesome a man; and immediately ejected both him, and the three regulars, his associates. The primate's next care was to appoint a proper successor: and in this view he applied to Wicliff, whom he was greatly desirous of placing at the head of his new foundation. Wicliff, whether through an inclination to cultivate the archbishop's acquaintance, or to put in order a new-established house, accepted the proposal, and was immediately chosen warden of Canterbury-hall.

But his new dignity soon involved him in difficulties. He was scarce established in it, when the archbishop died, and was succeeded



succeeded by Simon Langham, bishop of Ely. This prelate had spent his life in a cloyster, having been first a monk, and afterwards an abbot. The ejected regulars failed not to take advantage of so favourable an opportunity; and made instant application to the new archbishop; expecting every thing from a man whom they imagined so well inclined to their order. Their expectations were justly founded. Langham espoused their cause with great readiness; ejected Wicliff, and the regulars his companions; and sequestered their revenues.

“ So flagrant a piece of injustice, raised a general out-cry. “ If the very act of a founder might be thus set aside by a private person, how precarious was college-preferment!” In short, Wicliff was advised by his friends to appeal to the pope; who durst not, they told him, countenance so injurious a proceeding. Urban foreseeing some difficulty in the affair, prudently stepped behind the curtain, and commissioned a cardinal to examine it. The archbishop being cited put in his plea; and each side accused and answered by turns, protracting the business into great lengths.

“ While this matter was in agitation, an affair happened, which brought it to a speedy conclusion. Edward III. who was now king of England, had for some time withdrawn the tribute, which his predecessors, from the time of king John, had paid to the pope. The pope menaced in his usual language: but he had a prince to deal with of too high a spirit to be so intimidated. Edward called a parliament, laid the affair before them, and desired their advice. The parliament without much debating resolved, that king John had done an illegal thing, and had given up the rights of the nation: at the same time they advised the king by no means to submit to the pope; and promised to assist him to the utmost of their power, if the affair should bring on consequences.

“ While the parliament was thus calling in question the pope's authority, the clergy, especially the regulars, shewed their zeal by speaking and writing in his defence. His undoubted right to his revenue was their subject; which they proved by a variety of arguments, drawn from the divinity, and adapted to the genius of those times.

“ Among others who listed themselves in this cause, a monk, of more learning, and of a more liberal turn of thought than common, published a treatise, written in a very spirited and plausible manner. His arguments met with many advocates, and helped to keep the minds of the people in suspense. Wicliff, whose indignation was raised at seeing so bad a cause so well de-

fended, undertook to oppose the monk, and did it in so masterly a way, that he was no longer considered as unanswerable.

‘ Soon after this book was published, the suit at Rome was determined against him : and when men saw an effect corresponding so exactly with a probable cause, they could not avoid assigning that probable cause, as a real one. In a word, nobody doubted but his opposition to the pope, at so critical a time, was the true cause of his being nonsuited at Rome.

‘ Notwithstanding his disappointment, Wickliff still continued at Oxford ; where his friends, about this time, procured him a benefice. Soon after, the divinity professor’s chair falling vacant, he took a doctor’s degree, and was elected into it, the university paying him this compliment, not only as the reward of his merit, but as a compensation for his loss.

Dr. Wickliff, our Author tells us, had now attained the summit of his hopes. His station afforded him that opportunity which he wanted, of throwing some new lights, as he imagined, upon religious subjects. He was fully convinced that the Romish religion was a system of errors. The scandalous lives of the monastic clergy first led him into this train of thinking, and an enquiry into antiquity had confirmed him in it. But to encounter errors of so long a standing, required the greatest caution. He resolved therefore at first to go on with the popular argument, which he had begun, and continue his attack upon the monastic clergy : accordingly, he inveighed against them with great severity, and opened the eyes of men to a variety of abuses, which were before hidden in the darkness of superstition.

He had not, however, yet avowedly questioned any doctrine of the church. All he had hitherto attempted was to loosen the prejudices of the vulgar. His success in this warranted a farther progress, and he began next to think of attacking some of the fundamentals of popery. In this design, he still proceeded with his usual caution. At first, he thought it sufficient to lead his adversaries into logical and metaphysical disputations ; accustoming them to hear novelties, and to bear contradiction. Nothing passed in the schools but learned arguments on the form of things, on the increase of time, on space, substance, and identity. In these disputations he artfully intermixed, and pushed as far as he durst, new opinions in divinity ; sounding, as it were, the minds of his hearers. At length, finding that he had a great party in the schools, he ventured to be more explicit, and by degrees opened himself at large.

He began, by invalidating all the writings of the fathers after the tenth century. At that time, he said, an age of darkness and



and error commenced; and the honest enquirer after truth could never satisfy himself among the opinions and doctrines, which then took their birth.—The speculative corruptions, which had crept into religion, were the first subject of his enquiry. Many of these he traced out, from their earliest origin, and with great accuracy and acuteness shewed the progress they had made, as they descended through the ages of superstition. He proceeded next to the usurpations of the court of Rome. On this subject he was very copious; it was his favourite topic; and seldom failed, however coolly he might begin, to give him warmth and spirit as he proceeded.

A violent clamour was raised against him by the Romish clergy. The Archbishop of Canterbury, taking the lead, resolved to prosecute him with the utmost vigour. But heresy was a new crime; the church had slept in its errors through so many ages, that it was unprepared for an attack. Records however were searched, and precedents examined; till, with some difficulty, at length Wicliff was deprived and silenced.

Edward III. was, at this time, too much impaired both in body and mind, to bear the fatigues of government, and the whole administration of affairs was in the hands of his son the Duke of Lancaster, commonly known by the name of John of Ghent. This prince had violent passions, of which his friends and enemies were equally sensible. In religion he had free notions; and whether his creed gave offence to the popish clergy, or whether he had made some efforts to curb the exorbitance of their power, it is certain they were vehemently incensed against him; and some of the leading churchmen, it is said, had used very base means to blacken his character. The duke retorted their ill-treatment with equal spirit; conceived a settled prejudice against the whole order; and endeavoured by every method in his power to bring them into the same contempt with others, in which he held them himself. He had heard with pleasure of the attack Wicliff had made upon the church of Rome, and had waited the consequences of it with great attention: and when he found that the good Doctor was likely to be the sufferer, he interposed, rescued him out of the hands of his enemies, who were pursuing their advantage, and brought him to court. This introduction into public life afforded him afterwards an opportunity of signalizing himself still more in the great cause of religious liberty.

The oppressions of the court of Rome were, at this time, severely felt in England. Many things were complained of; especially the state of church-preferments; almost all of which, and even rectories and vicarages of any value, in whomsoever

originally vested, were now, through one fiction or another, claimed by the pope. With these he pensioned his friends and favourites; most of whom, being foreigners, resided abroad; and left their benefices in the hands of ill-paid, and negligent curates. By these means religion decayed; the country was drained of money; and what was looked upon as most vexatious, a body of insolent tythe-gatherers were set over the people, who had their own fortunes to make out of the surplus of their exactions.

These hardships, notwithstanding the blind obedience paid to the see of Rome, occasioned great uneasiness. The nation saw itself wronged; and parliamentary petitions, in very warm language, were preferred to the conclave, but to little purpose; the pope lending a very negligent ear to any motion which so nearly affected his revenue. The Duke of Lancaster was determined, if possible, to obtain redress. In the first place, to open the eyes of the people in the most effectual manner, he obliged all bishops to send in lists of the number and value of such preferments and benefices in each of their dioceses, as were in the hands of foreigners. From these lists it appeared what immense sums, in that one way, were conveyed every year out of the kingdom.

The next step taken was to send an embassy to the pope to treat of the liberties of the church of England; at the head of which embassy were the Bishop of Bangor, and Dr. Wicliff. They were met at Bruges, on the part of Rome, by the Bishops of Pampelone and Semigaglia, and the provost of Valenza. These Agents, practised in the policy of their court, spun out the negotiation with great dexterity. Finding themselves, however, hard pressed by their antagonists; and prudently considering, that it would be easier to evade a treaty when made, than in the present circumstances not to make one, they determined at last to bring matters to a conclusion. Accordingly it was agreed, that the pope should no longer dispose of any benefices belonging to the church of England. No mention was made of bishoprics: this was thought a voluntary omission in the Bishop of Bangor; and men the rather believed so, when they saw him twice afterwards translated by the pope's authority.

But though Dr. Wicliff failed in his endeavour to serve his country by this treaty, (for indeed it was never observed) he made his journey however of some service to himself. It was his great care to use the opportunity it afforded him of sifting out the real designs of the court of Rome, not only in this affair, but in all its other negotiations: he enquired into the ends it had in view, and the means it employed: and by frequent



quent conversations with the ambassadors upon these subjects, he penetrated so far into the constitution and policy of that corrupt court, that he began to think of it in a much harsher manner than he had ever yet done, and to be more convinced of its avarice and ambition.

‘ Thus influenced, (continues our Author) when he came home, we find him inveighing in his lectures against the church of Rome, in warmer language than he had hitherto used. The exemption of the clergy from the jurisdiction of the civil power was one of his topics of invective: the use of sanctuaries was another: indulgences a third: in short there has scarce been a corrupt principle or practice in the Roman church, detected by later ages, which his penetration had not at that early day discovered; and though his reasonings want much of that acuteness and strength, with which the best writers of these times have discussed those subjects; yet when we consider the uninlightened age in which he lived, we rather stand astonished at that force of genius, which carried him so far, than in any degree wonder at his not going farther.

‘ The pope himself was often the subject of his invective: his infallibility, his usurpations, his pride, his avarice, and his tyranny, were his frequent theme; and indeed his language was never warmer than when on these topics. The celebrated epithet of *anticrist*, which, in after ages, was so liberally bestowed upon the pope, seems to have been first given him by this reformer.

‘ The pomp and luxury of bishops he would frequently lash; and would ask the people, when they saw their prelates riding abroad accompanied with fourscore horsemen in silver trappings, whether they perceived any resemblance between such splendor, and the simplicity of primitive bishops?

‘ Where these lectures were read, does not certainly appear. It is most probable however, that they were read in Oxford; where Dr. Wicliff seems by this time to have recovered his former station, and where he had still a considerable party in his favour.

‘ In the mean time he was frequently at court, where he continued in great credit with the Duke of Lancaster. Many indeed expected, some high preferment in the church was intended for him; but we meet with no account of his having had the offer of any such, whether he himself declined it, or the duke thought an eminent station in the church would only the more expose him to the malice of his enemies. The duke however took care to make him independent by conferring a good  
benefice

benefice upon him, the rectory of Lutterworth in Leicestershire; whither he immediately repaired, and set himself faithfully to discharge the duties of it. We hear nothing more of his other benefice, so that it is probable he gave it up when he accepted Lutterworth.

\* Dr. Wicliff was scarce settled in his parish, when his enemies, taking the advantage of his retirement, began to persecute him again with fresh vigour. At the head of this persecution were Sudbury, Archbishop of Canterbury, and Courtney, Bishop of London. The former was a man of uncommon moderation for the times in which he lived; the latter was an inflamed bigot. The archbishop indeed seems to have been pressed into this service; to which he afforded only the countenance of his name. Courtney, took upon himself the management of it; and having procured proper letters from Rome, Dr. Wicliff was cited to appear before him on a day fixed, at St. Paul's in London.

\* This was an unexpected summons to Dr. Wicliff; who imagined probably that the obscurity of his retreat would have screened him from his enemies. He repaired however immediately to the Duke of Lancaster, to consult with him on a business of such importance. The duke did what he could to avert the prosecution; but finding himself unable to oppose a force composed of little less than the whole ecclesiastical order, he thought it more probable that he should be able to protect his friend from the future consequences of the clergy's malice, than to screen him from the present effects of it. Determined however, to give him what countenance he could, he attended him in person to his trial; and engaged also the Lord Piercy, earl-marshal of England, to accompany them.

\* When they came to St. Paul's, they found the court sitting, and a very great croud assembled, through which the earl-marshal made use of his authority to gain an entrance.

\* The arrival of such personages, with their attendants, occasioned no little disturbance in the church; and the Bishop of London, piqued to see Dr. Wicliff so attended, told the earl with a peevish air, that if he had known before what a disturbance he would have made, he should have been stopped at the door. He was greatly offended also at the duke for insisting that Dr. Wicliff should sit during his trial; and let fall some expressions, which that haughty prince was ill able to bear. He immediately fired; and reproached the bishop with great bitterness. Warm language ensued. The prelate however had the advantage; of which the duke seeming conscious, from railing began to threaten; and looking disdainfully at the bishop, told him,



him, that he would bring down the pride, not only of him, but of all the prelacy of England: and turning to a person near him, he said in a half-whisper, that rather than take such usage from the bishop, he would pull him by the hair of his head out of the church. These words being caught up by some, who stood near, were spread among the croud, and in an instant threw the whole assembly into a ferment; voices from every part being heard, united in one general cry, that their bishop should not be so used, and that they would stand by him to their last breath. In short, the confusion arose to such an height, that all business was at an end, the whole was disorder, and the court broke up without having taken any step of consequence in the affair.

\* The tumult however did not so end. The duke, agitated by his passions, went directly to the house of peers; where inveighing against the rigorous disposition of the Londoners, he preferred a bill, that very day, to deprive the city of London of its privileges, and to alter the jurisdiction of it.

\* The city of London was never more moved than on this occasion. The heads of it met in consultation; while the populace assembled in a riot, and assaulted the houses of the duke, and the earl-marshal, who both left the city with precipitation.

\* These tumults, which continued some time, put a stop to all proceedings against Wickliff; nor indeed do we find him in any farther trouble, during the remainder of king Edward's reign.

\* In the year 1377 that prince died, and was succeeded by his grandson Richard II. Richard being only eleven years of age, the first business of the parliament was to settle a regency. The duke of Lancaster aspired to be sole regent; but the parliament thought otherwise: much was apprehended from the violence of his temper; and more from his unpopular maxims of government. The regency therefore was put into commission, and he had only one voice in the management of affairs.

\* The Duke of Lancaster's fall from his former height of power was a signal to the bishops to begin anew their persecution against Wickliff. Articles of accusation were immediately drawn up, and dispatched to Rome. How very heartily the pope engaged in this business may be imagined, from his sending upon this occasion not fewer than five bulls into England: of these, three were directed to the Archbishop of Canterbury and the bishop of London; a fourth to the university of Oxford; and a fifth to the king.

\* Together with his bulls to the bishops, he sent a copy of the heretical articles; requiring those prelates to inform themselves,

selves, whether Wicliff really held the doctrines therein contained; and, if he did, forthwith to imprison him; or if they failed in that, to cite him to make his personal appearance at Rome within three months.'

Mr. Gilpin goes on to tell us that the pope's bulls were treated with neglect by the king and the university of Oxford, but that the zeal of the bishops made ample amends. The Bishop of London, particularly, complied not only with the letter, but entered into the spirit of the pontiff's mandate. He had taken however only the first step in this business, when he received a peremptory order from the Duke of Lancaster, not to proceed to imprisonment. To imprison a man for holding an opinion, the duke told him, could not be justified by the laws of England: he took the liberty therefore to inform him, that if he proceeded to any such extremity, he must abide by the consequences. This menace alarmed the bishop: he dropped the design of an imprisonment; and contented himself with citing Wicliff to make his appearance before a provincial synod in the chapel at Lambeth; sending him at the same time a copy of the articles, which had been objected to, and desiring his explanation of them.

On the day appointed, the Doctor appeared; and being questioned about the articles, he delivered to them a paper, which explained the sense, in which he held them.—Mr. Gilpin candidly acknowledges that the Doctor by no means appears in the most favourable light upon this occasion; that he explained many of the articles in a forced, unnatural manner, with much art, and in a very unmanly strain of compliment. On the other hand, he says, it must not be concealed, that his advocates call in question the authenticity of this explanation; and have at least to say for themselves, that it is solely conveyed down through the channel of popish writers.

While the bishops were deliberating upon Wicliff's confession, which, however cautiously worded, was far from being satisfactory, the people, both within doors and without, grew very tumultuous, crying aloud, that they would suffer no violence to be done to Wicliff. The bishops dissolved the assembly; having forbidden the Doctor to preach those doctrines any more which had been objected to him. To this prohibition, however, he paid little regard; but went about bare-footed, it is said, in a long frieze gown, preaching every-where occasionally to the people, and without any reserve in his own parish. His zeal, our Author thinks it probable, might now break out with the greater warmth, as he might tax his late behaviour,



haviour, if the account we have is genuine, with the want of proper freedom.

Wicliff always considered it as one of the capital errors of popery, that the Bible should be locked up from the people. He resolved therefore to free it from this bondage, and to translate it into English. But first he published a tract, in which, with great strength of argument, he shewed the urgent necessity of engaging in it. The Bible, he affirmed, contained the whole of God's will. Christ's law, he said, was sufficient to guide his church; and every Christian might there gather knowledge enough to make him acceptable to God; and as to comments, he said, a good life was the best guide to the knowledge of scripture; or, in his own language: *he that keepeth righteousness hath the true understanding of holy writ.* When he thought these arguments were sufficiently digested, his great work came abroad, much to the satisfaction of all sober men.

It does not appear, our Author says, that Wicliff understood the Hebrew language. His method was, to collect what Latin Bibles he could find; from these he made one correct copy; and from this translated. He afterwards examined the best commentators then extant, particularly Nicolas Lyra; and from them inserted in his margin those passages, in which the Latin differed from the Hebrew.

In his translation of the Bible, he was studious only of the plain sense; which led him often, through the confusion of images, within the limits of nonsense. *Quid nobis et tibi, Jesu fili Dei,* we find translated thus, *What to us, and to thee, Jesus the Son of God.*

This work, as may easily be imagined, occasioned an universal clamour of the clergy against him. A bill was brought into parliament by the bishops to suppress it, but was thrown out by a great majority. Before this clamour was in any degree silenced, the Doctor ventured a step farther, and attacked that favourite doctrine of the Roman church, the doctrine of transubstantiation. In his lectures before the university of Oxford, in the year 1381, which he seems still to have continued every summer, as professor of Divinity, he took upon him to confute this error; and to explain the real design of the Lord's Supper. He principally endeavoured to establish, our Author tells us, that the substance of the bread and wine in the Lord's Supper remained the same after consecration; and that the body and blood of Christ were not substantially in them, but only figuratively. These conclusions he offered to defend publicly in the schools. But the religious, who were now, it seems, getting ground in the university, would not suffer any question of this

kind

kind to be moved; upon which the Doctor, without further ceremony, published a treatise upon the subject; in which he went great lengths, and attacked the doctrine of transubstantiation with all the freedom of a man, not hesitating, but fully convinced of the truth of what he maintained.

Dr. Barton was, at that time, vice-chancellor of Oxford. He was a person of great zeal against innovations in religion, which he considered as the symptoms of its ruin; and had always used a bitterness of expression in speaking of Dr. Wicliff; which easily shewed with how much pleasure he would take hold of any fair occasion against him. An occasion now offered. He called together therefore the heads of the university; and, finding he could influence a majority, obtained a decree, by which Wicliff's doctrine was condemned as heretical, and himself and his hearers threatened, if they persisted in their errors, with imprisonment, and excommunication.

Greatly mortified at finding himself thus treated at Oxford, which had till now been his sanctuary, he resolved to fly for protection to his generous patron the Duke of Lancaster, and in hopes of his interest, appealed to the king from the vice-chancellor's sentence. His appeal, however, met with no countenance; the duke finding his credit declining, supposed probably that the protection he afforded Wicliff might be the principal cause; it is certain, however, that he now for the first time deserted him: and when the Doctor pressed his highness in the affair, and urged him with religious motives, he was answered coolly, that of these things the church was the most proper judge, and that the best advice he could give him was to quit these novelties, and submit quietly to his ordinary. Wicliff finding himself thus exposed, had only to wrap himself in his own integrity, and push through the storm as he was able. It was a circumstance greatly against him, that William Courtney, who, when Bishop of London, had been his most active adversary, was at this time promoted to the see of Canterbury. He highly approved of what the Vice-chancellor of Oxford had done, and resolved to go vigorously on with the prosecution.

His piety however allowed Wicliff some respite. So scrupulous was the primate, even in matters of form, that he forbore any public exercise of his office, till he should receive the consecrated pall from Rome, which did not arrive till the next year, 1382. Being thus duly invested, he cited Wicliff to appear before him in the monastery of the Grey Friars.

Mr. Gilpin informs his readers, that there is great obscurity in the accounts of this part of Wicliff's life, not a few of them differing from each other, and many being plainly contradictory.

He



He selects from a variety of circumstances, such as he thinks most probable, and after a short account of the archbishop's proceedings against Wicliff, goes on thus :

‘ Whether Dr. Wicliff was ever brought to any public question, in consequence of these proceedings, we meet with no account. It is most probable he was advised by his friends to retire from the storm. It is certain, however, that at this time he quitted the professor's chair, and took his final leave of the university of Oxford; which till now he seems to have visited generally once every year.—Thus the unwearied persecution of the archbishop prevailed; and that prelate had the satisfaction of seeing the man whom he hated, and whom, for so many years, he had in vain pursued, retreating at length before his power into an obscure part of the kingdom.—The seeds however were scattered, though the root was drawn. Wicliff's opinions began now to be propagated so universally over the nation, that as a writer of those times tells us, if you met two persons upon the road, you might be sure that one of them was a Lollard.’

Though now in the decline of years, Wicliff took up his pen once more, and published a severe piece in regard to the dissention between Urban VI. and Clement VII. which drew upon him the resentment of Urban, and was likely to have involved him in greater troubles than he had yet experienced. But he was struck with a palsy, soon after the publication of this treatise; and though he lived some time, yet he lived in such a way, that his enemies considered him as a person below their resentment. To the last he attended divine worship; and received the fatal stroke of his disorder in his church at Lutterworth, in the year 1384.

‘ Such (says Mr. Gilpin) was the life of John Wicliff; whom we hesitate not to admire as one of the greatest ornaments of his country; and as one of those prodigies, whom providence raises up, and directs as its instruments to enlighten mankind. His amazing penetration; his rational manner of thinking; and the noble freedom of his spirit, are equally the objects of our admiration. Wicliff was in religion, what Bacon was afterwards in science; the great detector of those arts and glosses, which the barbarism of ages had drawn together to obscure the mind of man.

‘ To this intuitive genius Christendom was unquestionably more obliged than to any name in the list of reformers. He opened the gates of darkness, and let in not a feeble and glimmering ray; but such an effulgence of light, as was never afterwards obscured. He not only loosened prejudices; but advanced such clear incontestible truths, as, having once obtained  
footing,

footing, still kept their ground, and even in an age of reformation wanted little amendment. How nearly his sentiments, almost on every topic, agreed with those of the reformers of the succeeding century, hath been made the subject of set enquiries, and will easily appear from a general view of his opinions.'

Our Author now proceeds to give an account of Wicliff's opinions and writings, but for this part of the work we must refer our readers to the book itself, and shall conclude this article with the very sensible reflection Mr. Gilpin makes upon what Mr. Hume has said of Wicliff.—This very ingenious Historian, after giving an abstract of Wicliff's opinions, informs us—that from the *whole* of his doctrines, he appears to have been *strongly tinctured with enthusiasm.*

' This writer (says Mr. Gilpin) has been charged with resolving all revealed religion into enthusiasm on one hand, or superstition on the other. And indeed his treatment of Wicliff seems in some degree to justify the charge: " He appears, (says the historian) to have been strongly tinctured with enthusiasm, and to have been thereby the better qualified to oppose a church, whose distinguishing character was superstition." It was his enthusiasm, it seems, and not his rational arguments, (for our historian appears to have thrown reason out of both sides of the question) that made him a formidable adversary to the church of Rome.

' If Mr. Hume had not been under the influence of prejudice, it is impossible but a person of his liberal cast of mind, must have admired the noble freedom, and rational manner, with which this great reformer opposed the slavish principles of his times. Had Wicliff lived in the days of philosophy, this writer had been among his first admirers; but a religionist is a formal character; and what in a philosopher is a manly exercise of reason, becomes in a modern reformer, irrational zeal, and a ridiculous pretence to inspiration.

' If I have mistaken Mr. Hume's meaning, I heartily beg his pardon. The reader, judging for himself, will lay no farther stress on what I have said, than fair quotations will authorize against Mr. Hume; and fair representations of facts in favour of Dr. Wicliff.'

[*The remainder of Mr. Gilpin's very rational and seasonable publication will be considered in a future article.*]



## MONTHLY CATALOGUE,

For MAY, 1765.

## RELIGIOUS and CONTROVERSIAL.

Art. 1. *Reflections on the moral and religious Character of David King of Israel and Judah. Wherein the Aspersions thrown upon him by a modern Author, are proved to be false and malicious; and the Right the royal Patriarch has, not only in a political but likewise in a moral Sense, to the Title of being the Man after God's own heart, is impartially stated and considered.* By John Francis, M. A. Vicar of Lakenham, near Norwich. 8vo. 2s. 6d. Newbery.

THE zeal of this reverend Writer, in behalf of a great character, which he apprehends to have been grossly and injuriously treated, is rather to be commended, than his judgment or prudence, in taking up the controversial quarter-staff which had been so ably and skilfully wielded by Dr. Chandler, in defence of the same character. If this contest be not already decided, we question whether the utmost efforts of Mr. Francis will contribute much towards its final determination.

Art. 2. *Two Sermons, concerning the State of the Soul on its immediate Separation from the Body. Written by Bishop Bull. Together with some Extracts relating to the same Subject, taken from Writers of distinguished Note and Character.* By Leonard Chappelow, B. D. Arabic Professor in the University of Cambridge. 8vo. 2s. Wilson and Fell.

This learned Professor tells us in his preface to these sermons, that Reason is so far from being a safe guide in our enquiries concerning a future state, that it will certainly deceive us, and lead us into such gross errors, such inextricable difficulties, as must perplex and disquiet us to the highest degree.—He looks upon the doctrine of the *sleep of the soul* from death to the resurrection as a pernicious and dangerous heresy, and thinks the two sermons now before us, with the extracts annexed to them, sufficient to remove all scruples relating to this great and important subject.—‘The very learned Bishop Bull (says he) hath considered the subject with so much care and judgment, not only from the testimony of holy scripture, but from the consentient doctrines of the writers of the primitive church; that whoever reads his two *sermons*, on this very interesting concern, must think it almost needless to have recourse to any other author.’

Whether the bishop's sermons are so satisfactory as our learned Professor apprehends them to be, we shall not take upon us to determine, but shall content ourselves with one reflection on the conduct of the writers both for and against the *sleep of the soul*:—while they are warmly engaged in support of their respective notions, they all seem to have but one point in view, and to forget that they are weakening those foundations on which alone a rational defence of Christianity can be built.

REV. May, 1765.

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Art. 3.

Art. 3. *The Life of Francis Xavier.* Abridged from Father Bours. 12mo. 1s. 6d. Cooke.

What can Mr. James Morgan \*, the Editor of this abridgment, mean by republishing, in this protestant country, the life of a popish saint? Was it his design to corroborate, by this instance, the notion of Bishop Lavington, that the principles of popery and methodism are the same? If this was his view, we think he might have saved himself the trouble. It is now generally understood, that fanatics of all religions are the same. We see little difference between the enthusiasts of Rome, and those of the Tabernacle; except that the former seem to have less prudence than the latter. Of *those*, one takes a ramble to propagate his frenzy in the East-Indies; another, to get himself knocked on the head in Africa; — of *these*, one contents himself with a less hazardous voyage to N. America; while another, still wiser, stays at home, to keep the brains of his flock in Morefields from cooling too suddenly. Poor Xavier had not half so much policy. He pocketed no pence, and he perished for want of necessaries:—apostles of a more modern date know better. They take care to sleep in a whole skin, and to want for nothing — — — except MODESTY, and two or three other mere carnal virtues; which, indeed, to beings so spiritualized as they are, would prove but useless possessions.

\* Of Wellen in Kent. We are informed that this person is one of Mr. Wesley's preachers.

#### POLITICAL.

Art. 4. *Observations on the Number of the Poor; on the heavy Rates levied for their Maintenance; and on the general Causes of Poverty: Including some cursory Hints for the radical cure of these growing Evils.* Humbly submitted to public Consideration. 8vo. 1s. Becket.

The thoughts of a very sensible Writer, on subjects of the highest consequence, are here proposed to the consideration of the public. The number of our poor is excessive and amazing; the rates levied for their maintenance are great and grievous; but the general causes of so much poverty in so vast and potent an empire, are not so well, or so commonly understood, as their unhappy effects are severely and universally felt. It is well observed by our Author, that, 'To an entire stranger to the interior constitution of this island, it would furnish just cause for amazement, to find a state, considered collectively, really claiming a comparative, if not a real excellence; a state, the land of which is cultivated so as on a general view to have been compared to one vast garden; a state, the members of which seem all industriously active in agriculture, manufactures and commerce; a state excelling in all the arts of civil society; apparently flourishing at home, and really respectable abroad:—What would a stranger say, to find a people exhibiting such a distinguished external appearance of prosperity, yet, at the very same time, their streets swarming with wretched objects exposed to all the horrors of want and misery; their roads infested with lawless miscreants to the

terror



terror of innocent travellers; their parishes groaning under a burden of poor creatures crammed together in places misnamed workhouses, where they linger out an indolent wretched existence: their numbers increasing yearly to such a degree, that it has long engaged the attention of the legislature, and exercised the ingenuity of individuals, hitherto in vain, to find a remedy adequate to so deplorable a political disorder!

\* Such a representation would hardly obtain credit, had we not too sensible evidences of its reality in the heavy rates yearly collected for the subsistence of the parish-poor; in the importunity we meet with, and in the violence we frequently sustain in the public highways.

In his general view of the hardships sustained by those who are obliged to contribute towards the maintenance of the poor, he endeavours to shew how individuals in the same parish are comparatively affected by the poor's rates; and then proceeds in like manner to examine how parishes are affected, compared with each other collectively. Here we have a variety of striking remarks, particularly on *workhouses*; of the ill-conduct of which he gives a very affecting description: for which, however, we must refer to his performance.

Among the causes assigned by our Author, for the general distress of the community, by the continual increase of the poor, he has introduced a subject of the utmost consequence.

\* Land (says he) is held in England by various tenures; founded on absurd principles and obsolete usages. It is needless to enter into a particular examination of the laws and customs of descent, and the different kinds of entails and limitations in succession: the most general entailment being from eldest son to eldest son, an examination into the merits and tendency of this mode of succession, on the principles of humanity and policy, will open an important field of disquisition, and inform us fully on the subject of the present essay.

\* According to this tenure the whole inheritance of a father who dies, leaving perhaps six children, is vested in *that one*, who, by claim of primogeniture, is in law constituted his father's heir! which is also the case where the owner of a freehold estate dies intestate. The *second* son cannot inherit unless the first die without issue, or his issue be extinct. The *third* cannot inherit, until such failure of the first and second; and so through the whole collateral line, daughters excluded, who, poor girls, have no other dependence than the casual personal provision their father may have made for them; or an unportioned dependence on their lordly elder brother. Where is justice, where is humanity, where is sound policy all this while? *Voces et preterea nihil!*

\* The entailment of estates, which arose from the ancient feudal or military tenures of knight-service, is now justified from the principle of keeping up the dignity of families, which the eldest son is enabled to do by succeeding to the inheritance preserved entire. In fact this is not upholding families, but a partial fondness for upholding the first shoots of family stems; for the sake of which, families are dismembered; all the other equally vigorous and valuable branches being lopped off and thrown aside, to confine the sap to the nourishment of this *one*.

\* Thus in every family all the other children are sacrificed, cast on a casual trifling dependence, to vest the whole patrimony in that one, for the sake of a false punctilio.

\* All these excluded children, from pride of families from which they

they derive little but the honour of claiming kindred with them; whatever their slender means may be, emulate the rank of the elder branch. This induces a general extravagance and taste for luxury, which from this source becomes universally contagious. This must be upheld; therefore fathers and brothers, that their children and relations may not disgrace them by sinking from their own rank, nor hang upon them for subsistence; are eternally gaping for places and pensions for them, which are shamefully multiplied to answer these laudable ends.

\* However the name and appearance of the thing may be qualified, is not the calling the *gentle* Poor thus upon their country for a maintenance, *mutato nomine*, analogous to the vulgar Poor being cast upon a parish?

\* Hence arises all the danger our liberties (such as they are) are continually in, and the progressive retrenchment of them. These are the men whose attention is continually turned to the enslaving their country. It is a natural consequence, arising from the circumstances they are in, which, if they do not amount to a justification, yet must be admitted in alleviation. What is a country to those who inherit from it nothing but an obligation to uphold an empty rank? When such therefore are attached to the government for bread, what is more natural than that they should exert their talents to render their dependence as *permanent* as possible? and endeavour by all deviseable methods to strengthen and enlarge the power of the administration over the people. As families increase, the number of political geniuses so subsisted and so employed, and who so employ themselves in order to be so subsisted, vastly out number those attached to the cause of their country by their landed possessions, who are but the units of their respective families. Nor do even these tell for their number; for those whose real interests call for their counteracting the machinations of the minions of power, are too frequently rendered indolent by their affluent estates, if not drawn over to the opposite interest by their own extravagance, and by the glare of honours and court favour.

\* Hence arises the necessity of multiplying taxes, which however refined and plausible the pleas for them may appear, spring in great measure from the obligation of providing for the numerous branches thus lopped off, and denied any share of nourishment from the family stems. The borrowing great sums from individuals, for these and the current exigencies of state, and giving them nominal capitals in ideal fund, the interest of which is paid by taxes imposed for those purposes; these, and all the intricate schemes depending on such resources, have given rise to a species of artificial traffic with supposititious property, as pernicious to the nation, as all transactions founded on false principles must necessarily be.

This, indeed, is a constitutional evil, confessedly productive of the worst inconveniences to the state; but where is the political physician who will take upon him to prescribe a *radical cure* for a disorder of such long standing?—Our Author, indeed, hints at the remedy; but an adequate discussion of so important a point would exceed the limits of his pamphlet.

This Writer's remarks on the national debt are no less just and acute, than his thoughts of inheritance by primogeniture; but we have not room for further extracts.—He goes on to consider the consequences of the



the inordinate passion of our country gentlemen for town-residence; the monstrous increase of our capital city; the monopoly of farms; the disproportion, in the employments of the people, between the cultivators of land and the workers at our various manufactories; the monopoly of trade; and various other political evils, which equally call for redress.—In the latter pages of his very sensible tract, he enlarges on the probable good consequences that would follow from an *equal inheritance*, which he wishes might be enacted to commence with the children of the present generation, to the landed possessions of their parents—that the eldest son may no longer devour his brethren. He briefly answers some objections that would naturally be made to a measure of this kind; but whether it would answer all the valuable ends which the public-spirited Writer, in the glow of his heart for the good of his country, so fondly predicts, time only could shew:—that time alas! which neither our Author nor his Reviewers can ever hope to see!

Art. 5. *Considerations on Taxes, as they are supposed to affect the Price of Labour in our Manufacturies:—Also some Reflections on the general Behaviour and Disposition of the Manufacturing Populace of this Kingdom; shewing by Arguments drawn from Experience, that nothing but Necessity will enforce Labour; and that no State ever did, or ever can, make any considerable Figure in Trade, where the Necessaries of Life are at a low Price.* In a Letter to a Friend. 8vo. 1s. 6d. Johnson.

We have here the pleasure to find a very sensible Writer agree with us, in some hints which we threw out in our Review of Dr. Brown's late performance. His Idea of the disposition of the manufacturing Populace, especially with regard to their motives and inducements to labour and industry, is exactly the same with our own\*: but we believe there are many readers who will not scruple to charge both him and us with downright heresy in politics, and unsound principles of trade and commerce. Heresy, however, is not always so far distant from Truth, as those who deem themselves *orthodox* may imagine.

The present Letter-writer appears to have drawn many of his notions from experience in business, as well as from theoretical speculation; and his principles are strengthened by the concurrent arguments of Sir William Temple, Sir William Petty, Sir Josiah Child, Mr. Polluxen, Mr. Géc, and others: who have all concurred in the same observation, that Trade can never be greatly extended, where the necessaries of Life are very cheap.

That Taxes on the necessaries of Life are *not* injurious to trade, but that they have, on the contrary, a natural tendency to *improve* and

\* This Gentleman differs in some very capital points, from the Author of the foregoing article; but this will not be wondered at, when we consider the difficulty and perplexity of such Subjects; entangled as they are with 'a surprizing multitude of relations;' and depending on Facts with which very few are well acquainted. Besides, it is not uncommon to see even men of the best abilities drawing different conclusions from the same premises.

*extend it, is not a very popular kind of doctrine; and no doubt, will be warmly contested by many; yet this is a point which our Author seems to have fully proved, by arguments derived from experience. And tho' many things advanced in this ingenious performance may carry a paradoxical appearance, we imagine they will be found, on an impartial and attentive perusal, to merit the serious consideration of the Public. The Subject is of the utmost importance to every state, and cannot be too much attended to. Our very being, as a nation, especially as a maritime, commercial nation, depends, in great measure, on a right understanding of the Principles here investigated; and therefore we cannot but think, that every one who contributes to give us real information, in matters of such great consequence, is entitled to the thanks of his country, and the grateful esteem of every good Citizen. Writers on these truly useful Subjects, will do more service to society, than all the tribe of those political wranglers, who are eternally amusing us with their squabbles about ministerial or anti-ministerial proceedings—with the Jargon of a Party, or the cant of a Patriot.*

Art. 6. *A full and free Enquiry into the Merits of the Peace; with some Strictures on the Spirit of Party.* 8vo. 2s. T. Payne.

Candor must confess that the Writers on the side of administration, during the political contests that, for these two or three years past, have engaged the attention of the public, have, in general, had the advantage over their opponents, in point of capacity, and in the powers of composition. The present Author, however, appears to excel rather in declamation than in argument; and seems to be a more accomplished Writer than Statesman—a better Christian than Politician.—The Sum of his doctrine is this:—That ‘ whoever will, with temper and candor, review and examine this peace, with respect to the motives of the war, the fair, uniform, consistent sentiment of the people; the application of the immutable principle of right and wrong; the indispensable and capital interest of the kingdom; the true genuine merits of the two several negociations of 1761 and 1762; and the national assent and approbation expressed by the almost unanimous voice of Parliament; will naturally and necessarily acknowledge it to be an honorable, safe, and advantageous peace, most superlatively adequate to the motives and causes of the war, and a peace of immense acquisitions, which in their very nature contain a full indemnification. The opposition, therefore, made to this peace, and the spirit, temper, and conduct with which it has been carried on, being duly considered, and contrasted with the equitable, generous, constitutional plan of his Majesty, for embracing and comprehending all his people, and uniting all the partial, detached, and passionate interests of parties into one general public interest; must appear to be unconstitutional, private, and selfish—tending to divide the people, promote faction, embarrass government, enervate and weaken the power and importance of the nation, and to lose all the inestimable advantages so lately acquired by so vigorous a war, and secured by so equitable a peace.’—This *equity* of the peace appears to be a favorite point with our very candid and disinterested Author; but the epithets *advantageous, secure, permanent*, we conceive, would be more striking to the generality of his ENGLISH READERS:—Nor, indeed, are those



those circumstances overlooked, in our Author's inquiry into the *merits* of the two several negociations of 1761 and 1762.

Art. 7. *A Postscript to the Letter on Libels, Warrants, &c. in Answer to a Postscript in the Defence of the Majority; and another Pamphlet, intitled, Considerations on the Legality of General Warrants.* 8vo. 6d. Almon.

The letter to which this is a postscript has been very generally read, and, we believe, as generally approved. The spirited Writer does not appear to have been in the least intimidated by the proceedings which have been carried on in consequence of his letter, for he still maintains the same manly freedom and intrepidity; and even ventures to make an addition to the number of significant *Is*, which have given such offence, in the former pamphlet.

## L A W.

Art. 8. *A new Treatise on the Laws for Preservation of the Game: Containing all the Statutes, Cases at Large, Arguments, Resolutions, and Judgments concerning it; equally useful to the Gentleman and Farmer; as the Gentleman may learn how far his Privilege extends, and the Farmer may be enabled to know when the Gentleman exceeds the Limits prescribed by Law, and the proper Methods of Redress. Together with all the Acts of Parliament relating to the Sale of Fish in the Cities of London and Westminster.* By a Gentleman of the Middle-Temple. 8vo. 3s. 6d. Thrush.

When vassalage was a tenure recognized in this country; when our monarchs were the great *Nimrods* of the land; when the liberty of the chase was one of the foremost privileges of nobility; when villages and towns were turned into forests, that the mighty hunters might have a spacious round for pursuing their favourite sport.—In those days of rude and savage policy, one would not wonder at the absurdity and cruelty of certain regulations, called *Game Laws*. But now that the darling sport of kings, and of king-like lords, is become the pastime of rustic esquires, and of prodigal mechanics, and that the meanest tenant is, by law, as free as his landlord, we cannot but express our surprize that such slavish and unequal laws are not only enacted, but supported by oppressive and unconstitutional associations. It is hard that the first-born booby of a qualified bumpkin should ride over hedge and ditch in pursuit of poor animals perhaps more sagacious than himself, while the honest farmer dares not touch the game which is sheltered and fed on the very ground the rents.

With regard to this compilation, which is called a *Treatise*, we will only say, that it may be of service to those who have occasion to make themselves acquainted with those laws, but we could wish that no such laws had ever existed, and that the industry and patience of this Compiler had been exercised in some more profitable pursuit.

Art. 9. *The Laws and Customs, Rights, Liberties, and Privileges of the City of London: Containing the several Charters granted to the said City, from William the Conqueror to the present Time; the Magistrates and Officers thereof, and their respective Creations, Elections, Rights, Duties, and Authorities; the Laws and Customs of the City, as the same relate to the Persons or Estates of the Citizens; the Nature, Jurisdiction, Practice and Proceedings of the several Courts in London; and the Acts of Parliament concerning the Cities of London and Westminster, alphabetically digested under the following Titles, viz. Administration, Aldermen, Aliens, Annoyance, Apothecaries, Appeals, Ashes, Attaints, Ballast, Barbers, Bowdy-house, Billingsgate, Blackwell-hall, Brags, Brokers and Stockjobbers, Buildings, Butchers, Butter and Cheese, Carts, Chairs, Churches, Coaches, Coals, Conduits, Constables, Coopers, Cordwainers, Corn, Debts, Drapery, Election, Fish, Fuel, Garbling and Gauging, Gold and Goldsmiths, Gunpowder, Highways, Jury, Market, Oilmen, Painters and Plasterers, Pavement, Physicians, Quo Warranto, Recognizances, Sewers, Stockjobbers, Streets, Tithes, Victuallers, Water, Watermen, Weights and Measures, and Wine.* 12mo. 3s. 6d. Withy.

The matter contained in this volume is too various and extensive to admit of such an abstract as may give the Reader a general view of its several heads and sub-divisions: and at the same time a great part of it, though very useful, is nevertheless too unentertaining to occupy room any where but in the Catalogue. It must suffice therefore to take notice that this work is divided into five chapters: of which the first contains an abridgement of the several charters granted to the city of London: the second treats of the magistrates and officers of the city, and their respective creations, elections, rights, duties, and authorities: the third, of the laws and customs of London, as the same relate to the persons or estates of the citizens, viz. of freemen's wills, orphans, apprentices, &c. the fourth, of the nature, jurisdiction, practice, and proceedings of the several courts of London: and the fifth gives an account of the several acts of parliament concerning the cities of London and Westminster, alphabetically digested.

Upon the whole, this volume, which consists of 315 pages of close print, comprizes a great deal of information, which may be very useful to those whose duty obliges, or whose curiosity leads them, to make themselves acquainted with the various subjects of which it treats.

#### POETICAL.

Art. 10. *Oppression, a Poem.* By an American, with Notes by a North-Briton. 4to. 2s. Moran.

Surely, of all the insipid messes of literature, a stale hash of political scurrility is the most disgusting!

Art. 11.



- Art. 11. *Eponina, a Dramatic Essay.* Addressed to the Ladies.  
8vo. 2s. 6d. Beecroft.

Though the story of Eponina has sufficient business and interest for the drama, it is here so inartificially and injudiciously worked up, so full of inelegancies, low trifling images, and insipid dialogue, that it will not even bear a perusal.

- Art. 12. *Abradates and Panthea, a Tale, extracted from Xenophon.*  
By William Wither Beach, Esq; of New College, Oxford.  
4to. 1s. Fletcher.

A pathetic and interesting tale, in which the best and noblest passions are exercised: the versification is easy, and the conduct of the piece (after making candid allowances for the youth of the English Composer) will not be thought altogether injudicious. The poem will, however, appear somewhat obscure to those who have not read the *Cyropædia* of Xenophon, from which it is extracted.

- Art. 13. *The Courtesan.* By the Author of the *Meretriciad*.  
4to. 2s. 6d. Harrison.

This meretricious Bard should be declared poet-laureat of the stews; to which honour he seems entitled, both from the turn of his genius, and the purity of his numbers. The following, from Ovid, is his character of himself:

I am the man, (the Naso of my time)  
Born on the *Hamber*,—fam'd for luscious rhyme;  
I writ the first—Love bids me write again,  
Away—ye cold, ye rigid, ye profane:  
Begone—lest I offend with genial joys:  
Come melting maids and read,—come longing boys.

The Author boasts his acquaintance and friendship with the late Mr. Churchill: we have, with concern, observed several other writers, equally respectable for the morality and decency of their productions, claiming the same honour: a circumstance which reflects no great honour on the memory of that celebrated Bard.

- Art. 14. *An Elegy, written among the Ruins of an Abbey.* By the Author of the Nun. (See Rev. Vol. XXX. p. 117.)  
4to. 6d. Doddsley.

We have several times expressed a favourable opinion of this young Writer's genius, which he seems very judiciously to exercise on such subjects as are best adapted to it. IMAGINATION is the nurse of *superstition*, and has evermore a pleasure in contemplating her ancient monuments.—These, of consequence, become the objects of poetical speculation, and are well suited to the pensive mood of Elegy. But neither in this, nor in any other performance of the same kind, has the Poet purchas'd the pleasure of enthusiasm at the expence of reason.—He has never failed to expose the bad effects which the institutions of superstition have produced, while he borrowed all that was solemn and magnificent about them to adorn his verse.

- Art. 15. *The Sick Monkey, a Fable.* "Thursday Afternoon David Garrick Esq; arrived at his House in Southampton-street."—*Public Advertiser*, April 27, 1765. 4to. 1s. 6d. Fletcher.

Whether this waggish Bard intended to compliment the British Roscius on his return from his travels; or whether his design was to make himself a little merry at Mr. Garrick's expence; or whether he had both or neither of these ends in view, we find it somewhat difficult to determine. Read it, good people, and try what ye can make of it.

## NOVELS.

- Art. 16. *The Wiltshire Beau, or the Life and Adventures of Ben Barnard.* 2 Vols. 12mo. 5s. Moran.

What we have said of the generality of our Novels, for these fifteen years past, will serve for Ben Barnard. It is just as pert, as dull, and as lewd as the rest of the tribe.

- Art. 17. *The Castle of Otranto, a Gothic Story.* Second Edition. 8vo. 3s. Bathoe.

When this book was published as a translation from an old Italian romance, we had the pleasure of distinguishing in it the marks of genius, and many beautiful characteristic paintings; we were dubious, however, concerning the antiquity of the work upon several considerations, but being willing to find some excuse for the absurd and monstrous fictions it contained, we wished to acquiesce in the declaration of the title-page, that it was really a translation from an ancient writer. While we considered it as such, we could readily excuse its preposterous phenomena, and consider them as sacrifices to a gross and unenlightened age.—But when, as in this edition, the *Castle of Otranto* is declared to be a modern performance, that indulgence we afforded to the foibles of a supposed antiquity, we can by no means extend to the singularity of a false taste in a cultivated period of learning. It is, indeed, more than strange, that an Author\*, of a refined and polished genius, should be an advocate for re-establishing the barbarous superstitions of Gothic devilism! *Incredulus odi* is, or ought to be a charm against all such infatuation. Under the same banner of singularity he attempts to defend all the trash of Shakespeare, and what that great genius evidently threw out as a necessary sacrifice to that idol the *æcum vulgus*, he would adopt in the worship of the true God of Poetry.

\* From the initials, H. W. in this edition, and the beauty of the impression, there is no room to doubt that it is the production of Strawberry-Hill.

- Art. 18. *Memoirs of a Coquette, or the History of Miss Harriot Airy.* By the Author of *Emily Willis*, or the History of a Natural Daughter. 8vo. 3s. Noble.

Mr. Noble is, certainly, a very generous and fair dealer; as he frequently affords his customers a handful of something new for their quarterly three shillings; and though, like this, it should be dull, dry, and uninteresting, yet is not Mr. Noble to blame, but the manufacturer.

Art. 19.



## MISCELLANEOUS.

Art. 19. *A Letter to the Fellows of a College concerning their Method of Fining, with Tables for Renewals of Years expired in Leases of ten and twenty Years, and a Proposal to make the Interest of Money they allow their Tenants upon Renewals the Standard for encouraging Inclosures by their Lessees; with a Table for that Purpose; useful to all Parties interested in Church and College Leases.* 8vo. 6d. Fletcher.

Calculated for the emolument of collegiate and ecclesiastical bodies, whose lessees have, indeed, in general, sufficient indulgencies, and occupy their estates on the most advantageous terms.

Art. 20. *A Letter of free Advice to a young Clergyman.* 8vo. 1s. Longman, &c.

This is a very judicious and sensible letter; and we would recommend it to the perusal of every clergyman, whatever be his rank, or his years.

Art. 21. *Remarkable Trials and interesting Memoirs of the most noted Criminals.* 12mo. 2 Vols. 6s. Nicoll.

These Newgate annals will doubtless have their admirers; and it is certain that no kind of reading is more generally entertaining: whether any improvement is to be drawn from a contemplation of the vices and crimes of mankind, is a point that deserves consideration.

Art. 22. *The Free-mason's Quadrille, with the Solitary, printed by Order of the Prince of Conti, Grand-master of the Lodges in France; and revised by Mr. De Bergeron, Advocate in Parliament, and Perpetual Secretary of the Royal Lodge at Versailles, in French and English, with the Free-masons Minuet and Country-dance.* 12mo. 1s. Waller.

The free-masons of some of the principal lodges in France, in order to take off a scandalous imputation, were politic enough to admit their wives into their assemblies and societies, and this quadrille is indebted to the female masons for its establishment: the rules are nearly the same as those of the other quadrilles played in France, but there is a variation in the names of the cards, which have been changed in order to conform to the terms of masonry.

Art. 23. *An Essay towards pointing out, in a short and plain Method, the Eloquence and Action proper for the Pulpit, under which Subject is considered the Miseries and Hardships of the inferior Clergy of England in general and London in particular, together with a Variety of Remarks and Anecdotes incident to the Subject: And upon such of our City Divines as have made themselves popular, (or truly admired) by their Abilities in Pulpit Oratory.* By Philagoretes. 8vo. 2s. Fletcher.

One would at least expect that a man who undertakes to write upon eloquence should be a master of language; but, indeed, there are, as this Author expresses it, *extreme few*, who, when they sit down to make a book, consider, *quid valeant humeri*: eloquence, however, though professedly the subject, is the least circumstance in question here; for this essay takes into consideration curled hair, shocks, (which the Writer says are shocking) grizzle-wigs, Mr. Kidgell, the pillory, socks, buffkins, and Italian squeakers. Lastly, and to conclude, it is an essay on the Author himself, on which subject he thus sayeth or singeth:

If any one my age of you  
Should chance to enquire, let him know,  
That I was thirty years complete  
When Pitt and Legge were call'd by George to serve the state.

We sincerely advise this young Writer not to spend his time upon a quarto volume on this subject, as he proposes; for nothing can possibly be the consequence, but disgrace to himself and expence to his book-seller.

Art. 24. *The Young Lady's Geography; containing, an accurate Description of the several Parts of the known World, &c. &c. compiled from the most eminent Authors, with particular Attention to the Modern State of every Nation. To which is prefixed, an Introduction to Geography; wherein the Terms made use of, and the Method of speedily acquiring a Knowledge of Maps, are explained in so concise a Manner, as to render the whole perfectly easy to be attained without the Assistance of a Teacher. Also an astronomical Account of the Motion and Figure of the Earth, the Vicissitudes of Night and Day, and the Seasons of the Year.* 12mo. 3s. Baldwin, &c.

The many compilations of this kind, which have been published in this country, being, in respect of their materials, chiefly borrowed from one another, there is little difference among them, except in the points of *form, size, and price*. The present work seems as likely to answer the end of such elementary publications, as any. The best of them are not free from very great blunders and inaccuracies; but, on the whole, we agree with this Writer, that if young readers, and *young ladies* especially, could be allured to peruse such books, were it only by way of amusement, their time would be more advantageously, and perhaps not less agreeably, employed, than it commonly is, in the perusal of idle and pernicious novels: such as too frequently fall into their hands.—Our Author, however, might as well have omitted the word *accurate*, in the beginning of his title-page. The book has no right to it, in its present state; and must undergo a great deal of correction, for a second edition, before it can decently claim that epithet.

Art. 25. *The Complete Malster and Brewer: Being a brief Dissertation in Defence of Long-grown Malt. To which is subjoined, a short Appendix, shewing the true and ancient Method of making and brewing Long malts. The whole founded on practical Proof.* By a Well-wisher to his Country. Small 8vo. 2s. Nicoll,

We



We understand but little about Malt and Brewing; but we imagine this Writer is really what he pretends to be; a person well experienced and practically skilled in the subject of which he treats. The prefatory introduction assures us, that the Author 'has made upwards of thirty years observations on the business of Brewing,' and that, 'for about half the time, he has been engaged in the work of common brewery, where has been wetted frequently above 100 quarters a-week, (which is no small office out of London) and has had ample experience of both long and short malts; and does from his own experience affirm, that the true ground and foundation of sound work lies in long-grown acrospired malts, and not in the other.'—As to the objection which may be raised against the superior goodness of acrospired malts, from a presumption that the government had good reason for prohibiting them, by an act passed 6 G. I. c. 21. our Author answers, that 'the government did not put them down with any design to prejudice the malt; but so much was exported that it lessened the revenue to such a degree, that it would not answer for the officers employed in it.'

Art. 26. *An accurate Description of the principal Beauties in Painting and Sculpture, belonging to the several Churches, Convents, &c. in and about Antwerp.* 12mo. 1s. 6d. Davis, &c.

This brief Sketch will be of some use to Travellers whose curiosity may lead them to take a view of the pictures and carvings in the Churches and Convents of Antwerp. The Author has also added a slight account of the Fortifications and principal Streets in that once flourishing city; together with a cursory mention of the memorable events which have happened to it, from its foundation to the present time. The translation\* is not very accurate, and is sometimes so oddly expressed, as might possibly lead the Reader into great mistakes; as where he mentions the Monument of Henry Van Balen. He makes a full stop at Balen, and beginning a new period says, 'The picture, which represents the resurrection of our Lord, was executed by himself; as also the two portraits, which are placed above, representing himself and his Consort.' It would not become any one to be ludicrous on this Subject; but would it not have been more clearly understood who the artist was that executed the painting, if it had been said 'the picture which represents the resurrection of our Lord, was executed by Balen himself?'—that we doubt not is the meaning; but such indeterminate writing, would create strange confusion, on any subject where the least degree of precision is requisite.—The notorious blunder, in making the Tower of the Cathedral almost a mile high, by printing 'four thousand and sixty feet,' instead of four hundred, is, we see, noticed in the *Errata*.

\* Such we suppose it to be; but we know nothing of the original.

Art. 27. *A practical Treatise on cultivating Lucerne Grass; improved and enlarged. And some Hints relative to Burnet and Timothy Grasses.* By B. Rocque, of Walham-green. 8vo. 1s. 6d. R. Davis.

Mr.

Mr. Rocque has here made some alterations in his treatise on *Lucerne*, mentioned in our Review, Vol. XXIV. p. 469; and added to it some few hints relative to the culture and uses of *Burnet* and *Timothy*, as it is usually called. He has also annexed 'a new method of improving Land;' in which the chief point is to 'sow no corn without a crop of *grafs*-seed.'—This crop of *grafs*, he says, 'will always keep your land clean, and produce good food for your sheep.' He adds, 'your corn being cut down, let the *grafs* take head for a fortnight or three weeks, before you turn your sheep upon it.' Continue feeding upon this ground till the season for sowing spring-corn; which you are to sow in the same manner as the former, [for which see the pamphlet] that your Land may be always covered with good *grafs* instead of weeds. Mr. Rocque recommends the *rye-grafs*, for this purpose, as being *forward*; but on no other account—it being a coarse *grafs*; and likely, as he apprehends, to 'draw the land too much.' He mentions a much better kind, under the name of *Po-grafs*. Among the spring-corn, he says, may be a mixture of all kind of *grafs*, as the several sorts of clover, trefoil, &c. 'when, as soon as your corn is down, a fine turf presents itself to your view.' We leave such of our Readers as are Connoisseurs in Husbandry, to their own reflections on this hint, and refer them, for further particulars (as the proportion of *grafs*-seed to an acre of land, the proper ploughings, &c. &c.) to the tract itself: which is dedicated to the Society for the encouragement of arts, manufactures, and commerce,—who lately honoured Mr. Rocque with an handsome gratuity, in consideration of his experiments for the improvement of agriculture, by the proper cultivation of those extraordinary *Grasses*, which have been found, in many parts of this Island, to answer the high character given of them.

Art. 28. *A Letter from a Gentleman in Town to his Friend in the Country: Containing some interesting Particulars, said to be received from abroad, relative to Jonas the celebrated Conjuror.* 8vo. 6d. Hooper.

Though a Conjuror is the subject of this Letter, the *Writer* is no conjuror; nor does it require any conjuration to find out that he is, by no means the witty, clever fellow, he fancies himself to be.—Briefly, this pamphlet is a silly, empty performance; and those who expect to find in it any particulars relating to *Jonas*, the slight-of-hand-man, will be totally disappointed.

Art. 29. *A Letter from a Spittal-fields Weaver to a Noble Duke.* 4to. 1s. Moran.

Pleasantly rallies the Duke of B——d, under the guise of *thanking* his Grace for his kind services to the Weavers. The Author attempts the manner of Swift; and proposes a plan 'for preventing the children of the poor from being a burden to their parents, and for making them beneficial to the public.' His scheme is to establish public markets for the children of poor people; to which those parents who choose to sell their offspring may carry them. But who are to be the  *purchasers*?—Why the Rich, who have no children, and want heirs to their estates.

—The



—The thought is none of the wisest; but the Writer makes the most of it; and throws out some strokes of humour, when he comes to enumerate the advantages that will result from the carrying his project into execution. But a column of the Gazetteer, or St. James's Chronicle, would have contained his whole pamphlet.

Art. 30. *Considerations relative to a Bill under Consideration of a Committee of the House of Commons, for taking off the Duty on all Raw Silk of every Denomination, that shall be imported into Great Britain. Humbly offered to the Right Hon. Charles Townshend.* 8vo. 6d. Wilkie.

As there is scarce a *silkman* in the city, or a *weaver* in Spittle-fields, who is not better qualified to judge of the subject here discussed, than the most learned Reviewer in Europe, we shall, with all humility, refer the Reader to *them*, or to the pamphlet itself, for an adequate idea of these considerations.

## S E R M O N S.

1. *The Doctrine of the Wheels*, in the vision of Ezekiel.—Preached to an assembly of ministers and churches, at the meeting-house of the Rev. Mr. Anderson, in Grafton-street, Westminster; April 25, 1765. By John Gill, D. D. Keith.

2. *Ministers of the Gospel cautioned against giving Offence*.—Before the synod of Lothian and Tweeddale, at Edinburgh, Nov. 8, 1763. By John Erskine, M. A. one of the ministers of Edinburgh. Edinburgh, printed by Sands and Co. for W. Miller.

3. *The Causes of Opposition to the Gospel, and the moral Tendency of its Doctrines to remove them, considered*.—Before the Society in Scotland for propagating Christian Knowledge, at their anniversary meeting, in the High Church of Edinburgh. Jan. 2, 1764. By Andrew Mitchell, A. M. minister of the gospel at Muirkirk. Edinburgh, Sands and Co.

## C O R R E S P O N D E N C E.

The Author of the account of the *Dictionnaire Philosophique* in our last Appendix, is obliged to Mr. J. S. for his candid and polite remonstrance. It appears, however, that our ingenious Correspondent did not pay sufficient attention to the material distinctions observed in the Writer's argument. The Reviewer pleads neither for, nor against, established religions any farther than as they are interwoven with the civil constitution, on which they are established. But, as in all ages, civil and religious liberty have gone hand in hand together, so he conceives they must still continue to stand or fall with each other. A state of anarchy and confusion can never be favourable either to religion or morality: every friend to these therefore must be an advocate for the authority of the laws; which are the bonds of society. It is not pretended, as our Correspondent insinuates, that falsehood and error are not to be opposed if once established by law. Every lover of truth will

oppose

oppose them *toto viribus* at all times and on all occasions. But it is in the manner of this opposition that the Reviewer differs from those who seem to think the forms of religion *altogether independent* of forms of government. He had with concern observed, the zeal of some well-meaning writers for religious liberty, hurry them into the most indecent and flagrant instances of civil licentiousness. He had seen them, in recent cases, very unadvisedly and wantonly provoke the secular arm to tighten that fatal bandage, which it hath so long held over the intellectual eyes of men. Thus while the mistaken friends to liberty were injuring the cause they meant to defend, he judged it expedient to make some remonstrance against such violent measures. With the same view, he declares again, that, he thinks it would be the highest absurdity to sacrifice the public welfare to private opinion; there being no manner of necessity to subvert the order of society in support of liberty of conscience. Would these advocates for truth and freedom lay the axe to the root of the tree? would they emancipate themselves from that restraint which they conceive themselves laid under by some of our laws? Let them exert themselves to get those laws repealed; let them shew the absurdity of the law that establishes certain tenets, instead of the absurdity of the tenets themselves. The former method may be legal and effectual; the latter is generally as ineffectual as dangerous. There is in our statute-books, for instance, an act declaring it criminal, among other things, to write against the Athanasian doctrine of the Trinity. To do this, therefore, is illegal; but there is no law in being that prohibits me from saying, that "there cannot possibly be a greater solecism in legislation, than to enjoin people not to contradict a contradiction in terms." Every man is at liberty to shew the absurdity, or to remonstrate against the ill effects of a law; but he is not at liberty to break it, however cruel or oppressive it may be, either in imagination or reality. While it continues a law, every good subject is bound to obey it; and, with deference to our Correspondent, every good magistrate is bound to put it in execution: for in well-regulated societies there are no such things as *obsolete* laws. These are most pernicious to community, and are generally kept in *petto*, only to be made use of, as instruments of ministerial oppression, against unsuspecting offenders.

Our Correspondent says, that "government has a right only to enact such laws as operate to public good." Now, if by government he means the administration, or magistracy, it has no right in this country, to enact laws at all. And if he means the legislature, this, in a free nation, consists of the sovereignty, vested in the whole body of the people: in which case, it may be justly asked, "What laws a people have not a right to enact for themselves?" Mr. S. says, that "when laws are found not to operate to public good, they should be repealed." Doubtless; but, till they are repealed, let them be respected as what they are. In a word, the Reviewer thinks nothing can be more absurd than the method of ascertaining religious truth by acts of parliament; yet he does not conceive that a zeal for the truest religion in the world should wantonly and unnecessarily urge us to violate the laws of our country. He is also firmly persuaded, that as *religious toleration* can only be properly secured by *laws*, so he doth not think, that flying in the face of the laws, is a proper or likely method to obtain its farther *extension*.

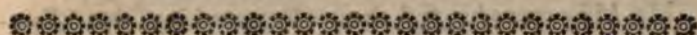
\* \* \* Mr. COOPER's Letter is postponed for particular Reasons.



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T H E  
MONTHLY REVIEW,

For JUNE, 1765.



*A new and complete Practical System of Husbandry, by John Mills, Esq; continued. See our last, p. 334.*

IN his *second* Vol. Mr. Mills proceeds to give (he says) the best account which actual experiments [not of his own making, we presume] enable him to do, of the Horse-hoeing or *new* Husbandry: 'a subject, he observes, of the utmost importance to farmers, as it has pointed out an infallible way to improve almost every soil, independent of manures, or any other help than that of the plough.' But then, by way of salvo, he adds, 'When I express myself thus, I am far from meaning that manures are useless, or that the plough alone, or its effect, pulverization, is the only thing requisite for the improvement of land. On the contrary, I have shewn the manifest advantages which accrue from various substances used as manures; and have made it appear pretty plainly, that, even in the new Husbandry, the very roots and stubble of the plants *cultivated in that way* contribute greatly to enrich the earth.'—[We are of opinion, that it is somewhat problematical, whether *dry stubble* ploughed into the ground, in *that state*, does really enrich it, or not; if it does, the enriching quality cannot, surely, proceed merely from its being *cultivated in that way* which is peculiar to the *new* Husbandry. Dry stubble, *however differently cultivated*, will probably produce the *same effect*; i. e. little or none. Let it be mowed, and thrown into the farm-yard, and then, after it is impregnated with the urine, and mixed with the dung of cattle, it *will contribute very greatly to enrich the earth*, upon which it may be laid.]

Mr. Mills very frankly owns, in his *preface* to this volume, that his chief guides, [and good ones they certainly are] in the Horse-hoeing Husbandry, are M. Du Hamel and his correspondents, (particularly M. de Chateauvieux) whose experiments

Vol. XXXII.

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have

have enabled them to improve greatly on the plan first laid down by [our own countryman] Mr. Tull.

This whole volume contains only *two chapters*; in the *first* of which he treats, '*Of the Culture of GRAIN AND PULSE, according to the Principles of the HORSE-HOEING HUSBANDRY:*' and in the *second*, '*OF THE DISTEMPERS OF CORN:*'—a subject, as he observes, hitherto imperfectly handled by English writers; but upon which Mr. Du Hamel has been very full. Our Author has also availed himself of the practical directions of Count Ginanni, a patrician of Ravenna, who (he says) has treated this important matter in the most complete manner.

Mr. Mills opens his *first* chapter by remarking, that 'ENGLAND may justly boast of having given rise to one of the greatest improvements that any age has hitherto made in agriculture.'—'Mr. Tull is undoubtedly entitled to the honour of having first thought of bestowing upon corn, that culture which had been found necessary for the vine, and other perennial plants, or what is usually called the *Horse-hoeing Husbandry*; and in the prosecution of this, he gave proofs of the utility of thorough plowing, much beyond what was ever thought of before.'—'Posterity will [therefore] be indebted to him, for having planned the truly sensible and beneficial practice;—the path in which foreigners, animated with a laudable spirit of emulation, are now treading, to the great emolument of individuals, and the conspicuous advantage of their country.'—He then proceeds,

1. *To shew the manner of preparing the land for the Horse-hoeing Husbandry.*
2. *To describe the Instruments useful in, or peculiar to, this Husbandry, with the method of using them. And*
3. *To relate some of the experiments; by which we may judge of its importance.*

In regard to the *first* article, of *preparing the ground*, he says,—'Experience shews, that land, though ever so well *tilled* in autumn, when wheat is sown, faddens in the winter; its particles, beaten down by heavy rains, and sunk by their own own weight, approach each other daily more and more; the roots of the plants cultivated have consequently less and less room to extend themselves in quest of their necessary food; and the interstices in the earth become of course so few and close, that they are not able to pierce through them; whilst weeds spring up, and rob them of their nourishment. By this means the earth, reduced to nearly the same condition as if it had not been plowed at all, is unable to assist the plants sown in it in the spring, when they ought to shoot with the greatest vigour. They consequently



frequently then stand most of all in need of the plough, to destroy the weeds, to lay fresh earth to their roots in the room of that which they have exhausted, to break the particles of the ground anew, so as to enable their roots to spread, in order to their gathering an ample provision of food, which then does them the greatest service.—[All these intentions, we imagine, might be sufficiently answered by *harrowing* the wheat, sown in the *broad-cast* way, pretty briskly in the spring: at least, we have known farmers who have practised this method, with very good success.]

‘ The great advantage of having land in fine tilth before it is sowed, is universally acknowledged: but we must not stop at those first preparations. Plants require a continuation of culture while they grow, and must not be forsaken till they have attained their full maturity.

‘ Those who are against the frequent plowings used in the new Husbandry, are afraid of drying the earth too much; because, say they, the moisture escapes more easily from a well-loosened soil, than from a hard and close earth.

‘ In answer to this, it will appear from many experiments, that, even in the driest weather, land cultivated according to the *new* method, continues constantly moister than that managed in the *old* way. Earth made fine to a good depth, is prepared, as the Rev. Dr. Elliot expresses it\*, “with open mouth, to drink and retain the dew, which when it falls upon land that is untilled, or but poorly tilled, does not sink far, but is carried off by the next day’s sun.” p. 5.

‘ The stirring of the earth about plants whilst they grow, is productive of such excellent effects, that, in some places, they hand-hoe their wheat, and find that the crops amply repay all the charge and trouble of this operation. Every husbandman [however] will immediately see, how much a hoe-plough is preferable for this work, and that, to use it rightly, the corn must necessarily be planted in regular rows, as it is in the new Husbandry.’—‘ Our reason tells us, that the longest lived plants stand most in need of this culture. Perennials require it more than annuals, and wheat which is sown in autumn, and does not ripen till nine months after, wants it more than spring-corn, which occupies the ground only for a few months. But, indeed, all sorts of plants are greatly invigorated by the repeated laying of fine fresh earth to their roots.’ p. 8.

Under this head, Mr. Mills gives us several extracts from M. Du Hamel’s *Elements of Agriculture*; of which work an account may be seen in our last volume, at p. 39.

\* *Essays on Field-Husbandry*, p. 108.

The second article treats of the *instruments* useful in, or peculiar to, the *Horse-hoeing* Husbandry.—And here the Author tells us, that several gentlemen having desired a particular description of M. de Chateauvieux's drill-plough, universally allowed to be the most perfect yet invented; he has copied that truly patriotic husbandman's accurate detail of this hitherto unequalled instrument for the regular sowing of corn.—The said description of this drill-plough, and its manner of working; together with M. de Chateauvieux's instructions concerning the use of it; and the description of a harness, to yoke oxen one before another, take up the whole space from p. 23,—to p. 94: but as continual references are made to various plates, necessary to illustrate the description, we cannot pretend to abridge it, but must refer the inquisitive, to the work itself, for satisfaction, in this particular.

M. Du Hamel having observed that there is no fault in M. de Chateauvieux's drill-plough, but the price, which may render the purchase of it inconvenient to some, gives another, constructed upon the same principles, but in a cheaper and more simple way, by M. de la Levrie, one of his correspondents. This, Mr. Mills also copies; for which we refer to his book, as plates are necessary here also.

In treating of *Horse-hoes*, he gives us descriptions of M. de Chateauvieux's *single*, and *double* cultivators, and of that with *two mould-boards*, together with particular directions for using the last-mentioned.—Next follows the description of a cultivator invented by M. de Villiers, with his observations on *Horse-hoeing*. This gentleman looks upon M. de Chateauvieux's method of hoeing the alleys, between the rows, as the best of any, when properly performed, but adds, that several difficulties which he met with in the practice of it, had obliged him to give it up. p. 116.—[The *same cause*, it is to be feared, will always produce the *same effect* with others, that it did with him.]

The *third* article furnishes us with a great variety of *experiments*, [chiefly extracted from Mr. Mills's own edition of Du Hamel] on the culture of *grain* and *pulse* in the *Horse-hoeing* Husbandry; with a comparison of it and the *old* methods.—As M. Du Hamel's other great employments hindered him from attending *personally* to the experiments made on this subject, by his direction; and the same happened to several of his correspondents; our Author, therefore, proposes to dwell most particularly on such as were made under the immediate inspection of those who mention them: 'among which number no one has extended his views to a greater variety of objects, executed his experiments with greater accuracy, related them with more candour, or drawn from them more sensible reflections, than M. de  
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Chateauvieux, who, for these reasons, will here [he adds] be my chief guide.' p. 122.

But, however, first of all, we are entertained with a quotation from Mr. Miller's *Gardener's Dict.* (Art. Triticum.) in favour of the Horse-hoeing Husbandry, for which, he is a very warm advocate. But though we have a very great regard for Mr. Miller's judgment, yet we cannot help thinking, that he must have been imposed upon, though 'informed by persons [whom he supposed] of credit, that on good land, which was drilled and managed with the Horse-hoe, they had *twelve quarters* [of wheat] from an acre.'—This is such an enormous produce, as we can hardly credit: however, Mr. Miller affirms, that *he has himself known eight or ten quarters* reaped from an acre, and sometimes *more*.—[If any encouragement whatever can be thought sufficient to put people upon trying the *new* Husbandry, this, or nothing, surely must do it.]

We have next a long series of *experiments*, made, in different years, by *M. Lullin de Chateauvieux*, first syndic of the city and republic of Geneva.—After a minute detail of experiments made in the years 1751 and 1752, with observations thereon, we meet with a *comparison* of the produce of the *same field*, cultivated both according to the *old* and the *new* Husbandry. This field was of a good strong soil, and, in the *common* way, used to be sowed with 318 pounds of wheat; but when made into beds six feet wide, it was sowed, in the *new* way, with only 10 pounds of wheat.

*Produce of this Field under the New Culture, in 1752.*

It produced, of very fine large grain'd wheat, — 926 lb.

*To be deducted,*

Small corn sifted from it,	— 37 lb.	} 47 lb.
For the seed sown,	— 10 lb.	

*Neat produce,* — 879 lb.

*Produce of the Old Culture.*

If we judge of it (he says) by the <i>best</i> crops of former years, it will be three times the quantity of the seed, viz.	— — —	} 954 lb.

*To be deducted,*

Loss by sifting, for the grains were

always small,	— — 143 lb.	} 461 lb.
For the seed,	— — 318 lb.	

*Neat produce,* — 493 lb.

Consequently the balance, in favour of the <i>new</i> Husbandry, is	— — —	} 386 lb.

879 lb.

M. de Chateauvieux very justly apprehends, that it may be thought *odd*, [as it certainly is] that he should limit the produce of the field sowed in the *common* way, to *three times the seed*. But he says, that on a computation for sixteen years running, the produce of his own lands had not been greater than as above.—[If this was the case with him, he had, undoubtedly, very bad success: though how, indeed, could he well hope for better, when he owns that the particular lands in question, had *not been dunged*? as they certainly ought to have been, several times, when cultivated so long together in the *old* way. For whatever may be the case in the *new*, it is allowed, on all hands, that dung is absolutely necessary in the *old* method of Husbandry.]

We have next a *comparison* of the produce of [equal quantities of land in] the same field sowed part in the *old* way, and the other part cultivated in every respect in the *common* way also, except in the manner of distributing the seed, which was done with the *drill-plough*.

Neat produce in the drill way,	—	—	5843 lb.
Ditto in the old way,	—	—	3133 lb.
Balance in favour of the drill method,	—	—	2710 lb.

‘*Reflections of M. de Chateauvieux, [to] prove the truth of the principles on which the New Husbandry is founded.*’—‘We see [by the foregoing experiments] that the earth, by being in a looser or more divided state, is fitter to afford a greater quantity of nourishment to plants, whose productions will always be proportioned to the ease with which they can reach that nourishment.’—‘There are but *three* principal means by which we can obtain the utmost production that plants are capable of affording: [and] these means, practicable only in the new Husbandry, are [in respect to wheat,] 1. To make the plants produce a great number of stalks;—2. To make each stalk bear a large ear;—3. To make each ear be quite full of plump grain.—These effects cannot be obtained in the old Husbandry, because they can only be procured by frequently stirring the earth, in the alleys, while the plants are yet growing. All my experiments shew the truth of this.’ p. 148, 9.

In a field laid out in beds, which had borne a second crop, we are told that from *eleven pounds and four ounces* of wheat sowed, a crop was produced, which yielded a *thousand and forty-two pounds twelve ounces*. p. 157.

*Observation*:—Fields thus laid out in beds will not produce so plentiful a crop the *first* year, as they will the *second* or *third*,  
When



when the earth is more thoroughly divided. For these experiments shew, that the charge of the *first* year [in preparing the ground] is fully recompenced by the profit of the *second*, and that this profit will increase from year to year, [as the ground is brought into more perfect tilth.]

At p. 178, we have an account of the crops produced during sixteen successive years, by fields cultivated and sown in the common way, and of which *part* was constantly dunged; compared with the produce of the same fields cultivated without dung, according to the new Husbandry. This comparison shews the *new* Husbandry much superior in point of advantage, to the *old*.—[But we don't think the method, here related, of sowing wheat one year, and letting the land lie idle the next, for a succession of sixteen years together, is, by any means, the *best* method of conducting the *old* Husbandry. In *that way*, a proper change of crops seems absolutely necessary, as well as a due proportion of dung, and frequent fallowings: though the latter need not, surely, be repeated so often as *every other year*.]

Proofs are next brought to shew, that land cultivated in the *old* way did not, though dunged, yield so much wheat as undunged land cultivated according to the *new* Husbandry.

In his farther reflections on the practice of the new Husbandry, M. de Chateaufvieux remarks, (p. 185.) that the productions were greatest in those places where the earth had been most loosened and brought to the finest tilth:—and that to perform the proper culture with advantage, it is necessary to observe this maxim, *never to set the plough to work, when the earth is too moist*.—He also recommends *early sowing* of wheat, as the most likely method to produce vigorous plants, able to resist the winter's cold; and, if not sown so thick as usual, they will branch out more abundantly. By attending to this circumstance, the farmer will [also] enjoy the desirable advantage of having his corn ripen early.

At p. 236, we have the result of certain experiments made on lands sown in equally distant rows with the drill-plough; compared with the same quantity of land sown in the common way: which result is as follows:

#### NEW METHOD.

Total produce,	—	—	—	108160 lb.
To be deducted for the seed	—	—	—	14742 lb.
				<hr/>
Net produce,	—	—	—	93418 lb.
				<hr/>

## OLD METHOD.

Total produce,	—	—	—	100000 lb.
To be deducted for the seed	—	—	—	37800 lb.
				<hr/>
Neat produce	—	—	—	62200 lb.
				<hr/>

Therefore the *new* method produced more }  
 than the *old* — — — — } 31218 lb.

In M. de Chateaufieux's reflections and observations on the foregoing and other experiments, p. 241, he says,—‘After all these experiments, ‘I ask myself, whether they are sufficient to give a satisfactory demonstration that the *new* Husbandry is *more profitable* than the *old*? I answer, without hesitation, that it certainly *is* more profitable, both to the public, and to each individual, whether the land be cultivated in beds, [with alleys betwixt them, which he esteems the best method] or whether they are *only* sowed in equally distant rows, with the drill-plough.’

At p. 342, we have an *Estimate of the expence and profit of ten acres of land in twenty years*; the result of which is, that

	£.	s.	d.
The clear profit on ten acres in 20 years, by the } old way, amounts to — — — — }	127	1	8
The clear profit on ten acres in 20 years, by the } new way, will be — — — — }	262	3	4
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So that the profit in the <i>new</i> way, exceeds that in } the <i>old</i> , by — — — — }	135	1	8
	<hr/>		

‘An ample encouragement [this,] to practise a method whereby so great advantage will arise from so small a quantity of land, in the compass of a [common] lease.’

By the result of various experiments, summed up, at p. 367, the produce of the *new* Husbandry, compared with that of the *old*, is alledged to be, as *seven* is to *four*: to which [they say] must be added, that [land thus managed] is capable of bearing as great a crop every year; which [undoubtedly] is *not* the case in the *common* Husbandry.

As the experiments themselves are very numerous, and most of them pretty circumstantially related; we cannot pretend to enter into a minute detail of them: which, indeed, we think the less necessary, as they are chiefly copied from Mr. Mills's

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own edition of Du Hamel's *Husbandry*, of which an account has already been given.

But as our Author deals so largely, as he does, in *quotations*, we cannot help remarking, that where he quotes *great authorities* for quite contrary practices, he should either have endeavoured to reconcile their different opinions, or, at least, have given his own opinion in favour of that practice, which he himself thought most eligible. We shall quote an instance, of some importance, in which he has done neither. It relates to the disputed propriety of sowing a greater, or a less, quantity of seed upon poor, or upon rich, land:—a point in which the professors of agriculture differ; but which one might reasonably enough expect to find determined in a *Complete System of Husbandry*.

In the account of divers experiments made in the years 1757, 8, and 9, by M. d'Elbene, one of M. Du Hamel's correspondents, we meet with the following passage, at p. 341.—‘My trials during these three years have convinced me, that the quantity of seed should be diminished in proportion to the goodness of the soil. The contrary custom prevails in this country, because, say our farmers, the richer the land is, the more plants it can nourish: but my experience during these three years has invariably proved to me that this is a vulgar error.—A note to this page informs us, that—‘This is also Mr. Tull's opinion: “Poor land, says he, should have more seed than rich land, because a less number of the plants will survive the winter on poor land.—The least quantity of seed may suffice for rich land that is planted early; for thereon very few plants will die.” *Horsehoeing Husbandry*, p. 105.

At p. 374, we have a quotation from the truly intelligent Mr. Miller, who is a great advocate for sowing thin, even upon poor land; to which practice, he there says, “I know it will be objected, that in poor land, unless there is a greater quantity of seeds sown, the crop will not be worth standing; which is one of the greatest fallacies that can be imagined: for to suppose that poor land can nourish more than twice the number of roots in the same space as rich land, is such an absurdity, as one could hardly suppose any person of common understanding guilty of: and yet so it is; for the general practice is to allow a greater quantity of seed to poor land, than for richer ground. I have made many experiments for several years in the poorest land, and have always found that all crops which are sown or planted at a greater distance than usual, have succeeded best.” *Gardener's Dict. Art. HORDEUM*.

[Here we see the experience of M. d'Elbene, and the authority of Mr. Tull, in behalf of one method, and that of Mr.

Miller for the *direct contrary*, introduced in the *same work*, and at no great distance from each other; without any manner of intimation which method is really preferable: so that the honest farmer is *still* left to grope out his own way, in this very disputable point, as well as he can.]

The last section of the first chapter of Part II. contains *Experiments on Leguminous Plants*, [said to be] communicated to M. Du Hamel; but, however, two thirds of the whole of this section appear to be copied from Miller's Gardener's Dictionary.—That the *new Husbandry* is indisputably the most proper method of cultivating *leguminous plants*, will scarce admit of a doubt; so that we shall proceed to Chap. II. which treats 'OF THE DISTEMPERS OF CORN;—which Mr. Mills begins in this manner;—' M. Du Hamel has treated the very interesting and intricate subject of the distempers of corn, and the means of guarding against them, in so much clearer and more masterly a manner than has yet been attempted by any of our English writers, that I cannot do better, than give here, chiefly, the substance of what he has summed up on this head in his *Elements of Agriculture*.'—[Of this work, Mr. Mills tells us, p. 9, M. Du Hamel was so obliging as to send him a copy as soon as it was printed; but that the difficulty of conveyance, occasioned by the late war, prevented his receiving it till a considerable time afterwards.—A translation of these elements has since appeared, of which an account may be seen in our last volume.]

This chapter is divided into two sections; the first, treating of the distempers which render corn *black*; the second, containing observations on the *other* distempers of corn.—The distempers in Sect. I. are, 1. The *Smut*; 2. *Burnt-grain*; and 3. The *Spur*, or what the French call *Ergot*. The two first mentioned, we are told, are frequently confounded with each other, though really very different.—M. Aimen, who has taken great pains to discover the *causes* of Smut, is of opinion (from experiments made) that when the grains become *mouldy* in the ground (as they sometimes will do) after they are sown, that *mouldiness* is, at least, *one cause* of this distemper. And, as the *most effectual means of preventing it*, he advises, 'that the finest and ripest corn should be chosen for seed, that it should be threshed as soon as possible, and that it should be limed immediately after, as well, says he, to keep it from growing mouldy, as to destroy the mould already formed, if any such there be; adding, that every method he has tried to make corn so prepared grow mouldy, has been ineffectual, and that he has never known it produce smutty ears.' p. 388.

2. In giving the *characters of Burnt-grain*; amongst many others,



others, M. Du Hamel says ; 4. ' The husks or outer coverings of the grains in burnt ears are almost always pretty sound : with this difference only, that when the ears begin to ripen, they look drier and more parched than those of the sound ears.'—5. ' The skin, or bran which forms the immediate covering of the grain itself is not destroyed here, as it is by the distemper properly called Smut.'—8. ' The infected ears have not the same consistency as the sound ones ; and their husks become dry and whitish, in proportion to the increase of the distemper.'—9. ' The grains retain a small degree of firmness. If opened, as may easily be done with one's nail, they are found to be full of a substance which feels unctuous, is of a brown colour, bordering upon black, and of a nauseous smell. It is not a light powder, like that in *smutty* ears : on the contrary, the powder of *burnt grains* has some *cohesion* ; and when viewed through a microscope, the particles of this powder appear larger than those of the Smut.'

The *cause* of this distemper (we are told) is as little known as that of Smut : but one of the best *means of preventing* it, is, first, to wash the seed well in common water, and take off all the small and damaged grains that swim, then to steep it in brine, a strong lye of ashes, urine, or the like, and before it is sown to sprinkle it well with quick lime. Several other methods of preparing the seed are mentioned ; but this seems as simple, and full as likely to answer the intention, as any of the rest.

3. The *Spur*, which the French call *Ergot*, is a distemper more incident to rye, than to wheat.—The grains infected with it are thicker and longer than the sound ones : their outsides are brown or black ; their surface rough ; and one may frequently perceive in them three furrows, which run from end to end : and it is not unusual to find on their surface cavities which seem to have been made by insects.—When a spurred grain is broken, one perceives in the middle of it a pretty white flour, covered with another flour which is reddish or brown. Though this vitiated flour has some consistency, it may nevertheless be crumbled between one's fingers.—These grains, when put into water, swim at first, and afterwards sink to the bottom. If chewed, they leave a bitter relish on the tongue.—M. Tillet is inclined to think that the Spur is occasioned by the sting or bite of an insect, which turns the rye into a kind of gall.—We are then told, that numbers of people have been seized with diseases in some particular years, owing to their having lived upon bread made of rye affected with this distemper.—But as the distempered grains are bigger than the sound ones, it is easy to separate the greatest part of them by sifting.—The *effects* of this distempered grain, are said to be, malignant fevers, and gangrenes,

grenes, which sometimes cause the extreme parts of the body to mortify, so as to fall off, almost without any pain, or hemorrhage.—[Most of our Readers will recollect that a miserable family in Suffolk, were, not many years ago, affected in this deplorable manner.]

M. Du Hamel proceeds in Sect. II. to make observations on the *other* distempers of corn; \* In which he is much more particular than any English writer has yet been; distinguishing by the appellation of *rust*, *empty ears*, *shrivelled grain*, *parched grain*, *glazed grain*, *abortive corn*, and *barren ears*, the several accidents which we commonly rank under the general names of *mildew* and *blight*; and adding thereto some very apposite reflections on the *bending* or *lodging* of corn, which he likewise looks upon as a distemper.—Under each of these respective heads we meet with a variety of curious and useful observations; one of which, in particular, is, that *good culture*, such as the *new Husbandry* best admits of, is the most effectual *preventive* of all the above-mentioned distempers, hitherto discovered.

In the last article of this volume, M. Du Hamel treats of *fallen* or *lodged* corn; in some particulars whereof, Mr. Mills does not content himself, as in most former sections, with barely *copying* his author, but ventures to give his own opinion, though in opposition to so great an authority. This we think extremely right; and should have been glad if he had exercised this undoubted prerogative of a public Writer somewhat oftener, and sooner, than he has done.—*Nullius in verba*, is our motto.

Upon this subject, M. Du Hamel observes, that—"The finest, tallest, and strongest plants, are not always those which yield the greatest quantity of grain, or the best. The stems of corn grow and shoot up pretty perpendicularly, unless some accidental cause subvert this order of nature. The most frequent accidents of this kind are wind and rain. The stem which is supple, bends indeed, and thereby gives way to the force of the wind; and by means of its elasticity, recovers its naturally perpendicular position upon the ceasing of the wind: but when much rain accompanies the wind, the ears of the corn become loaded with wet, and the stalks, which are tender near the ground, break: the plants then cannot rise up again; and if there be weeds at the bottom of the stems, they will soon top the corn, and effectually prevent its rising."

—"If the husbandman could foresee that the season would be very favourable to the growth of corn, he would not by any means enrich his already good lands, because he would not chuse to be instrumental in [*to*] the lodging of his corn:  
for



for it is in those kindly years that the finest, best cultivated, and most dunged crops are the most apt to be lodged, and then to yield the husbandman the smallest return."——

—"But as it is not given to man to have that fore-knowledge, farmers plow and manure their land as well as they can, and if they find their corn grow too rank, they sometimes mow it. By this means they check the growth of the plants, and consequently prevent their rising too high. This answers the design of guarding against their being lodged."——Thus far M. Du Hamel.—To this, Mr. Mills subjoins, that the same end may also be answered by the turning in of sheep, to eat down the too luxuriant blades: but, as he very judiciously adds, 'both these methods are wrong; for the farmer thereby certainly lessens his crop, and at least brings it on the level of a second crop, where the ears are always small and light. For fear of the grain's shrivelling, if the corn should be lodged, he recurs to means which infallibly render the ears small and less stored with grain. Besides this, the grain is generally good when it ripens in due season: but by feeding or cutting down the corn, its growth and ripening are retarded, and it consequently is exposed to all the inconveniencies of a late harvest.'

Mr. Mills then introduces a very strong and rational argument in favour of the *new* Husbandry, in the following words; [which we here beg leave to recommend to the candid attention of every rational husbandman.]—"It is agreed, that corn which grows in a rich soil is tall, and more liable to be lodged than that which is stinted in its growth. But this is owing to the *weakness of the straw*, and not to the *weight of the ears*, let them be ever so full of grain. The business therefore here is to give the stems as much strength as possible. To this end, it is necessary that the sun and air have free access to them, and that the plants receive sufficient nourishment while they are in the earth; for we frequently see that *tufts* of wheat which chance to grow *separate* from others, and stand in such a manner as to be exposed on all sides to the sun and air, are much less apt to be laid than those which grow in the middle of large fields of corn. In the *common* Husbandry, the plants generally have but a scanty portion of food; and, as their stalks stand close together, smothered and stifled as it were, they are tender and brittle: but in the *new* Husbandry, where they receive abundant nourishment during the whole time of their growth, and are always exposed to the air and sun, the stalks become large and strong enough to support the ears. Many experiments in *this* Husbandry have likewise proved, that the turning of the earth towards the roots of corn at the last hoeing, contributes greatly to give stability to  
the

the stems after they have attained their height, and renders the corn less liable to be lodged. M. Du Hamel had a remarkable proof of this in the year 1750, when a field of his, sowed in rows, and cultivated in the *new way*, (which made the wheat there grow very tall, and rendered its ears uncommonly large and full of grain) escaped unhurt; whilst the corn was *beaten down* in most of the *neighbouring lands*: and farther instances to the same effect, [may be seen] in M. de Chateauvieux's experiments.

‘It is evident from the above-mentioned instance of the *strength* acquired by a *tuft* of corn growing by accident *single*, such as to be proof against wind and rain, that the *want of that strength* is a principal cause why corn is lodged. When the seed is sowed *thick*, the plants come up *weak* and *tall*; two circumstances which infallibly contribute to their being *beaten down*. The farmer, who knows the richness of his soil, should therefore sow in such manner as to *allow room* for each plant to *acquire that proper strength*: and that this will effectually answer the intended purpose, appears by many instances in the foregoing experiments. I could likewise (says Mr. Mills) confirm the truth of what is here advanced, by the example of a very intelligent husbandman now living, [in England we suppose] who reduced his seed, for rich ground, to much less than *two bushels to the acre*; and [yet] had plants, loaded with heavy ears, sufficiently strong to resist such rain and wind as laid the corn of his neighbours in adjacent fields.’

All this is extremely rational: and we heartily wish that Mr. Mills had been somewhat more liberal of his *own arguments*, in this manner; even though he had been thereby obliged to *curtail* a good many of his *French experiments*. For though they are, doubtless, (in general) very curious; yet they are so *often repeated*, that we apprehend many of his readers will be quite tired, before they have got half-way through the list: especially such of them, as have had the opportunity of reading the *whole set before*, in Mr. MILLS's *own quarto edition of Du Hamel's Tracts*.

[To be continued.]

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*Conclusion of the Account of Mr. Gilpin's Lives of Wicliff, Lord Cobham, &c. See our last Month's Review.*

HAVING given an abstract of the life of Wicliff, we now proceed to Sir John Oldcastle, Lord Cobham, the most considerable of Wicliff's disciples.—Sir John was born in



in the reign of Edward III. and obtained his peerage by marrying the heiress of that Lord Cobham, who with so much virtue and patriotism opposed the tyranny of Richard II. In the early part of his life, he distinguished himself in the cause of religious liberty. The famous statute against provisors, which had been enacted in the late reign, was now become, during the languid government of Richard, a mere dead letter. Lord Cobham with great spirit undertook the revival of it; and through his persuasion it was confirmed by parliament, and guarded by severer penalties.

The news of what the English parliament was doing in this affair gave a great alarm at Rome; and Boniface IX. who was then pope, dispatched a nuncio immediately to check their proceedings. This minister at first cajoled, and afterwards threatened; but the spirit, which had been raised in the parliament, supported itself, against both his artifices and his menaces.— This is the first instance, our Author tells us, of Lord Cobham's avowed dislike to the church of Rome.

Four years after he made a farther effort. A rebellion having discovered itself in Ireland, the king passed over with an army. He had made one campaign, and was preparing to take the field early in the spring of the year 1395, when the Archbishop of Canterbury arriving at his camp, entreated his return into England, to put a stop to the ruin of the church. By the ruin of the church the good primate meant the reformation of the clergy; which had been attempted, during the king's absence, by Lord Cobham, Sir Richard Story, Sir Thomas Latimer, and others of the reforming party. These leaders having collected their strength, had drawn up a number of articles against the corruptions, which then prevailed among churchmen, and presented them, in the form of a remonstrance, to the commons. As they had many friends in the house, and as their principal opponents were then abroad with the king, they thought it more than probable, that something might be done by the parliament, in consequence of their petition. But the zeal of the clergy prevailed; and the king, who came instantly from Ireland, put an entire stop to the affair.

The partiality, which Lord Cobham thus discovered upon all occasions for the reformers, easily pointed him out to the clergy as the head of that party. Nor indeed did he make any secret of his opinions. It was publicly known, that he had been at great expence in collecting and transcribing the works of Wicliff, which he dispersed among the common people without any reserve, and that he maintained a great number of the disciples of Wicliff, as itinerant preachers in many parts of the country,  
particularly

particularly in the dioceses of Canterbury, Rochester, London, and Hereford. These things drew upon him the resentment of the whole ecclesiastical order, and made him more obnoxious to that body of men, than any other person at that time in England.

The convocation, which assembled in the first year of Henry V. was directed by the councils of Thomas Arundel, Archbishop of Canterbury, who presided over the church of England with as much zeal, and bigotry, as any of his predecessors; the growth of heresy was the subject of their debate, and the destruction of Lord Cobham the chief object which the archbishop had in view. It was an undertaking, however, which required caution, as Lord Cobham was not only in favour with the people, but likewise with his prince. At present therefore the primate satisfied himself with founding the king's sentiments, by requesting an order from his majesty to send commissioners to Oxford, to enquire into the growth of heresy. To this request the king made no objection.

Oxford was the seat of heresy. Here the memory of Wicliff was still gratefully preserved. His tenets had spread widely among the junior students, whose ingenuity rendered them more open to conviction. Nor was it an uncommon thing to hear his opinions publicly maintained even in the schools. The governing part of the university were however still firmly attached to the established religion.

The commissioners were respectfully received; and having made their enquiry, returned with the particulars of it to the archbishop, who laid them before the convocation. Loud debates ensued—the result was, that the increase of heresy was particularly owing to the influence of Lord Cobham, who not only avowedly held heretical opinions himself; but encouraged scholars from Oxford, and other places, by bountiful stipends, to propagate those opinions in the country. In the end, it was determined, that without delay a prosecution should be commenced against him.

Into this hasty measure, Mr. Gilpin says, the convocation had certainly run, had not a cool head among them suggested, that as Lord Cobham was not only a favourite, but even a domestic at court, it would be highly improper to proceed farther in the affair, till application had been made to the king. This advice prevailed; the archbishop, at the head of a large procession of dignified ecclesiastics, waited upon Henry; and, with as much acrimony as decency would admit, laid before him the offence of his servant Lord Cobham, and begged that his majesty would suffer them, for Christ's sake, to put him to death.

Henry



Henry told the archbishop he had ever been averse from shedding blood in the cause of religion, and enjoined the convocation to postpone the affair a few days; in which time he would himself reason with Lord Cobham, whose behaviour he by no means approved; and if this were ineffectual, he would then leave him to the censure of the church. With this answer the primate was satisfied; and the king sending for Lord Cobham, endeavoured by all the arguments in his power, to set before him the high offence of separating from the church, exhorting him pathetically to retract his errors. Lord Cobham's answer is upon record.

‘I ever was (said he) a dutiful subject to your majesty, and I hope ever will be. Next to God, I profess obedience to my king: but as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure as God's word is true, to me it is fully evident, that he is the great antichrist foretold in holy writ.’—This answer of Lord Cobham so exceedingly shocked the king, that, turning away in visible displeasure, he withdrew from that time every mark of his favour from him.

The archbishop, thus triumphant, immediately cited Lord Cobham to appear before him on the 11th of September. The accused party not appearing, the archbishop pronounced him contumacious, excommunicated him without farther ceremony, and threatening direful anathemas, called in the civil power to assist him. Lord Cobham thought himself now in real danger. He saw the storm approaching in all its horrors, and in vain looked round for shelter. Aided as the clergy were by the civil power, he knew it would be scarce possible to ward off the immediate blow. Still however he had hopes that the king's favour was not wholly alienated from him. At least he thought it of importance to make the trial. He put in writing therefore a confession of his faith, carried it to the king, and begged his majesty to be the judge himself, whether he had deserved the rough treatment he had found. The king coldly ordered it to be given to the archbishop. Upon this, Lord Cobham offered to bring an hundred knights, who would bear testimony to the innocence of his life, and of his opinions. The king being silent, he assumed a higher strain, and begged his majesty would permit him, as was usual in less matters, to vindicate his innocence, by the law of arms. The king continued silent.

At this instant, we are told, a person entered the chamber, and in the king's presence cited Lord Cobham to appear before the archbishop. It is probable, Mr. Gilpin says, this was a concerted business. Startled at the suddenness of the thing,  
 NEW June, 1765. E c Lord

Lord Cobham made his last effort.—‘ Since I can have (said he) no other justice, I appeal to the pope at Rome.’ The king frowning at this, cried out with vehemence, ‘ Thou shalt never prosecute thy appeal;’ and Lord Cobham refusing to submit implicitly to the censure of the church, was immediately hurried to the Tower by the king’s express order.

There is something uncommonly strange in the account here given us of Lord Cobham’s appeal to the pope, whose supremacy he had ever denied. No consistent reason, Mr. Gilpin says, can be assigned for it. As to the fact however, there is nothing to be alledged against it but its improbability.

On the 23d of September, the primate, sitting in the chapter-house of Paul’s, assisted by the bishops of London and Winchester, Lord Cobham was brought before him by Sir Robert Morley, lieutenant of the Tower. The archbishop first broke silence. ‘ Sir, (said he) it was sufficiently proved in a late Session of convocation, that you held many heretical opinions; upon which, agreeable to our forms, you were cited to appear before us; and refusing, you have been, for contumacy, excommunicated. Had you made proper submissions, I was then ready to have absolved you, and am now.’

Lord Cobham, taking no notice of the offer of absolution, only said in answer, that if his lordship would give him leave, he would just read his opinion on those articles, about which he supposed he was called in question; that any farther examination on those points was needless, for he was entirely fixed, and should not be found to waver. Leave being given, he read a paper, which contained his opinion on four points, the sacrament of the Lord’s Supper, Penance, images, and pilgrimages.

With regard to the first point, he held, that Christ’s body was really contained under the form of bread.—With regard to the second, he thought penance for sin, as a sign of contrition, was useful and proper.—As to images, he thought them only allowable to remind men of heavenly things; and that he who really paid divine worship to them, was an idolater.—With respect to the last point, he said that all men were pilgrims upon earth towards happiness or misery; but as to pilgrimages undertaken to the shrines of saints, they were frivolous, he thought, and ridiculous.

Having read this paper, he delivered it to the archbishop; who having examined it, told him, that what it contained was in part truly orthodox; but that in other parts he was not sufficiently explicit. There were other points, the primate said, on which it was expected he should give his opinion. Lord  
Cobham



Cobham refused to make any other answer; telling the archbishop, he was fixed in his opinions. 'You see me (added he) in your hands; and may do with me what you please.'

This resolution, which he persisted in, disconcerted the bishops. After a consultation among themselves, the primate told him, that on all these points holy church had determined; by which determination all Christians ought to abide. He added, that for the present he would dismiss him, but should expect a more explicit answer on the Monday following; and that in the mean time he would send him, as a direction to his faith, the determination of the church upon those points, on which his opinion would be particularly required. The next day he sent the following paper; which, as it shews the grossness of some of the opinions of the church at that time, Mr. Gilpin lays before his readers in its own language. It is as follows:

'The determination of the archbishop, and the clergy.

'The faith and determination of the holy church touching the blissful sacrament of the altar, is this, that after the sacramental words be once spoken, the material bread, that was before bread, is turned into Christ's very body: and the material wine, which was before wine, is turned into Christ's very blood. And so there remaineth, from thenceforth, no material bread, nor material wine, which were there before the sacramental words were spoken.—Holy church hath determined, that every Christian man ought to be shaven to a priest, ordained by the church, if he may come to him.—Christ ordained St. Peter the apostle, to be his vicar here on earth, whose see is the holy church of Rome; and he granted, that the same power, which he gave unto Peter, should succeed to all Peter's successors, which we call now popes of Rome; by whose power he ordained, in particular churches archbishops, bishops, parsons, curates, and other degrees; whom Christian men ought to obey after the laws of the church of Rome. This is the determination of holy church.—Holy church hath determined, that it is meritorious to a Christian man to go on a pilgrimage to holy places; and there to worship holy reliques, and images of saints, apostles, martyrs, and confessors, approved by the church of Rome.'

On the day appointed the archbishop appeared in court, attended by three bishops, and four heads of religious houses. As if he had been apprehensive of popular tumult, he removed his judicial chair from the cathedral of Paul's, to a more private place in a Dominican convent; and had the area crowded with a numerous throng of friars and monks, as well as seculars.

Amidst the contemptuous looks of these fiery zealots, Lord Cobham, attended by the lieutenant of the Tower, walked up undaunted to the place of hearing.

With an appearance of great mildness the archbishop accosted him; and having cursorily run over what had hitherto passed in the process, told him, he expected, at their last meeting, to have found him suing for absolution; but that the door of reconciliation was still open, if reflection had yet brought him to himself.

"I have trespassed against you in nothing, said the high-spirited nobleman: I have no need of your absolution."

Then kneeling down, and lifting up his hands to heaven, he broke out into this pathetic exclamation.

"I confess myself here before thee, O almighty God, to have been a grievous sinner. How often have ungoverned passions misled my youth! How often have I been drawn into sin by the temptations of the world!—Here absolution is wanted.—O my God, I humbly ask thy mercy."

\* Then rising up, with tears in his eyes, and strongly affected with what he had just uttered, he turned to the assembly, and stretching out his arm, cried out with a loud voice; "Lo! these are your guides, good people. For the most flagrant transgressions of God's moral law was I never once called in question by them. I have expressed some dislike to their arbitrary appointments and traditions, and I am treated with unparalleled severity. But let them remember the denunciations of Christ against the Pharisees; all shall be fulfilled."

\* The grandeur and dignity of his manner, and the vehemence with which he spoke, threw the court into some confusion. The archbishop however attempted an awkward apology for his treatment of him: and then turning suddenly to him, asked, what he thought of the paper, that had been sent to him the day before? and particularly, what he thought of the first article, with regard to the holy sacrament?

"With regard to the holy sacrament, (answered Lord Cobham) my faith is, that Christ sitting with his disciples, the night before he suffered, took bread; and blessing it, brake it, and gave it to them, saying, Take, eat, this is my body, which was given for you: do this in remembrance of me.—This is my faith, sir, with regard to the holy sacrament. I am taught this faith by Matthew, Mark, Luke, and Paul."

\* The archbishop then asked him, "Whether, after the words



words of consecration, he believed there remained any *material* bread."

"The scriptures, said he, make no mention of the word *material*. I believe, as was expressed in the paper I gave in, that, after consecration, Christ's body remains in the *form* of bread.

"Upon this a loud murmur arose in the assembly; and the words "Heresy, heresy," were heard from every part. One of the bishops especially crying out with more than ordinary vehemence, "That it was a foul heresy to call it bread;" Lord Cobham, who stood near, interrupting him, said, "St. Paul, the apostle, was as wise a man as you are, and perhaps as good a Christian; and yet he, after the words of consecration, plainly calls it *bread*. The *bread*, said he, that we break, is it not the communion of the body of Christ? St. Paul, he was answered, must be otherwise understood; for it was surely heresy to say so."—Lord Cobham asked, "How that appeared?"—"Why, said the other, it is against the determination of holy church."—"You know, sir, interrupted the archbishop, we sent you the true faith on this point, clearly determined by the church, and holy doctors."—"I know none holier, replied Lord Cobham, than Christ and his apostles; and this determination is surely none of theirs. It is plainly against scripture."—"Do you not then believe in the determination of the church?"—"I do not. I believe the scriptures; and all that is founded upon them: but in your idle determinations I have no belief. To be short with you, I cannot consider the church of Rome as any part of the Christian church. Its endeavour is to oppose the purity of the gospel, and to set up, in its room, I know not what absurd constitutions of its own."

"This free declaration threw the whole assembly into great disorder. Every one exclaimed against the audacious heretic. Among others, the prior of the Carmelites, lifting up his eyes to heaven, cried out, "What desperate wretches are these scholars of Wicliff?"

"Before God and man, (answered Lord Cobham, with vehemence,) I here profess, that before I knew Wicliff, I never abstained from sin; but after I was acquainted with that virtuous man, I saw my errors, and I hope reformed them."

"It were an hard thing, replied the prior, if in an age so liberally supplied with pious and learned men, I should not be able to amend my life, till I heard the devil preach."

"Go on, go on, (answered Lord Cobham, with some warmth;) follow the steps of your fathers, the old Pharisees. Ascribe, like them, every thing good to the devil, that opposes

your own iniquities. Pronounce them heretics, who rebuke your crimes: and if you cannot prove them such by scripture, call in the fathers.—Am I too severe? Let your own actions speak. What warrant have you from scripture for this very act you are now about? Where do you find it written in all God's law, that you may thus sit in judgment upon the life of man?—Hold—Annas and Caiphas may perhaps be quoted in your favour.”

“ Ay, (said one of the doctors,) and Christ too, for he judged Judas.”

“ I never heard that he did, (said Lord Cobham.) He pronounced indeed a woe against him, as he doth still against you, who have followed Judas's steps: for since his venom hath been shed in the church, you have vilely betrayed the cause of real Christianity.”

“ The archbishop desired him to explain what he meant by venom?”

“ I mean by it, (said Lord Cobham,) the wealth of the church. When the church was first endowed, (as an author of your own pathetically expresses it) an angel in the air, cried out, woe, woe, woe: This day is venom shed into the church of God. Since that time, instead of laying down their lives for religion, as was common in the early ages, the bishops of Rome have been engaged in a constant scene of persecution, or in cursing, murdering, poisoning, or fighting with each other.—Where is now the meekness of Christ, his tenderness, and indulgent gentleness? not in Rome certainly.”

“ Then raising his voice, he cried out, “ Thus saith Christ in his gospel, woe unto you, scribes, and pharisees, hypocrites, you shut up the kingdom of heaven against men: you neither enter in yourselves, neither will you suffer those to enter, who otherwise would. You stop the way by your traditions: you hinder God's true ministers from setting the truth before the people. But let the priest be ever so wicked, if he defend your tyranny, he is suffered.”

“ Then looking stedfastly upon the archbishop, after a short pause, he said, “ Both Daniel, and Christ have prophesied, that troublesome times should come, such as had not been from the foundation of the world.—This prophecy seems in a great measure fulfilled in the present state of the church.—You have greatly troubled the people of God: you have already dipped your hands in blood; and, if I foresee aright, will still farther embroil them. But there is a threat on record against you:  
therefore



therefore look to it: your days shall be shortened.—For the elects sake your days shall be shortened.”

“The very great spirit, and resolution with which Lord Cobham behaved on this occasion, together with the quickness and pertinence of his answers, Mr. Fox tells us, so amazed his adversaries, that they had nothing to reply. The archbishop was silent. The whole court was at a stand.

“At last one of the doctors, taking a copy of the paper which had been sent to the Tower, and turning to Lord Cobham, told him, That the design of their present meeting was not to spend the time in idle altercation; but to come to some conclusion. “We only, (said he) desire to know your opinion upon the points contained in this paper.” He then desired a direct answer, whether, after the words of consecration, there remained any material bread?

“I have told you, (answered Lord Cobham) my belief is, that Christ's body is contained under the *form* of bread.”

“He was again asked, whether he thought confession to a priest of absolute necessity?

“He said, he thought it might be in many cases useful to ask the opinion of a priest, if he were a learned and pious man; but he thought it by no means necessary to salvation.

“He was then questioned about the pope's right to St. Peter's chair.

“He that followeth Peter the nighest in good living, (he answered) is next him in succession. You talk, said he, of Peter; but I see none of you that followeth his lowly manners; nor indeed the manner of his successors, till the time of Sylvester.”

“But what do you affirm of the pope?”

“That he and you together, (replied Lord Cobham) make whole the great antichrist. He is the head, you bishops and priests are the body, and the begging friers are the tail, that covers the filthiness of you both with lies and sophistry.”

“He was lastly asked, what he thought of the worship of images and holy relicts?

“I pay them, (answered Lord Cobham) no manner of regard.—Is it not, said he, a wonderful thing, that these saints, so disinterested upon earth, should after death become suddenly so covetous?—It would indeed be wonderful, did not the pleasurable lives of priests account for it.”

Having thus answered the four articles, the archbishop told him, that, he found lenity was indulged to no purpose. "The day (says he) is wearing apace: we must come to some conclusion. Take your choice of this alternative; submit obediently to orders of the church, or endure the consequence."

"My faith is fixed, (answered Lord Cobham aloud) do with me what you please."

The archbishop then standing up, and taking off his cap, pronounced aloud the censure of the church.

Lord Cobham, with great cheerfulness, answered, "You may condemn my body: my soul, I am well assured, you cannot hurt."—Then turning to the people, and stretching out his hands, he cried out with a loud voice, "Good Christian people, for God's sake be well aware of these men; they will otherwise beguile you, and lead you to destruction." Having said this, he fell on his knees, and, raising his hands and eyes, begged God to forgive his enemies.

He was then delivered to Sir Robert Morley, and sent back to the Tower.

These proceedings of the clergy, Mr. Gilpin tells us, were very unpopular. Few men were generally more esteemed than Lord Cobham. His great virtues would have gained him respect, had his opinions been disreputable. But the tenets of Wicliff had, at this time, many advocates. The clergy therefore were in some degree perplexed. They saw the bad consequences of going farther, but saw worse consequences in receding. What seemed best, and was indeed most agreeable to the genius of popery, was, to endeavour to lessen his credit among the people. With this view many scandalous aspersions were spread abroad by their emissaries, and Mr. Fox tells us, they scrupled not even to publish a recantation in his name.

Some months had now elapsed, since Lord Cobham had been condemned: nor did the primate and his clergy seem to have come to any resolution. They thought it imprudent yet to proceed to extremities. Out of this perplexity, their prisoner himself extricated them. By unknown means he escaped out of the Tower, and taking the advantage of a dark night, evaded pursuit, and arrived safe in Wales; where, under the protection of some of the chiefs of the country, he secured himself against the attempts of his enemies.

This was a sensible mortification to the clergy; and great pains were taken to persuade the king to issue a proclamation against him. But the king, who, probably, thought that enough



had been done already, paid little attention to what was urged, and shewed no inclination to afford his countenance in apprehending him. This was still a greater mortification. They remembered the wicked attempts made against them by the commons in the last reign, and dreaded the revival of them; the least coolness in the king, they knew, would be a signal to their enemies, and it was the part of prudence, to spare no pains in alienating him from the Lollards. As jealousy was the ruling foible of the house of Lancaster, they thought they could not do better than to represent the Lollards as ill-inclined to the government. The king lent an ear to their whispers, and began to eye these unfortunate men with that caution, with which he guarded against his greatest enemies.

As an instance of their zeal in propagating calumny, our Author relates the story of Lord Cobham's conspiracy, which, with the generality of protestant writers, he treats as a malicious and ridiculous fiction.

As improbable however as this conspiracy was, it was, for a time at least, entirely credited by the king, and fully answered the designs of the clergy. It thoroughly incensed Henry against the Lollards, and gave a very severe check to the whole party. As for Lord Cobham himself, the king was so persuaded of his guilt, that through his influence, a bill of attainder against him passed the commons, as appears, our Author tells us, from an old parliamentary record, preserved in the British Museum. And not satisfied with this, Henry set a price of a thousand marks upon his head; and promised a perpetual exemption from taxes to any town, that should secure him.—This affair happened in the year 1414.

In a few months after, a parliament was called at Leicester. Hither the zeal of the clergy followed the king. In pursuance of their old scheme of rendering the Lollards suspected as enemies to the state, they had a bill brought in, by which heresy should incur the forfeitures of treason. This bill likewise made those liable to the same penalties, who had broken prison, after having been convicted of heresy, unless they rendered themselves again: this clause was evidently aimed at Lord Cobham, who remained an exile in Wales, shifting frequently the scene of his retreat. In the simple manners of that mountainous country he found an asylum, which he judged it imprudent to exchange for one, which might probably prove more hazardous, beyond sea.

But the zeal of his enemies was not easily baffled. After many fruitless attempts, they engaged Lord Powis in their interest, a very powerful person in those parts; and in whose lands

lands Lord Cobham was supposed to lie concealed. This nobleman working upon his tenants by such motives, as the great have ever in reserve, had numbers soon upon the watch. Lord Cobham, in the midst of his fancied security, was taken, carried to London in triumph, and put into the hands of the archbishop of Canterbury. His fate did not remain long in suspense. With every instance of barbarous insult, which enraged superstition could invent, he was dragged to execution. St. Giles's Fields was the place appointed; where, as a traitor and a heretic, he was hung in chains, *alive*, upon a gallows; and, fire being put under him, was burnt to death.

‘ Such (continues our Author) was the unworthy fate of this nobleman; who, though every way qualified to be the ornament of his country, fell a sacrifice to unfeeling rage, and barbarous superstition.

‘ Lord Cobham had been much conversant in the world; and had probably been engaged, in the early part of his life, in the licence of it. His religion however put a thorough restraint upon a disposition, naturally inclined to the allurements of pleasure. He was a man of a very high spirit, and warm temper; neither of which his sufferings could subdue. With very little temporizing he might have escaped the indignities he received from the clergy, who always considered him as an object beyond them; but the greatness of his soul could not brook concession. In all his examinations, and through the whole of his behaviour, we see an authority and dignity in his manner, which speak him the great man in all his afflictions.

‘ He was a person of uncommon parts, and very extensive talents; well qualified either for the cabinet or the field. In conversation he was remarkable for his ready and poignant wit.

‘ His acquirements were equal to his parts. No species of learning, which was at that time in esteem, had escaped his attention. It was his thirst of knowledge indeed, which first brought him acquainted with the opinions of Wicliff. The novelty of them engaged his curiosity. He examined them as a philosopher, and in the course of his examination became a Christian.

‘ In a word, we cannot but consider Lord Cobham as having had a principal hand in giving stability to the opinions he embraced. He shewed the world, that religion was not merely calculated for a cloister, but might be introduced into fashionable life; and that it was not below a gentleman to run the last hazard in its defence.’

Having



Having given some account of the opinions of Wicliff in England, Mr. Gilpin follows the course of them abroad. They obtained great credit, particularly in Bohemia, where they were propagated by John Huss, Jerome of Prague, and others of less note. The Bohemian Reformers made little change indeed in the opinions they found prevailing in their own church. Every step they took was taken with extreme caution; and many of the Romish writers have been led from hence to question the propriety of ranking them in a catalogue of reformers. To rail at the popish clergy, we are told, hath ever been thought enough to give a man a place in this list. 'But this, says our judicious Biographer, is making outcasts indeed of these celebrated enquirers after truth. The papists burnt their bodies, and damned their souls for being protestants, and would have protestants damn their memory for being papists.

'Unconcerned at the reproach, the protestants receive them with open arms, and consider them as those noble leaders, who made the first inroads into the regions of darkness; as those who held up lights, though only faint and glimmering, which encouraged others to pursue their paths.

'If we consider such only as protestant, whose opinions were thoroughly reformed, it is hard to say where the reformation began. Our Saviour considers those as *for him, who were not against him*: much more reason have the protestants to consider these Bohemians of their party, who, for the sake of opinions, which have been since adopted by protestants, suffered the extremes of malice from papists; and who maintained principles, which would have led them, if they had not been cut off by their enemies, to a full discovery of that truth they aimed at.'

Our Author now proceeds to the life of the brave and pious Huss, but we must content ourselves with laying before our Readers the account that is given of his condemnation and death:—it shews the true spirit of the church of Rome, and the value of protestant principles and privileges.

'The sixth of July 1415 was appointed for his condemnation; the scene of which was opened with extraordinary pomp. In the morning of that day, the bishops and temporal lords of the council, each in his robes, assembled in the great church at Constance. The emperor presided in a chair of state. When all were seated, Huss was brought in by a guard. In the middle of the church, a scaffold had been erected; near which a table was placed, covered with the vestments of a Romish priest.

'After a sermon, in which the preacher earnestly exhorted his hearers to cut off the man of sin, the proceedings began. The  
articles

articles alledged against him were read aloud; as well those which he had, as those which he had not allowed. This treatment Hufs opposed greatly; and would gladly, for his character's sake, have made a distinction: but finding all endeavours of this kind ineffectual, and being indeed plainly told by the cardinal of Cambray, that no farther opportunity of answering for himself should be allowed, he desisted; and falling on his knees, in a pathetic ejaculation, commended his cause to Christ.

“ The articles against him, as form required, having been recited, the sentence of his condemnation was read. The instrument is tedious: in substance it runs, “ That John Hufs, being a disciple of Wicliff of damnable memory, whose life he had defended, and whose doctrines he had maintained, is adjudged by the council of Constance (his tenets having been first condemned) to be an obstinate heretic; and as such, to be degraded from the office of a priest; and cut off from the holy church.”

“ His sentence having been thus pronounced, he was ordered to put on the priests vestments, and ascend the scaffold, according to form, where he might speak to the people; and it was hoped, might still have the grace to retract his errors. But Hufs contented himself with saying once more, that he knew of no errors, which he had to retract; that none had been proved upon him; and that he would not injure the doctrine he had taught, nor the consciences of those who had heard him, by ascribing to himself errors, of which he had never been convinced.

“ When he came down from the scaffold, he was received by seven bishops, who were commissioned to degrade him. The ceremonies of this business exhibited a very unchristian scene. The bishops forming a circle round him, each adding a curse took off a part of his attire. When they had thus stripped him of his sacerdotal vestments, they proceeded to erase his tonsure, which they did by clipping it into the form of a cross. Some writers say, that in doing this, they even tore and mangled his head; but such stories are unquestionably the exaggeration of zeal. The last act of their zeal was to adorn him with a large paper cap; on which, various, and horrid forms of devils were painted. This cap one of the bishops put upon his head; with this unchristian speech, “ Hereby we commit thy soul to the devil.” Hufs smiling, observed, “ It was less painful than a crown of thorns.”

“ The ceremony of his degradation being thus over, the bishops presented him to the emperor. They had now done, they  
told



told him, all the church allowed. What remained was of civil authority. Sigismund ordered the Duke of Bavaria to receive him, who immediately gave him into the hands of an officer. This person had orders to see him burned, with every thing he had about him.

At the gate of the church a guard of 800 men waited to conduct him to the place of execution. He was carried first to the gate of the episcopal palace; where a pile of wood being kindled, his books were burned before his face. Hufs smiled at the indignity.

When he came to the stake, he was allowed some time for devotion; which he performed in so animated a manner, that many of the spectators, who came there sufficiently prejudiced against him, cried out, "What this man hath said within doors we know not, but surely he prayeth like a Christian."

As he was preparing for the stake, he was asked whether he chose a confessor? He answered in the affirmative; and a priest was called. The design was to draw from him a retraction, without which, the priest said, he durst not confess him. "If that be your resolution, said Hufs, I must die without confession: I trust in God, I have no mortal sin to answer for."

He was then tied to the stake with wet cords, and fastened by a chain round his body. As the executioners were beginning to pile the faggots around him, a voice from the crowd was heard, "Turn him from the east; turn him from the east." It seemed like a voice from heaven. They who conducted the execution, struck at once with the impropriety, or rather prophane-ness of what they had done, gave immediate orders to have him turned due west.

Before fire was brought, the Duke of Bavaria rode up, and exhorted him once more to retract his errors. But he still continued firm: "I have no errors, said he, to retract: I endeavoured to preach Christ with apostolic plainness; and I am now prepared to seal my doctrine with my blood."

The faggots being lighted, he recommended himself into the hands of God, and began a hymn, which he continued singing, till the wind drove the flame and smoke into his face. For some time he was invisible. When the rage of the fire abated, his body half consumed appeared hanging over the chain; which, together with the post, were thrown down, and a new pile heaped over them. The malice of his enemies pursued his very remains. His ashes were gathered up, and scattered in the Rhine; that the very earth might not feel the load of such enormous guilt.

It is hard to say, our Author tells us, what were the real grounds of the violent proceedings against Hufs. He believed transubstantiation; allowed the adoration of saints; practised confession; spoke cautiously of tradition, and reverently of the seven sacraments: and whatever latitude he might give himself on any of these articles, it was not more than had been often taken, inoffensively taken, by Gerson, Zabarelle, and other spirited divines of the Roman church.

Lenfant is of opinion, that the great cause of his condemnation was his introducing Wicliff's doctrine into Bohemia. Mr. Gilpin thinks this extremely probable from the whole conduct of the council of Constance; for though it is apparent, that he never adopted the entire system of that reformer, yet his principles would certainly have led him much farther, than they had hitherto done: and the fathers of the council being aware of this, seem to have determined, though at the expence of justice, to crush an evil in its origin, which appeared teeming with so much mischief.

Besides this, there seems, our Author says, to have been another cause for that unabated prejudice, which ran so high against him. The warmth, with which he treated the corruptions of the clergy, and the usurpations of the church of Rome, was a crime never to be forgiven by the ecclesiastics of those times; and added the keenest edge to their resentment.—But as this was an unpopular cause to appear in, they wanted to have it believed their resentment arose upon another account.

‘ His life however (continues our Author) was the severest satyr upon the clergy. It was a mirror, which reflected their distorted features. In him they saw the true ecclesiastic, and the real Christian,—characters so different from their own! Gentle and condescending to the sentiments of others, this amiable pattern of virtue was strict only in his own principles. The opinions indeed of men were less his concern than their practice. His great contest was with vice; and he treated the ministers of religion with freedom, only as he thought their example encouraged, rather than checked, that licence which prevailed. The great lines in his character were piety, and fortitude. His piety was calm, rational, and manly: his fortitude nothing human could daunt. The former was free from the least tincture of enthusiasm; the latter from the least degree of weakness. He was in every respect an apostolical man. “ From his infancy, (says the university of Prague, in a voluntary testimonial,) he was of such excellent morals, that during his stay here, we may venture to challenge any one to produce a single fault against him.”



‘ As to his parts and acquirements, he seems to have been above mediocrity; and yet not in the highest form, in respect of either. A vein of good sense runs through all his writings; but their distinguishing characteristics are simplicity and piety. In one of Luther’s pieces we have the following testimony in their favour. “ In a monastic library, (says that reformer,) a volume of Huss’s writings fell in my way; which I seized with great eagerness, surprized that such a book had escaped the flames, and desirous to know something of the opinions of that heresiarch. But who can express my astonishment, when I found him by many degrees the most rational expounder of scripture I had ever met with. I could not help crying out, What could occasion the severity with which this man was treated! yet as the name of Huss was so detestable; and as a favourable opinion of him was so utterly inconsistent with a Christian’s faith, I shut the book, and could find comfort only in this thought, that perhaps he wrote these things before his fall; for I was yet ignorant of what had passed at the council of Constance.”

‘ To preserve the memory of this excellent man, the 6th of July was, for many years, held sacred among the Bohemians. A service, adapted to the day, was appointed to be read in all churches; and instead of a sermon, an oration was spoken in commendation of their martyr, in which the noble stand he made against ecclesiastical tyranny was commemorated; and his example proposed as a pattern to all Christians.

‘ In some places large fires were lighted in the evening, upon the mountains, to preserve the memory of his sufferings; round which the country-people would assemble, and sing hymns in his praise.

‘ A very remarkable medal was struck in honour of him, on which was represented his effigies, with this inscription, CENTUM REVOLUTIS ANNIS DEO RESPONDEBITIS ET MIHI. These words are said to have been spoken by him to his adversaries, a little before his execution; and were afterwards applied, by the zealots of his sect, as prophetic of Luther; who lived about an hundred years after him. The story carries with it an air of irrational zeal; and seems calculated only for the credulous.’

In the remaining part of this work we have the lives of Jerome of Prague and Zisca; wherein the discerning Reader will find, what indeed appears clearly through the whole, that Mr. Gilpin has taken great pains in collecting proper materials, and been very happy in the arrangement of them.

*A Treatise on Blood-letting; with an Introduction recommending a Review of the Materia Medica. Part I. By Thomas Dickson, M. D. Physician to the London Hospital. 4to. 1s. 6d. D. Wilson.*

TO ascertain the powers of the various articles in the *Materia Medica*, to adopt the efficacious and useful, and to reject those of a contrary character, is a work of the utmost consequence to the practical physician. Notwithstanding the great pains taken by many able men, our Author thinks that little has yet been done towards an accurate and faithful history of the powers of medicines; that the *Materia Medica* still remains in most parts a mere *wilderness*; and that its defects are in a good measure concealed by the improvements in botany and natural history: which he says are more amusing and ornamental than necessary, and of much less consequence to physic than they are generally supposed to be.—This unlimited censure must not pass unnoticed.—The business of botany and natural history, is so to class the great variety of subjects which make up the sossile, vegetable, and animal kingdoms, that each may at once be distinguished and known: it is possible indeed, that a person may be a good botanist or naturalist, and yet have little knowledge of the powers and effects of medicines; the former, however, naturally and almost necessarily leads to the latter; and the student who is ready at distinguishing the various classes and subjects, will enter with more ease and satisfaction on the medicinal history of bodies. The fault more frequently lies in the other extreme; our students too much neglect this part of the medical education.

Our ignorance of the genuine powers of medicines, Dr. Dickson attributes to several other causes: these we have collected together.—The monstrous custom of crowding a multitude of things into one prescription;—the ascribing solely to the medicines which have been used, the subsequent change of symptoms, when this has been nothing more than the natural progress of the disease;—the power of prejudice in favour of particular remedies;—and the too great deference to authorities.——To these our Author might have added;—the misapplication of mathematics in drawing out laborious and useless explanations of the mechanical operation of remedies;—ill-founded theories;—the varieties which occur in the same remedy, whether from climate or culture;—those idiosyncrasie, or peculiarities of constitution which sometimes disappoint and puzzle the practitioner;—the inaccuracy of authors in relating their observations; their carelessness in ascertaining the effects of remedies; and the indiscriminate



criminate officiousness of compilers in transcribing and perpetuating virtues which never existed.

Dr. Dickson, who it seems thinks it necessary that we should return to our A B C, proposes to begin with such parts of the *Materia Medica* as are in most frequent use, and are endowed with the most active powers. To these a fair trial should be given, by administering them by themselves, and persevering in their use for a proper time; and, as occasion may require, gradually to increase the dose. The physician ought to be well acquainted with the natural progress of the symptoms in the disease before him; and for this purpose the histories of Hippocrates are judiciously recommended: these are histories drawn from nature, very little interrupted by the administration of medicines. Sydenham too, when a new epidemic arose, did little more than attend most diligently to the appearances of the disease; and candidly owns, that in this way he lost some patients, before he could form a right judgment of the genius of the distemper. These observations lead Dr. Dickson to conclude his introduction with a sort of decent hint to the apothecaries.—“Diseases, says he, are seldom seen with their natural faces by a physician; for, before he is called, the patient has been either blooded or blistered, purged or vomited, and perhaps many other things done which give them often a very artificial complexion.”

Our Author looks upon the *Materia Medica* as being in so deplorable a state, such a mere wilderness, that we might suppose the whole art of healing was to be at a stand, till such time as he had graciously cleared the way. Many excellent workmen, however, have gone before Dr. Dickson; men who have even borne the heat of the day.—Not to mention a considerable number whose labours have their merit; we shall just refer to Dr. Lewis, who has very usefully employed much time in his experimental history of the *Materia Medica*; and has often specified what ingredients might still be judiciously retrenched from many officinal compositions. To name but one more, Dr. Tissot, in his late *Medical Advice to the People*, has strongly represented the absurdity of lessening the dose of any certain remedy, such as the Bark, by the super-addition of any less significant and efficacious medicine. The Dispensatory also of our college, is deservedly esteemed, and has for some time taken the lead in Europe: though yet deficient, it has its degree of simplicity and propriety; and for this we are much indebted to the unwearied labours of an excellent chemist, Dr. Pemberton. Our physicians likewise are become more chaste and reserved in their prescriptions: it must be acknowledged indeed that we have still among us some most enormous practitioners; men who throw

in such a weight of compounds, in bolus, mixture, draught and apozem, as they themselves would think it hard, very hard to be loaded with, were they in the place of the poor patient. These are they, who bind on burdens they will not touch with the finger; who take their fees, and prescribe bountifully for the benefit of the apothecary.—This observation can give no offence to the many, who, by their judgment, assiduity and humanity, do honour to the profession.

The importance of the subject has induced us to say so much on the Author's introduction of scarce eight pages: we shall only add, that simplicity in every art or science is the surest mark of perfection; and the practitioner who removes diseases with the fewest remedies, will be justly esteemed the most able and judicious physician.

As to our Author's *Treatise on Blood-letting*; we shall give an account of his extensive design in his own words. 'In the introduction (says he) I have endeavoured to shew the necessity of determining with more precision the effects of medicines; but this in many cases cannot be done, while the effects of blood-letting remain obscure, as it is so frequently used along with them. And on this account likewise I am induced to make an inquiry *de novo*.

'The method which I propose to make use of is, in the first place, to examine the foundation on which the ancients, and all those who preceded the discovery of the circulation of the blood, built the choice of the veins from which blood was taken away, that we may see how far it arose from theory or from observation. In the next place, I shall continue my inquiry in the same way from that æra to the present times, and consider, in the concise manner possible, the different theories. Thirdly, I shall endeavour, from the writings of authors, experiments and observations, to ascertain the effects of blood-letting; and lastly, to shew in what cases it is beneficial or hurtful.'

There is little in the present publication but references and quotations, to prove that Hippocrates and the succeeding authors, down to the time of Harvey, are most insufficient authorities on which to establish a choice of veins in blood-letting; that their directions are founded on false theories and crude notions of the animal oeconomy.—Possibly Dr. Dickson may have considered his subject in this limited point of view, and has confined his references to the ancients, to such passages only, as respect the *choice of veins*, to try how cavalierly he could trample on antiquity. As he is disposed to be merry, even at the expence of the grave and venerable Hippocrates, we shall give our Readers a specimen of his archness. 'Hippocrates in defluxions on the hip,



hip, advises to open the veins behind the ears. And is it not an interesting observation that informs us in another passage, of the consequence of opening the veins behind the ears? nothing less than impotence! What a dead secret this must have been among his male-patients, that were to be cured of their hip-complaints at such an expence!—That so glaring a contradiction should be attributed to a person of only common sense! That so many things should be quoted from Hippocrates which never belonged to him!—'Tis true, indeed, he laboured under many difficulties:—the philosophy of the times was very trifling and defective:—the circulation was unknown: He had but a slight acquaintance with anatomy, and little assistance from the then inadequate knowledge of the animal oeconomy in its sound and natural state. Let us not therefore be wanton with his *necessary* imperfections! Let us rather with gratitude admire his many, his great excellencies!—Hippocrates had a genius the most happily turned for observation;—the greatest assiduity; the most commendable integrity; and an amazing degree of judgment and penetration.——Had he given the same finishing hand to all his works, which he certainly did to some;—had not the loose materials from which he formed the most perfect of his remains, been too religiously preserved; and many spurious writings incorporated with those which were genuine; there would have been much less room to charge him with inconsistencies, forced analogies, or extravagant theories.

On a farther examination of Hippocrates and some others of the old authors, Dr. Dickson may possibly find that their directions, solely as to the choice of veins, were not so very absurdly founded on crude theories and false notions of the animal oeconomy.—By carefully and judiciously attending to diseases, they observed that nature relieved very painful complaints by hæmorrhages from, or near, the part affected. Of this kind are the critical hæmorrhages from the nose, lungs, and hæmorrhoidal vessels; which give much greater relief than the same quantity of blood from any other part of the body. The direction therefore, in painful topical ailments, to take away blood from the part affected, or as near as possible, is a judicious imitation of nature; a practice confirmed by experience and sound reasoning. If our Author will carefully read over that chapter of Celsus, *de sanguinis detractione per venas*, which he has partially quoted, he will find many excellent observations and directions concerning blood-letting.

But to speak more explicitly our serious opinion of this performance, after no superficial consideration of it, those censures of Hippocrates, Celsus, Mead, and other justly celebrated medical writers, with which it abounds, manifestly assume or im-

ply the extraordinary penetration of the physician, who has accused or convicted these great men of so many errors: they must have been intended as pregnant testimonies of the superior experience and abilities of this hospital physician. In vain have we been admonished by an excellent Critic, that\* such characters should be mentioned with great modesty and circumspection. Our Author probably intended to defend himself from an imputation to the contrary, by professing (in a short parenthesis) that he is an admirer of Hippocrates; tho', to the best of our recollection, he never cites him more than once, except to reprehend him. So that what he says of Celius, carping at Hippocrates, p. 25, seems as strictly applicable to himself. Besides, we cannot discern any necessity for exposing the errors of Hippocrates with regard to Bleeding, since we may suppose his authority, on that point, has very little influence on the practice of those gentlemen, who are best qualified to read and to understand him and Harvey too. The ignorance of this truly great Father of Physic was the ignorance of his time, of that juniority of mankind and medicine, which it may justly be termed. Our present great Author is one of the many heirs, as it were, of the circulation, and of many other anatomical and physiological discoveries. But to draw the justest parallel between the abilities of DICKSON and HIPPOCRATES, let us suppose them to have been cotemporaries; and perhaps it will not be very difficult to determine, whether the knowledge of their having been such would ever have reached our day; or if it had, the latter might probably have been credited with equal genius and eloquence at least, and with a little more candour and modesty, as we can scarcely discern the least trait of either in the present lubrication.

We readily admit at the same time, that in cases which may affect health, and even life, no authority should be too implicitly submitted to; but there have been too many instances of persons rejecting such as was very good, with a *nullius in verba*, who really needed the assistance of better judgments than their own. One example of this was a noted practitioner and author, who assumed this very motto; and who, in his treatment of a gonorrhœa, directed such violent irritating purges, as must have increased the inflammation, and entailed an obstinate gleet even on many robust subjects; while he incurred a great risque of sinking hypochondriacal, hysterical and very delicate persons into a more incurable state, than what he found them in.

\* Modestè et circumspecto judicio de tantis viris pronunciandum est — ac si necesse est in alteram errare partem, omnia eorum legentibus placere, quàm pauca displicere maluerim. QUINTIL.



With respect to the language of this piece it is frequently uncouth, and not always grammatical: 'an hæmorrhage happening of the same side with the part affected:—' reasons for our opening of the sublingual veins:—' treatises wrote on this subject, and I do not know that so much has been wrote on any one other:—' venture to produce such an observation: nevertheless, he gives us a similar one or two, full as wonderful:—' a foundation on which we are to build the choice of veins;—this is a sort of architecture we are not acquainted with.—Perfect elegance is not necessary in a medical writer; but there is great merit in conciseness, simplicity, and propriety.

' Having now finished (says our Author) the First Part of this work, I publish it with a view of knowing the sentiments of physicians about my plan. I flatter myself, that they will inform me wherein it is defective, and supply me with hints and assistance in executing it.'

Notwithstanding our present justifiable strictures on this exordium of Dr. Dickson's intended work, we wish him success (from his better conduct) in the prosecution of it: and provided he is careful and candid in what he collects from authors; accurate in his own experiments; judicious in his observations, and cautious in drawing conclusions, there is some appearance from the plan he has proposed, that a fair, a modest, and disinterested execution of it may prove acceptable to the public.

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*Short Remarks upon Autumnal Disorders of the Bowels, and on the Nature of some sudden Deaths, observed to happen at the same Season of the Year.—Thoughts on the natural Causes of the Bile's Putrescency, and its Naxiousness in the Circulation.—Physiological Thoughts on Spasms, and the Seat and Origin of them in the animal Oeconomy.* By Andrew Wilson, M. D. Fellow of the Royal College of Physicians at Edinburgh. 8vo. 1 s. 6 d. Wilson and Fell.

DR. Wilson prefixes to his Remarks on Autumnal Disorders of the Bowels, an abstract of a little essay\*, published a few years ago, on the Autumnal Dysentery. 'The principal intention (says he) of that dissertation was to suggest, that a remarkable sluggishness and inability of the intestines in the discharge of their ordinary functions, and of consequence harden'd and knotty excrements was [it would have been nearer grammar had Dr. Wilson written were] a general and important symptom of the disease; which I did not remember to have been

\* See Review, Vol. XXIII. Page 143.

remarked or inculcated by any author upon that subject.—[A new symptom of the Dysentery is here marked out; with what propriety we leave our Readers to determine. Eucalenus, in his book, *De Scorbutis*, observes, that the stools in the scurvy are frequently *compactæ*, or hard, and are thus known from the evacuations in a Diarrhæa. But as to the Dysentery, physicians, we believe, are now agreed, that its distinguishing characters are, severe gripings, frequent motions to stool, and evacuations of blood or mucus. The learned Sauvages, in that useful and laborious work, the *Nosologia Methodica*, defines a Dysentery to be a *frequens torminosa mucosa-cruenta alvi dejectio*. And as to the active or inactive state of the intestines, in another passage, he says, *vires expultrices admodum esse adauctas et irritatas in hoc morbo manifestum est*. Dr. Wilson however asserts, that, 'Truly a Dysentery is not more distinguished from a Diarrhæa by the excruciating pains and tenesmus which attend it, than, in my opinion, it is by the remarkable inactivity of the peristaltic motion of the bowels, and consequentially by the hardened state of the excrements so commonly discharged in that disease.'—Names are doubtless in some degree arbitrary, and a writer who has given a full enumeration of the symptoms of a disease, will be understood, whatever name he may give such disease: but it is much to be lamented that the negligence and confusion of authors, as to names and descriptions, have greatly increased the difficulties which necessarily attend the collecting histories, or forming the classes of diseases.

From the various influence of the seasons on the animal economy; he has endeavoured to deduce the differences of vernal and autumnal diseases; not only in relation to the state of the fluids, but likewise as to the different seats of the epidemics: the spring diseases most commonly seize the lungs and their connections, the harvest ones more generally fall upon the abdominal viscera. As to the effects of summer in producing a dissolved and putrefactive state of the blood, he says, 'Though I was sensible that heat occasioned both relaxation of the solids and expansion of the fluids, yet, through inattention, or slowness of apprehension, I remained still at a loss in my own mind, how to infer putrefaction from these concurrent causes of it, until I considered the animal fluids as possessed of two different motions, which in health balanced each other: one of these, is the progressive motion of the blood along the vessels; and the other, the intestine motion of its parts among themselves.'

This intestine fermentative motion adopted by Dr. Wilson, was long ago defended by Willis, Helvetius, Lancisi, Stahl, Homberg, and others: and Shebbeare in his theories supposes, that



that there is an intestine motion which resists the progressive; and that the progressive in its turn resists the intestine and putrefactive motion of the blood. But if we attend to Haller, who appeals to experience, he tells us, that his experiments admit of no such confusion of motion; that the red globules proceed in right lines\*. The same author informs us, that violent or long continued exercise, which doubtless increases the progressive motion of the blood, contributes to the formation of putrid diseases.

Our Author however proceeds to draw a number of theoretical conclusions from these principles: whatever retards the progressive motion increases the intestine and putrefactive, and in proportion lays a foundation for such diseases, as arise from a dissolved and putrid state of the blood. On the other hand, in inflammatory disorders, the progressive motion is so brisk as to overbalance the intestine, and the heat is considerably raised above that degree which disposes it to ferment or pass into the dissolved state: hence the glutinous, viscid and fibrous texture of the blood in diseases of the inflammatory kind.—Agreeable to this theory also, emetics are placed in the first rank of antiseptics; these urge on, says he, the progressive motion of the blood, and consequently resist its tendency to dissolution.—Dr. Wilson, we suppose, has the highest opinion of the antiseptic virtues of a good birch-rod:—when smartly applied it is an excellent Stimulus, and we doubt not would admirably promote the progressive motion of our Author.—What an invaluable practitioner would old Busby have made in all diseases proceeding from a dissolved and putrid state of the blood!—So hazardous is it to quit the plain road of experience and observation:—so dangerous to be led astray by wild and romantic theories!—

After this preface, Dr. Wilson proceeds to his remarks on the autumnal disorders of the bowels, and makes some useful practical observations on the *cholera morbus*, bilious cholic, dry gripes and cholic of Poictou; with occasional remarks on the nervous or hysterical cholic, gravel, gall-stones, the wandering gout or rheumatism, and other diseases with which the proper autumnal ones may be confounded. We wish Dr. Wilson had given us exact Histories from nature of the several diseases he enumerates; the reader would then have been much better able to judge of the propriety of the distinctions he makes. These autumnal disorders are ascribed to cramps or spasms, into which the state of the fluids is apt to throw the nerves of the bowels at these times: hence these grievous diseases are both translated and ex-

\* Seconde Memoire sur le Mouv. du Sang Exp. 63, 64.

tended to the most extreme parts of the body, so as to produce cramps, fixed pains, numbness, and even palsies themselves.

As to the sudden deaths which were said to occur at the same season of the year; he does not assert that they are the peculiar attendants on the harvest quarter; he only recommends it to farther consideration whether both these and paralytic disorders, particularly the hemiplegia, are so or not.—The symptoms which accompanied these sudden deaths, he thus enumerates: ‘An uneasy (and sometimes at the very first an acute) pain as if in the upper part of the stomach between the breast and belly, or in the antecardium, commonly called the pit of the stomach. If the pain comes on gradually, it gives the more opportunity for prevention. The pain is of that nature as to affect the spirits immediately, and cause the uneasy sensation which one has when threatened with a fainting fit; such a pain it is, so far as I can guess, as one feels upon receiving a sudden blow or injury upon the pit of the stomach: as this pain continues, it is felt to affect the body across from back to breast, and from side to side, with a pain, tightness and anxiety all about the præcordia. The patient draws, or endeavours to draw, long breaths like sighs, such as attend fainting; but these sighs are sometimes cut off with a sharp pain felt upon these efforts; the heart either flutters or does its office faintly, the pulse weakens of course, a cold sweat rises on the face also, which looks ghastly, a difficulty of breathing comes on, and the stifling grows so great that the patient desires an erect posture, and soon after the circulation is totally suppressed. The patient all the while continues sensible.’

These symptoms sufficiently indicate a violent spasmodic affection of the whole nervous system, by which the vital functions are almost instantly arrested. The most sensible expansion of nerves in the whole body is distributed to the upper orifice of the stomach, just below where the gullet pierces the diaphragm, and is united with it:—branches of the same pair of nerves also which form the *plexus cardiacus* and *stomachicus* are distributed to the diaphragm. Hence the terrible effects of a blow on the pit of the stomach: not only the stomach, but the diaphragm, lungs, heart, and even the whole nervous system, all at the very same instant, receive the shock; the person falls down, is faint, motionless, without pulse, oppressed with the utmost anxiety, and sometimes is at once struck dead. Our bruisers, as they are called, are well apprised of the efficacy of a stroke of this kind towards obtaining the victory; one arm therefore at least is most warily upon guard to defend this very sensible part of the body.—Hence also we see the reason why strong spasms of these parts, from whatever cause they arise, are attended with danger:



danger: they stop the motions of those organs on which life itself depends.

We have seen a wandering and irregular gout fix on the præcordia, and produce a train of very similar symptoms: great anxiety and oppression, a sense of suffocation, little or no power of motion, the countenance pale and wan, the pulse feeble and not more than fifty in a minute, a general languor, and a manifest tendency to a total cessation of motion. A strong antispasmodic cordial immediately exhibited, has quickened the pulse, roused the vital powers, and in a few minutes averted the impending danger.

Our Author judiciously observes, in regard to the cases he has described, 'That the only thing which can be attempted in this extremity, is pouring in such cordials as operate most instantaneously, and by a brisk friction or chaffing of the extremities especially, with warm flannels, to try recalling warmth and circulation thither again.'—We now come to

*Thoughts on the natural Causes of the Bile's Putrescency, and its Noxiousness in the Circulation.*

That the blood from which the bile is secreted passes through a long series of veins: that in consequence of this, its progressive motion is much diminished, and its intestine increased: that it becomes a fluid highly animalised: that it has a strong tendency to grow putridly virulent and volatile: that the bile itself, when secreted, has a more than ordinary disposition to putrefaction: and when taken into the course of the circulation again, produces a dissolved and putrid state of the Blood:—are Dr. Wilson's principal *thoughts* on this subject.—EXPERIMENTS would have been much more acceptable to the public, than THOUGHTS.—The question concerning the putrescency of the bile is far from being determined; and the various experiments which have been made are so apparently opposite, that we wish our Author, instead of going the old way to work, and talking about it, and about it, had given a regular set of experiments, to ascertain the point, and reconcile the seeming contradictions.

Those who can be amused with physiological or rather theoretical observations, very little supported by facts, may read Dr. Wilson's *Physiological Thoughts*, &c.—Animal-heat, he says, is a Body in itself, and different from either our solids or fluids.—Animal-heat is distinct from that heat, which is the effect of the intestine motion of the blood.—One method of resisting putrefaction is, to raise the animal-heat above that degree which allows the animal-fluids to tend to it.—And animal-heat is preserved from degenerating into the putrid, by its activity prevail-  
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ing in the progressive direction of the animal oecconomy.—— These are doubtless plain and intelligible positions, which, when enlarged upon with equal perspicuity, must greatly contribute to the edification of the Reader.

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*The Works of Jacob Behmen, the Teutonic Theosopher. To which is prefixed the Life of the Author. With Figures, illustrating his Principles.* Left by the Reverend William Law, M. A. 4to. 2 Vols. 1l. 17s. bound. Richardson.

THE works of two or three deistical writers of note, have given frequent occasion for stigmatizing the present age with the charge of scepticism and infidelity: but if the character of the times were to be determined by the productions of the press, the numerous and voluminous publications of Hutchinsonians, Moravians, Methodists, and other popular enthusiasts, would afford us unexceptionable reasons for characterizing the age by the grossest marks of fanaticism and credulity.

The progress which philosophy hath made, within a century past, hath brought the name of Behmen into contempt, even among his own countrymen; who may be justly supposed best to understand him\*, if indeed there be any thing intelligible to be deduced from such a wonderful farrago of propositions, assertions and asseverations, as are contained in his works. For our part, we must own, we are not sufficiently *gifted* to edify by any thing we have met with in this voluminous performance; the elucidations and illustrations of the whimsical Editor serving, in our opinion, only to heighten the absurdity, and darken the obscurity, of the fantastical Author. It is sometimes said, indeed, that there is pleasure in madness which none but madmen know; and thus, if madness did not argue a defect of intellect, we might be apt to think there is a species of reasoning which none but madmen can understand†. We cannot otherwise possibly conceive how those things which appear so absurd and

\* Even the Translator confesses that he does not understand the *language of nature* well enough to translate the Author's meaning, in all cases, from the High-Dutch into English.

† That there is some foundation for this conjecture, we may learn, from Note 4, Page 369, Vol. I. where the Author, speaking of one of his tracts, tells us, that 'his book is wrote in a magical sense or understanding, for the Author himself only, who knew of no other readers: supposing he had made this work only for himself, but God has disposed of it otherwise.'



paradoxical to us, and the world in general, should be so perspicuous and clear to the Editor. Great wits, it is true, sometimes hit upon the same discoveries; and it is certain that Jacob Behmen and the Editor were kindred geniuses.

Our Readers will hardly expect us to give any abstract or specimen, of the work itself; and it is impossible for us to convey any satisfactory idea of Mr. Law's illustrations, without the figures\*; in which that illustration chiefly consists, and which are truly worthy the inspection of the *curious*. We shall select a few passages, however, from the prefixed account of the life of the Author, which may not be unentertaining. At the same time they will serve to shew, that the fanatical journaliffs of our times are but the humble copyists of our famous Teutonic Theosopher.

The divinely-illuminated Jacob Behmen, says the Biographer, was born in the year 1575, at a small market-town called Old Leidenberg, near Gorlitz, in Upper Lusatia; of mean parents; who, having taught him to read and write, put him apprentice to a shoe-maker at Gorlitz; where he was soon distinguished for his remarkable *gifts* and supernatural endowments. If we believe our Biographer, also, a most wonderful phenomenon attended his very birth; nothing less than the appearance of a new star. But, as he says, it appeared *mystically*; we are at some loss to know, whether he means to say it really appeared at that time in the heavens, or since in the pericraniums of his followers. Again, his finding a large bowl of money in a rock, which it seems the devil put there to tempt him, when he was an herd's-boy, is a very singular adventure. His spiritual vocation, however, was in the manner following: 'When he had been some time apprentice, his master and mistress being abroad, there came a stranger to the shop, of a grave and reverend appearance, yet of mean apparel, and taking up a pair of shoes, desired to buy them. The boy, being scarce got higher than sweeping the shop, would not presume to set a price on them, but told him his master and mistress were not at home;

\* Of these figures, we are told, in an advertisement prefixed to the 2d volume, that 'they contain an illustration of the deep principles of Jacob Behmen, in which the mysteries of nature and grace are unfolded. And as *he* and Mr. Law were raised up by God, and highly qualified as instructors of mankind in divine wisdom; so all who with them are followers of Christ in simplicity of heart, will find in their writings every thing relative to their essential happiness, and a preservative from all delusions. They contain their own best defence. And all the efforts of human wisdom, wit and learning, to depreciate and suppress them, however specious, can be but like sounding brass, or a tinkling cymbal.'

and himself durst not venture the sale of any thing without their order. But the stranger being importunate, he offered them at a price, which if he got, he was certain would save him harmless in parting from them, supposing also thereby to be rid of the importunate chapman. But the old man paid down the money, took the shoes, and departed from the shop a little way, where standing still, with a loud and earnest voice, he called, *Jacob, Jacob, come forth*. The boy, within hearing of the voice\*, came out in a great fright, at first amazed at the stranger's familiar calling him by his Christian name; but recollecting himself, he went to him. The man, with a severe but friendly countenance, fixing his eyes upon him, (which were *bright and sparkling*) took him by his right hand, and said to him; "Jacob, thou art little, but shall be great, and become another man, such a one as at whom the world shall wonder. Therefore be pious, fear God, and reverence his word. Read diligently the holy scriptures, wherein you have comfort and instruction. For thou must endure much misery and poverty, and suffer persecution, but be courageous and persevere; for God loves, and is gracious to thee." This prediction, we are told, took deep impression on Jacob's mind, and made him *bethink* himself. He took to praying and going to church; firmly relying on that text of scripture, which says, *the spirit shall be given to him that asks it*. In this mood, he went into the country, with his master, on business, and became surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys. After this vision and revelation were passed by him, says our Biographer, he grew more and more accurately attentive to his duty to God and his neighbour. It appears, however, that his master reaped so little profit by this attention, that he soon after turned him out of his doors; at the same time it is confessed, that, by his *contrariety of manners*, he became a scorn and derision to the world.

After this, continues our Biographer, 'about the year 1600, in the twenty-fifth year of his age, he was again surrounded by the divine light, and replenished with the heavenly knowledge; inasmuch, as going abroad into the fields, to a green before Neys-gate, at Gornitz, he there sat down, and viewing the herbs and grass of the field, in his inward light he saw into their essences, use and properties, which were discovered to him by their lineaments, figures and signatures.'

Reader, if thou art a physician or botanist, thou wilt stare at this; and wish, no doubt, that Sir Hans Sloan, Linnæus, or

\* Very judiciously observed this: for the man might have called *Jacob* long enough, if he had been out of hearing.



Dr. Hill, had profited a little by such wonderful knowlege, so wonderfully acquired; but this was nothing to a Behmen, who, in like manner, we are told, beheld the whole creation, and from that fountain of revelation afterwards wrote his book, *De Signatura Rerum*. Nay, he tells us himself, that he "saw and knew the Being of all Beings, the Byss and the Abyss, and the eternal generation of the *Holy Trinity*, the descent and original of the world, and of all creatures through the divine wisdom."

Can our Readers want any farther information concerning Jacob Behmen? If they do, we must refer to the work itself; thinking it necessary for us to say no more, than that, 'in the year 1594, he took to wife Catharine, the daughter of John Hunshman, a citizen of Gorlitz, and had by her four sons, living in the state of matrimony thirty years, was killed by drinking too much water, and died in 1624, at Gorlitz, being fifty years of age; and was buried, as the Biographer particularly observes, in the *Church-yard*.'

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*An Introduction to the Art of Reading with Energy and Propriety.*

By John Rice. 8vo. 4s. Tonion.

IT is natural, as well as politic, for the professor of any art, to enhance its utility, and endeavour to give it importance with the public. The celebrated Mr. Sheridan appeared to be very sensible of the expediency of such measures; the prosecution of which drew upon him, nevertheless, a good deal of ludicrous severity; and perhaps in some degree defeated its own end. Our Author, who seems to have taken the staff out of Mr. Sheridan's hands, speaks indeed somewhat more modestly, with regard to rhetoric and elocution in general. He does not appear, however, to have a less opinion of his own merit and abilities in particular. But how far he will be able to execute what his predecessor seems to have failed in, or at least hath left unfinished, we pretend not to conjecture. At the same time we must be permitted to say, that we do not hold the art of oral delivery in so low an estimation as the learned sometimes affect to do. A proper and expressive mode of delivery, whether in speaking or reading, is a polite, if not a scholastic accomplishment; and, though it be not necessarily accompanied with profound erudition, it is not altogether so superficial and insignificant as is imagined. The truth is, we too generally affect to decry the qualifications we are not possessed of; and it is very notorious, that some of the best scholars and writers in this country, are the worst speakers and readers in it. We readily admit

admit that their studies have been directed to the more interesting and important object of the two; and cannot forbear smiling when we hear the graces of oratorical delivery exalted above the beauties of literary composition. It does by no means follow, however, that the former are not worth cultivating: for certainly the study of elocution is no more inferior to that of literature, than the study of literature to that of science. The knowledge of things is doubtless as much superior to that of words, as that of words is to the mode of uttering them. An application to the study of oral expression, may also be of great use, if such study be properly directed, toward improving the state of our profody and ascertaining the pronunciation of our tongue; a matter of no little consequence, and in vain attempted by the learned in the dead languages. That there is reason to expect such an effect may result from it, will sufficiently appear by many observations occasionally thrown out in the present performance; in which indeed its chief merit consists: for though there be an appearance of method preserved through the whole, the Writer proceeds in a very desultory manner, though agreeable enough to the design of an *Introductory Essay*. We shall select a few of those passages, wherein our Author hath attempted to correct preceding writers, or hath started any new or improveable hints for others.

The first point of any importance, in which Mr. Rice differs from those who have gone before him, is an absolute and total distinction between speaking and singing; a distinction of the more consequence as it affects the nature of the *accent*, on which, if our Author be right, almost all other writers must necessarily be wrong.

‘ There is this difference between the modulation of sound in speaking and singing, that the tones and cadencies of the latter are, by no means, applicable to the former.

‘ I am not to learn that the ancients, as well as some learned and ingenious critics among the moderns, have supposed a kind of musical cadence, as applicable in a certain degree to *speaking* and *reading*, as to *vocal* and even *instrumental* music.

‘ I cannot help thinking, however, that we have sufficient reason for embracing the opposite opinion, and for making an essential distinction between speaking and singing, by banishing all regular modulation of tone or tune from the former.

‘ We are told by Lord Kaims, in his *Elements of Criticism*, that the five vowels, with the same extension of windpipe, but with different openings of the mouth, form a regular series of sounds, descending from high to low in the following order,



i, e, a, o, u. His lordship gives it also as the opinion of Dionysius of Halicarnassus, that, in pronouncing *i. e.* without altering the aperture of the windpipe, the voice may vary, and extend itself to any distance within the compass of three notes and a half.

“But if the anatomists be not mistaken, the tone of the voice is completely formed before it reach the mouth, and is not by articulation made either more *grave* or *acute*. I do not therefore conceive how either the opinion of Dionysius, or the assertion of his lordship, can be true.—Indeed, in distinguishing *pronunciation* from *singing*, Lord Kaimes himself observes, “the latter is carried on by notes, requiring each of them a different aperture of the windpipe: while the notes belonging to the former are expressed by different apertures of the mouth, without varying the aperture of the windpipe.”

“The author of *Hermes*, however, asserts, with the anatomists, that articulation does not alter the tone; but that “articulation is, in fact, nothing else than that form or character, acquired to simple voice, by means of the mouth and its several organs, the teeth, the tongue, the lips, &c.” Now, if this be the case, and the voice, after coming from the trachea, be made neither more grave nor acute in articulation, what kind of *notes* can those be, which his lordship supposes are formed by the apertures of the mouth? Neither a *higher* nor *lower* note can proceed from the lips of the mouth, than first proceeds from the lips of the glottis.

“He is mistaken therefore in supposing the voice, in passing through the cavity of the mouth, acquires by articulation a different tone. It is true in general, as he affirms, “that the air, in passing through cavities, differing in size, produceth various sounds, some high, or sharp, some low and flat: that a small cavity occasions a high sound, and a large cavity a low sound\*.” His lordship, however, forgets to take along with him

“Doddart with the rest of the physiologists, give us a reason why the tone of the voice is formed at the glottis. Its aperture is so very small, in comparison with the width of the trachea, that the air can never get out of the latter without a prodigious compression, and of course an augmentation of its velocity; by which means, in passing, it communicates an agitation to the minute component parts of the lips of the glottis, to which it gives a kind of spring, causing them to make those vibrations in the passing air which occasions the sound.

“Now it is very evident that, in articulation, the vibrating air is never so compressed as to acquire a degree of velocity capable of altering the tone it acquired in passing through the very small aperture of the glottis.

him the *velocity* with which it is necessary the air should pass through those apertures, before it can possibly occasion any sound at all, in its passage.

‘ I cannot therefore agree with this ingenious critic, when he says, that “ this difference between speaking and singing doth not hinder pronunciation *to borrow* from singing, as a man sometimes is led to do, in expressing a vehement passion.”

On the nature and use of accent, Mr. Rice particularly observes, that ‘ In the definition of accent, some modern writers have followed the ancients, in pretending that it hath only to do with the inflections, or the *high* and *low* tone of the voice : others again confine it altogether to time ; while a third party say, it consists *principally*, if not altogether, in the loudness or softness of its articulation.

‘ The rhetoricians, indeed, object to this last assertion, pretending, that in this case we confound *accent* with quantity. This, however, is not strictly true ; but supposing it were, as it is generally agreed that accent chiefly determines the quantity of English syllables, where is the impropriety ? Certain it is,

On the contrary, there is a vast disproportion between that aperture and the cavity of the mouth, where sound hath room to vibrate at large. Indeed, it might as well be pretended, that the tone of the voice must be altered in passing through a casement, an entry, or anti-chamber, as that it may be changed from grave to acute, in passing from the trachea through the mouth. Such notes or sounds may indeed, by articulation, be rendered *longer* or *shorter*, *stronger* or *weaker* ; but the tone thereof will remain *unvaried*.

‘ There is this difference between a musical tone and an articulate sound ; that the former is characterized, and takes its effect from the velocity of the vibrations which cause it, without regard to the *sum* or *duration* of those vibrations : whereas the effect of an articulate sound depends not only on the velocity of such vibrations, or the number of them in any given time, but on the *whole sum* of such vibrations ; or, if I may so venture to express it, the *momentum* of the *whole voice*.

‘ Hence, if a word, spoken in a low key or tone, whose vibrations are slow, did not longer affect the auditory nerves than another word spoken in a higher key, it would be impossible they should make the same degree of impression, *i. e.* be equally articulate and distinct.

‘ Let us suppose, for instance, that the sound of one word was naturally an octave higher than another ; we should, in order to pronounce them equally audible and distinct, dwell *twice* as long upon the *lowest* as the *highest*. The vibrations of a chord being isochronal, the same note is always sounded whether those vibrations be *slopt* or *continued* ; their discontinuance affecting only the length of the note. But in pronunciation it is necessary, that the duration of a sound should be proportionate to its tone, in order to make it equally distinct with any other of a different tone.

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that a syllable may be very forcibly accented, and preserve the very same tone of every other unaccented syllable in the sentence.

‘ If there be so great a difference between the prosody of the ancients, and that of modern languages, that it is confessedly in vain to think of introducing the rules of the former into the latter, why must we strictly adhere to their distinctions of accent and quantity, in direct opposition to our own ears, and the dictates of common sense?’

‘ Most writers, (says our Author) on the prosody of our language, have deduced their rules from the Latin and Greek. It must appear something ludicrous, however, if not ridiculous, to people divested of classical prejudices, to think that the prosody of a living language should be formed upon that of a dead one.

‘ With regard to a living language, a man hath nothing to do but to listen with attention, to be able, in a very short time, to judge, with tolerable accuracy, of the length of simple sounds. But with regard to a dead language, it is surely impossible for any one to judge exactly of the quantity of those syllables, concerning whose articulation almost all nations differ both in opinion and practice.

‘ Supposing, however, that the mechanism of the ancient versification should sufficiently determine the quantity of the syllables of ancient languages; yet I should be glad to know what influence such quantity must necessarily have over the syllables of modern tongues. Is it that, being spelt in the same manner, they must be pronounced in the same manner? It hath been already observed, that the same letters have not the same sound, even among contemporary languages: how then are we to judge of the force of those made use of many ages ago?

‘ In words, indeed, immediately derived from the Latin or Greek, there is all the reason in the world for preserving the particular quantity of the syllables, unless such a mode should contradict any general rule or established mode of pronunciation in our own tongue: in which case, the propriety of abiding by a general rule, ought to supersede the considerations of the etymology or orthoëpy of a particular word; and that, because no word is properly naturalized, if the mode of pronouncing it differs from the common practice of pronouncing other English words so spelt; such words, however frequently made use of, being in fact still foreign.

‘ But whatever may have been the rules by which the writers on English prosody have determined the quantity of syllables, the

REV. June, 1765.

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following Remarks may serve to shew they are precarious and defective.

‘ In the first place, the mode of estimating the length of syllables in English hath been hitherto absurd. It is a very proper, as it is the only way of judging of the quantity of a syllable in a dead language, to deduce it from the part it bears in the metre of the poets. But the harmony of English numbers doth not depend altogether on the times of its metrical feet; so it is absurd to think of deducing the length of the particular syllables composing them, from the place they occupy in the verse.

‘ Mr. Say, in his Treatise on the Harmony and Variety of Numbers; and after him, Mr. Mason, on the same subject, tell us, that *custom* and *accent* make those syllables short which are naturally long, or contract a double time into a single one.

‘ Again, we are told by the latter, that “ though a syllable be naturally short, yet if it be accented in the ordinary way of pronunciation, or the sense requires it to be read with an emphasis, it becomes a long quantity.”

‘ To these, I may add the authority of Mr. Samuel Johnson, who, in the grammar prefixed to his dictionary, tells us, that *accent* and *quantity*, in English versification, are the same. For my part, however, I conceive that the surest and most simple way of judging of the length of syllables in a living language, is to appeal to the ear, and to the time taken up in their pronunciation.

‘ It is very certain, that their natural length is increased or diminished when they are connected together in a sentence, as the sense may require the voice to dwell on, or to hasten over such syllables, *i. e.* as they are significant or insignificant. Indeed, the length of the whole clause or sentence should, in the same manner, be adapted to its importance in the whole discourse. It is to be observed, nevertheless, that emphasis doth not consist in lengthening the syllable, as these writers intimate, any more than in raising its tone, according to others; but in giving it *force*, or pronouncing it *full* and *loud*.

‘ It is true that, to pronounce a syllable as *full* and *loud* as possible, we must give it its whole natural length; but if this be exceeded, the consequence is not emphatical, but a feeble drawl. On the other hand, as to syllables naturally short, no *accent* or *emphasis* can possibly make them long: for instance, the syllables *well*, *rap*, *step*, what emphasis can convert them into *weel*, *rape*, *step*? Again, what force of accent or emphasis can give the monosyllables *and*, *band*, *stand*, the same length as the last syllable in *command*?

Our



Our Author not only differs from other writers concerning the power of the accent, but also in regard to its use. Mr. Sheridan hath asserted in his Lectures, agreeable to the common notion and practice of lexicographers, that ‘the use of accent, in our language, is not confined to quantity alone; but it is also the chief mark by which words are distinguished from syllables. Or rather, says he, it is the very *essence* of words, which, without that, would be only so many collections of syllables: monosyllables being, according to this writer, mere articulate sounds, unless they are accented. It is true, he admits that this manner of distinguishing words from mere syllables, is not necessary, nor the only way by which it can be done. He prefers it, nevertheless, to the natural method of making a perceptible pause between each word, agreeable to the practice of all modern nations. But if he had duly considered this matter, says our Author, I conceive he would have found it impossible to speak or read distinctly, without making some little pause between every word. It is well worth the pains to enquire, says Mr. Sheridan, which of these methods are the best, “as it may turn our attention to a point hitherto little considered, and yet which is one of the greatest perfections of which our language has to boast.”

‘Now nothing is more certain, than that this supposed perfection is altogether chimerical. He tells us, indeed, that there cannot be a more evident or precise distinction than this of accent, nor one which can be executed with more ease and certainty: It requires no nicety of ear, as in the distinguishing of tones, or measuring of *time*; it only demands that one syllable should have greater stress laid on it than others: for “if any one places *two equal accents* on the same word, it sounds to our ear like two words.”

‘Now, for aught that appears in Mr. Sheridan’s Lectures, it is possible to accent a syllable *equally* in either of his modes; for if a syllable be *dwelt upon* proportionably long, it will be accented as strongly as if he had laid a quick stress on it, by what he calls his *sharp percussion*. Be this, however, as it will, I may venture safely and boldly to deny, that “we always hear as many words as we hear accents, or that English words, properly pronounced, have no more than *one* accent.”

‘The advocates for this scheme may stickle, indeed, for the *inequality* of the *accent* placed on two different syllables of the same word; but I will appeal to every person that hath an ear, whether such difference will justify this writer’s laying down such a proposition as a fundamental rule, upon which the very essence of our words depends, and which is so universal, that there is not a single exception to it in our whole language, when the words are properly pronounced.

‘ How would Mr. Sheridan, for instance, pronounce the words following? *acquiesce, apprehend, cavalcade, circumvent, condescend, disallow, immature, magazine, masquerade, reconcile.* These, and many other words, are set down in our vocabularies, as being accented on the *last* syllable. Again, others are set down as accented on the *first* syllable; such are *architect, aqueduct, braids, circumspect, enterprize, interview, intimate, intercourse, manifold, manuscript, orthodox, retrograde, &c.*

‘ It is very evident, however, on a bare repetition of these words, that they might change lists, or, with the same propriety, be put into one. They are all, indeed, equally accented both on the first and the last, and very justly so; for, if the end of emphasis and accent be to convey the most significant parts of sentences and words forcibly and distinctly to the ear, no reason can be given why the first and last syllables in these words should not be equally accented.

‘ Nothing, indeed, can be more destructive of the principal end and institution of accent and emphasis, than the practice of huddling the significant syllables of a word together, in order to lay a single accent on one, perhaps the most insignificant of the whole. Yet nothing is more frequent than this vicious practice, which Mr. Sheridan’s rules naturally tend to promote. Thus, in forming derivatives of four syllables from words of three, the stress of the accent is generally increased upon the third, (as that writer recommends) and diminished on the first. By this method, however, the meaning of the word is totally obscured: thus from *cavalcade* and *masquerade*, should we form *cavalcading, masquerading*, and pronounce them after this erroneous manner, the significant parts of the word would be hurried over, to swell the sound of a mere expletive or *formal* syllable, common to all words so modified, as is the case in words ending in *ation*; thus *exclamation, fermentation, visitation, naturalization.*

‘ Is it not contrary to the very purposes of speech, and even to common sense, to pretend, that the sounds of the first syllables of these words, on which their meaning solely depends, should be weaker than the formal *ma, ta, za*, which are common to a thousand words of different meanings?’

Our Author proceeds to enforce this argument by farther examples, and proposes the use of two accents, the grave and the acute, the former to be placed on short syllables, ending with a consonant, and the latter on a long syllable ending with a vowel. He goes on next to consider the power and use of the accent in forming quantities in English verse. In treating of this head, he entirely disapproves and explodes the method adopted by

‘Mason



Mafon and others, of scanning English verse by the Iambic, Trochaic and other feet of the ancients. He makes some remarks on this subject that may not be improper to quote; as, whether true or false, they have at least the merit of novelty.

\* There is a passage (says Mr. Rice) in *Milton's Paradise Regain'd*, wherein he introduces Satan, recommending to our Saviour, the study of the Athenian Orators:

Those ancient, whose resistless eloquence  
Wielded at will that fierce demagogue,  
Shook th' arsenal and fulmin'd over Greece,  
To Macedon, and Artaxerxes' throne.

\* In expatiating on the beauty of these lines, it hath been observed, that Milton hath here "described the hasty changes of the passions and counsels of the ancient orators, in the very movements of his verse; at the same time expressing the *vim Demosthenis*, the force or vehemence of Demosthenes, in the mere situation of the words *fierce* and *resistless*, with an equal burst of thunder shaking the arsenal, and light'ning at once over Greece to Macedon, and the distant throne of Artaxerxes; that is, in the apprehension of those ages, from one end of the earth to another, with a like *vehemence*, propriety and *rapidity* of numbers."

\* That these verses contain much of that *vehemence*, propriety, and *rapidity* of expression, which is imputed to them, I do readily admit; but if the numbers, of which they are composed, are justly estimated by the succession of long and short syllables, I cannot see how their force or propriety depends merely on their numbers: for certain it is, that the harmony and mode of expression in the following verses are totally different; and yet there is exactly the same succession of long and short syllables, or the same numbers in them as in the preceding:

—————The lofty ship  
Rode buoyant o'er the liquid element,  
Wasted by winds, that blew in symphony:  
Not gossamers e'er wanton'd in the breeze  
So placid, as her artificial wings.

\* The reader will see that, in this imitation, I have not taken the liberty to substitute *accent* for *quantity*; but have preserved not only the same succession of long and short syllables, but have placed the very accents in the same parts of the lines, and have even imitated the sounds, as far as the subject would admit. This will be more conspicuous on viewing them closer together.

Those Ancient, whose resistless Eloquence  
 Rode buoyant o'er the liquid Element,  
 Wielded at Will that fierce Democratic,  
 Wafted by Winds, that blew in Symphony,  
 Shook th' Arsenal and fulmin'd over Greece,  
 Not Gossamers e'er wanton'd in the Breeze  
 To Macedon, and Artaxerxes' Throne;  
 So placid, as her artificial wings.

\* We find none of the Powers of thunder and lightning,  
 that

Shook th' arsenal, and fulmin'd over Greece,  
 To Macedon, and Artaxerxes' throne;

in the numbers of the corresponding lines,

Not gossamers e'er wanton'd in the breeze  
 So placid, as her artificial wings.

\* And yet the accents, and even literal construction of the  
 syllables, are very nearly the same.

\* It is very evident, on thus comparing these two passages,  
 that something more than *time* must enter into the composition  
 of English numbers. I am, indeed, surpris'd to find this an-  
 cient criterion of quantity, so much insisted on, as it is, by  
 writers who have been reduced to the necessity of constantly  
 breaking through their own rules, to accommodate the syllables  
 in some verses, to their imaginary numbers.

\* The following verses Mr. Mason calls Anapaestic, and scans  
 thus:

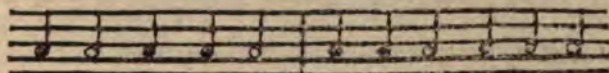
With Hearts bold and stout,  
 We'll repel the vile Rout,  
 And follow fair Liberty's Call;  
 We'll rush on the Foe,  
 And deal Death in each Blow,  
 Till Conquest, and Honour, crown all.

\* According to this method of scanning, the words *bold*, *we'll*,  
*vile*, *fair*, *deal*, *each*, *crown*, which are all naturally long syl-  
 lables, and most of them emphatical besides, are yet marked  
*short*. On the other hand, the last syllable in *repel* is made long,  
 though naturally short, and not to be lengthened by the accent;



as are also the first syllables in *follow, liberty, conquest, and honour*; all of the same nature. Nothing, surely, can be more palpable than the absurdity of making *pel* long in the very same line in which *vile* is made short! The same may be said of *deal* and *death*; the former of which is made short, and the latter long.

\* In speaking of verses, written for music, Mr. Mason very judiciously observes, that the length of the notes and syllables should be adapted to each other. But let us suppose that the above stanza were thus set to music; how would it sound if sung, in recitative? Must not some of the syllables be lengthened, and others contracted in their articulation thus?



*With Harts bold and stout, | wel re - pele the wil rout,  
And folo fer Leeburtis Call;  
Wel rushe on the Foe,  
And del Deathe in ech Blow,  
Till Conquest, and Honer, crun all.*

\* The reader will judge how far nature or truth are consulted in such a system of prosody \*.

\* It is needless to multiply examples, in order to set this difference between ancient and modern numbers in a stronger point of view. It is, therefore, a vain and fruitless attempt to make one the criterion of the other; nor have the *modern* poets, who have endeavoured to imitate the numbers of the ancients, been less successful in their compositions, than the critics, who have endeavoured to reconcile the numbers of modern and ancient poetry to the same standard. As the ill success of the former, however, hath sufficiently shewn, that modern languages do not admit of a kind of verse altogether dependent on long and

\* Not that the Author denies the existence of this species of verse; on the contrary, he deems the following stanza as purely Anapaestic as our language will permit, or the critics may require:

We are lazy and stout,  
So that hearing a Roat,  
Of a Bull, or a Bear, let it be;  
With Delight we partake,  
Of the Sports of the Wake,  
Very joyous, indulging our Glee.

short syllables; so one would have thought the latter might have been thence induced to consult *nature*, rather than authority, in their future tracts on this subject.

‘Not that I deny the real existence of this species of modulation; but what I contend for, is, that such measures are merely *musical*, and not *poetical*; being adapted solely to such verses as are written to be sung. It is very easy to write English Anapaestic verses; but the above are not such, because they cannot be properly set to music, without altering the natural length of the syllables. It is also possible to write *Iambic*, *Trochaic*, *Hexameter*, and every other species of ancient verse, in English; but, while emphasis and accent have so great a share in the composition of our numbers, a bare attention to the length of syllables would make but very lame and imperfect verses.’

We should here close our account of this performance, having given sufficient specimens of it to enable the Reader to form some judgment of the Author's abilities, but we must not pass altogether unnoticed ‘The sketch of a plan for establishing a criterion, by which the pronunciation of languages may be ascertained; and in particular that of the English tongue, reduced to a fixed standard.’ This sketch is added by way of appendix; the Author pretending to have discovered that there are but sixteen distinct sounds in the English tongue, under one of which sounds every syllable in our whole language is comprized. If this be fact, it may lead to a very concise method of reducing our pronunciation to rules, and of facilitating its acquisition to foreigners. The farther illustration of this sketch, however, is reserved for a grammar and dictionary, which, it seems, the Author proposes to execute on a like plan.

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*Reflections on the Painting and Sculpture of the Greeks: With Instructions for the Connoisseur, and an Essay on Grace in Works of Art. Translated from the German Original of the Abbé Winkelmann, Librarian of the Vatican, F. R. S. &c. By Henry Fuseli, A. M. 8vo. 5s. boards. Millar.*

IT may be thought difficult, at this time of day, to advance any thing new or important, on subjects so frequently and variously treated of, as the arts of antiquity. It is true, that scarce an anecdote of the ancient artists remains, that hath not been often repeated, and hardly any comparison of their works is to be made with those of the moderns, that hath not suggested  
itself



itself to one or other of the numerous writers on these curious topics. There is a wide difference, however, between the relation of mere facts, with a vague and superficial application of them, and that profound investigation of their truth and propriety, which is necessary to lead us to the true principles of grace and beauty; on the adoption of which the success both of ancient and modern artists depends. It is true the discovery of Herculaneum hath afforded opportunities, to the present age, of being somewhat farther acquainted with the sculpture and painting of the ancients. It hath contributed also, not a little, to revive the spirit of such investigations and enquiries; in many of which the truly ingenious, and among those the Abbé Winkelmann, have been successful. It is not long since our Author first published his *Reflections on the Painting and Sculpture of the Greeks*; a tract of no great extent, and written with all that closeness and conciseness of expression, which is usual to men perfectly versed in their subject, and writing for the use of adepts\*. Prepossession and opinion prevail, however, so much in matters of *taste*, that our learned Abbé soon found himself under the necessity of illustrating his observations, and defending his own judgment, against the numerous objections that were made to his treatise. The publication of these objections he imputes to an anonymous writer; but the style and manner of the Objector are so much like those of our Author, that some may be led to conjecture, he might himself collect such objections together, with a view to the reply, which he intended to make; and which is here annexed, together with the Objector's letter in answer to the *Reflections* first published.

The Abbé Winkelmann is a professed, not to say enthusiastic, admirer of the ancients; the imitation of whom, he declares to be the only way for the moderns to become great. Agreeable to this prepossession in favour of the Greeks, he sets out with an attempt to persuade us that nature itself had attained in Greece a peculiar degree of perfection, superior to its state in other nations. 'It is to the Greek climate, says he, we owe the production of *TASTE*, and from thence it spread at length over all the politer world. Every invention, communicated by foreigners to that nation, was but the seed of what it became afterwards, changing both its nature and size in a country, chosen, as *Plato* says, by *Minerva*, to be inhabited by the Greeks, as productive of every kind of genius.

' But this *TASTE* was not only original among the Greeks,

\* We learn from the foreign journalists, that the principal of these reflections were also published in the form of letters, in the Italian language. •

but seemed also quite peculiar to their country: it seldom went abroad without loss, and was long ere it imparted its kind influences to more distant climes. It was, doubtless, a stranger to the northern zones, when Painting and Sculpture, those offsprings of Greece, were despised there to such a degree, that the most valuable pieces of *Corregio* served only for blinds to the windows of the royal stables at Stockholm.

Even an ancient Roman statue, continues our Author, compared to a Greek one, will generally appear like Virgil's Diana amidst her Oreads, in comparison of the Nausicaa of Homer, whom he imitated. Nay, 'it is not only Nature which the votaries of the Greeks find in their works, but still more, something superior to nature; ideal beauties, brain-born images, as Proclus says.

'The most beautiful body of ours would perhaps be as much inferior to the most beautiful Greek one, as Iphicles was to his brother Hercules. The forms of the Greeks, prepared to beauty, by the influence of the mildest and purest sky, became perfectly elegant by their early exercises. Take a Spartan youth, sprung from heroes, undistorted by swaddling-cloths; whose bed, from his seventh year, was the earth, familiar with wrestling and swimming from his infancy; and compare him with one of our young Sybarites, and then decide which of the two would be deemed worthy, by an artist, to serve for the model of a Theseus, an Achilles, or even a Bacchus. The latter would produce a Theseus fed on roses, the former a Theseus fed on flesh, to borrow the expression of Euphranor.

'The grand games were always a very strong incentive for every Greek youth to exercise himself. Whoever aspired to the honours of these was obliged, by the laws, to submit to a trial of ten months at Elis, the general rendezvous; and there the first rewards were commonly won by youths, as Pindar tells us. *To be like the god-like Diagoras*, was the fondest wish of every youth.

'Behold the swift Indian outstripping in pursuit the hart: how briskly his juices circulate! how flexible, how elastic his nerves and muscles! how easy his whole frame! Thus Homer draws his heroes, and his Achilles he eminently marks for "being swift of foot."

'By these exercises the bodies of the Greeks got the great and manly Contour observed in their statues, without any bloated corpulency. The young Spartans were bound to appear every tenth day naked before the Ephori, who, when they perceived any inclinable to fatness, ordered them a scantier diet; nay, it



was one of Pythagoras's precepts, to beware of growing too corpulent; and, perhaps for the same reason, youths aspiring to wrestling-games were, in the remoter ages of Greece, during their trial, confined to a milk diet.

\* They were particularly cautious in avoiding every deforming custom; and Alcibiades, when a boy, refusing to learn to play on the flute, for fear of its discomposing his features, was followed by all the youth of Athens.

\* In their dress they were professed followers of nature. No modern stiffening habit, no squeezing stays hindered nature from forming easy beauty; the fair knew no anxiety about their attire, and from their loose and short habits the Spartan girls got the epithet of Phænomorides.

\* We know what pains they took to have handsome children, but want to be acquainted with their methods: for certainly Quillet, in his *Callipædy*, falls short of their numerous expedients. They even attempted changing blue eyes to black ones, and games of beauty were exhibited at Elis, the rewards consisting of arms consecrated to the temple of Minerva.

\* Those diseases which are destructive of beauty, were moreover unknown to the Greeks. There is not the least hint of the small-pox, in the writings of their physicians; and Homer, whose portraits are always so truly drawn, mentions not one pitted face. Venereal plagues, and their daughter the English malady, had not yet names.

\* And must we not then, considering every advantage which nature bestows, or art teaches, for forming, preserving, and improving beauty, enjoyed and applied by the Grecians; must we not then confess, there is the strongest probability that the beauty of their persons excelled all we can have an idea of?"

According to this Writer also, not only nature was favourable to the Greeks in the beautiful formation of their persons; but their manners and political institutions equally contributed to give them those advantages, which were necessary to the perfection of the arts. "In vain, says he, would nature produce her noblest offsprings, in a country where rigid laws would choak her progressive growth, as in Egypt, that pretended parent of sciences and arts: but in Greece, where, from their earliest youth, the happy inhabitants were devoted to mirth and pleasure, where narrow-spirited formality never restrained the liberty of manners, the artist enjoyed nature without a veil.

\* The Gymnasies, where, sheltered by public modesty, the youths exercised themselves naked, were the schools of art.

These

These the philosopher frequented, as well as the artist. Socrates for the instruction of a Charmides, Autolycus, Lysis; Phidias for the improvement of his art by their beauty. Here he studied the elasticity of the muscles, the ever varying motions of the frame, the outlines of fair forms, or the Contour left by the young wrestler upon the sand. Here beautiful nakedness appeared with such a liveliness of expression, such truth and variety of situations, such a noble air of the body, as it would be ridiculous to look for in any hired model of our academies.

‘ Truth springs from the feelings of the heart. What shadow of it therefore can the modern artist hope for, by relying upon a vile model, whose soul is either too base to feel, or too stupid to express the passions, the sentiment his object claims? unhappy he! if experience and fancy fail him.

‘ The beginning of many of Plato’s dialogues, supposed to have been held in the Gymnasies, cannot raise our admiration of the generous souls of the Athenian youth, without giving us, at the same time, a strong presumption of a suitable nobleness in their outward carriage and bodily exercises.

‘ The fairest youths danced undressed on the theatre; and Sophocles, the great Sophocles, when young, was the first who dared to entertain his fellow-citizens in this manner. Phryne went to bathe at the Eleusinian games, exposed to the eyes of all Greece, and rising from the water became the model of Venus Anadyomene. During certain solemnities the young Spartan maidens danced naked before the young men: strange this may seem, but will appear more probable, when we consider that the Christians of the primitive church, both men and women, were dipped together in the same font.

‘ Then every solemnity, every festival, afforded the artist opportunity to familiarize himself with all the beauties of nature.’

These frequent occasions of observing nature, says our Author, taught the Greeks to go on still farther. They began to form certain general ideas of beauty, with regard to the proportions of the inferior parts, as well as of the whole frame: these they raised above the reach of mortality, according to the superior model of some ideal nature. Thus Raphael formed his Galatea, as we learn by his letter to Count Baltazar Castiglione, where he says, ‘ Beauty being so seldom found among the fair, I avail myself of a certain ideal image.’

‘ Let any one, (continues the Abbé) sagacious enough to pierce into the depth of art, compare the whole system of the  
‘ Greek



Greek figures with that of the moderns, by which, as they say, nature alone is imitated; good heaven! what a number of neglected beauties will he not discover!

‘ For instance, in most of the modern figures, if the skin happens to be any where pressed, you see there several little smart wrinkles: when, on the contrary, the same parts, pressed in the same manner on Greek statues, by their soft undulations, form at last but one noble pressure. These master-pieces never shew us the skin forcibly stretched, but softly embracing the firm flesh, which fills it up without any tumid expansion, and harmoniously follows its direction. There the skin never, as on modern bodies, appears in plaits distinct from the flesh.

‘ Modern works are likewise distinguished from the antient by parts; a crowd of small touches and dimples too sensibly drawn. In antient works you find these distributed with sparing sagacity, and, as relative to a completer and more perfect nature, offered but as hints, nay, often perceived only by the learned.

‘ The probability still increases, that the bodies of the Greeks, as well as the works of their artists, were framed with more unity of system, a nobler harmony of parts, and a completeness of the whole, above our lean tensions and hollow wrinkles.

‘ Probability, ’tis true, is all we can pretend to: but it deserves the attention of our artists and connoisseurs the rather, as the veneration professed for the antient monuments is commonly imputed to prejudice, and not to their excellence; as if the numerous ages, during which they have mouldered, were the only motive for bestowing on them exalted praises, and setting them up for the standards of imitation.

‘ Such as would fain deny to the Greeks the advantages both of a more perfect nature and of ideal beauties, boast of the famous Bernini, as their great champion. He was of opinion, besides, that nature was possessed of every requisite beauty: the only skill being to discover that. He boasted of having got rid of a prejudice concerning the Medicean Venus, whose charms he at first thought peculiar ones; but, after many careful researches, discovered them now and then in nature.

‘ He was taught then, by the Venus, to discover beauties in common nature, which he had formerly thought peculiar to that statue, and but for it, never would have searched for them. Follows it not from thence, that the beauties of the Greek statues being discovered with less difficulty than those of nature, are of course more affecting; not so diffused, but more harmoniously united? and if this be true, the pointing out of nature

as chiefly imitable, is leading us into a more tedious and bewildered road to the knowledge of perfect beauty, than setting up the ancients for that purpose: consequently Bernini, by adhering too strictly to nature, acted against his own principles, as well as obstructed the progress of his disciples.'

In answer to these reflections, on the more perfect nature of the Greeks, the objector affects to rally the Author for want of perspicuity and precision, as well as for neglecting to authenticate the facts he hath sometimes advanced. Among several other remarks of this kind, he observes, that his researches concerning the mysterious art, said to be practised among the Greeks, of changing blue eyes into black ones, have not succeeded to his wish. 'I find it mentioned (says the objector) but once, and that only by the bye, by Dioscorides. The author, by clearing up this art, might perhaps have thrown a greater lustre over his treatise, than by producing his new method of statuary. He had it in his power to fix the eyes of the Newtons and Algarottis, on a problem worth their attention, and to engage the fair sex, by a discovery so advantageous to their charms, especially in Germany, where, contrary to Greece, large, fine, blue eyes are more frequently met with than black ones.

' There was a time when the fashion required to be green eyed:

*Et si bel oeil vert & riant & clair:*

Le Sire de Coucy, chanf.

But I do not know whether art had any share in their colouring. And as to the small-pox, Hippocrates might be quoted, if grammatical disquisitions suited my purpose.

' However, I think, no effects of the small-pox on a face can be so much the reverse of beauty, as that defect which the Athenians were reproachfully charged with, viz. a buttock as pitiful as their face was perfect. Indeed nature, in so scantily supplying those parts, seemed to derogate as much from the Athenian beauty, as, by her lavishness, from that of the Indian Enotocets, whose ears, we are told, were large enough to serve them for pillows.

' As for opportunities to study the nudities, our times, I think, afford as advantageous ones as the Gymnasies of the ancients. 'Tis the fault of our artists to make no use of that proposed to the Parisian artists, viz. to walk, during the summer season, along the Seine, in order to have a full view of the naked parts, from the sixth to the fiftieth year.'

In



In the Author's reply to the above objections of his antagonist, he gives them all the weight they deserve; adducing nevertheless several corroborating circumstances to prove what he had asserted. At the same time he admits that, with regard to this point, probability was all he pretended to; as it cannot be fully demonstrated, notwithstanding all the assistance of history.

The second point our Author insists on, is a manifest superiority in the characteristics of the works of the Grecian artists; the imitation of which he recommends to the moderns, rather than the immediate imitation of nature. On this subject of imitation, which our Author makes the third point under consideration, he observes, that 'The imitation of beauty is either reduced to a single object, and is *individual*, or, gathering observations from single ones, *composes of these one whole*. The former we call copying, drawing a portrait; 'tis the straight way to Dutch forms and figures; whereas the other leads to general beauty, and its ideal images, and is the way the Greeks took. But there is still this difference between them and us: they enjoying daily occasions of seeing beauty, (suppose even not superior to ours) acquired those ideal riches with less toil than we, confined as we are to a few and often fruitless opportunities, ever can hope for. It would be no easy matter, I fancy, for our nature, to produce a frame equal in beauty to that of Antinous; and surely no idea can soar above the more than human proportions of a deity, in the Apollo of the Vatican, which is a compound of the united force of nature, genius, and art.

' Their imitation discovering in the one every beauty diffused through nature, shewing in the other the pitch to which the most perfect nature can elevate herself, when soaring above the senses, will quicken the genius of the artist, and shorten his discipline: he will learn to think and draw with confidence, seeing here the fixed limits of human and divine beauty.

' Building on this ground, his hand and senses directed by the Greek rule of beauty, the modern artist goes on the surest way to the imitation of nature. The ideas of unity and perfection, which he acquired in meditating on antiquity, will help him to combine, and to ennoble the more scattered and weaker beauties of our nature.'

The fourth object of these reflections is the use of allegory in painting; which is highly commended by our Author, when attended with ingenuity and propriety. The objector makes several observations on the errors and absurdities to be met with in allegorical painting; but as he argues against the use of an art merely from the abuse of it, our Author finds no difficulty

in

in setting aside his arguments. The remarks of our ingenious Abbé, on this head, are closed with the following advice to the artists. 'Let the artist's pencil, like the pen of Aristotle, be impregnated with reason; that, after having satiated the eye, he may nourish the mind: and this he may obtain by allegory; investing, not hiding his ideas. Then, whether he chuse some poetical object himself, or follow the dictates of others, he *shall* be inspired by his art, *shall* be fired with the flame brought down from heaven by Prometheus, *shall* entertain the votary of art, and instruct the mere lover of it.'

From our Author's instructions for the connoisseur, and his remarks on grace, we shall select the following passages, as farther proofs of his acknowledged taste and abilities.

'You call yourself a *Connoisseur*, and the first thing you gaze at, in considering works of art, is the workmanship, the delicacy of the pencilling, or the polish given by the chissel.—It was the idea however, its grandeur or meanness, its dignity, fitness, or unfitness, that ought first to have been examined: for industry and talents are independent of each other. A piece of painting or sculpture cannot, merely on account of its having been laboured, claim more merit than a book of the same sort. To work curiously, and with unnecessary refinements, is as little the mark of a great artist, as to write learnedly is that of a great author. An image anxiously finished, in every minute trifle, may be sily compared to a treatise crammed with quotations of books, that perhaps were never read. Remember this, and you will not be amazed at the laurel leaves of Bernini's Apollo and Daphne, nor at the net held by Adams's statue of water at Potzdam: you will only be convinced that workmanship is not the standard which distinguishes the antique from the modern.

'Be attentive to discover whether an artist had ideas of his own, or only copied those of others; whether he knew the chief aim of all art, beauty, or blundered through the dirt of vulgar forms; whether he performed like a man, or played only like a child.

'Books may be written, and works of art executed, at a very small expence of ideas. A painter may mechanically paint a Madonna, and please; and a professor, in the same manner, may write metaphysics to the admiration of a thousand students. But would you know whether an artist deserves his name, let him invent, let him do the same thing repeatedly: for as one feature may modify a mien, so, by changing the attitude of one limb, the artist may give a new hint towards a characteristic distinction



distinction of two figures, in other respects exactly the same, and prove himself a man. Plato, in Raphael's Athenian school, but slightly moves his finger: yet he means enough, and infinitely more than all Zucchari's meteors. For as it requires more ability to say much in a few words, than to do the contrary; and as good sense delights rather in things than shews, it follows, that one single figure may be the theatre of all an artist's skill: though, by all that is stale and trivial \*! the bulk of painters would think it as tyrannical to be sometimes confined to two or three figures, in great only, as the ephemeral writers of this age would grin at the proposal of beginning the world with their own private stock, all public hobby-horses laid aside: for fine cloaths make the beau. 'Tis hence that most young artists,

*Enfranchis'd from their tutor's care,*

choose rather to make their entrance with some perplex'd composition, than with one figure strongly fancied and masterly executed. But let him, who, content to please the few, wants not to earn either bread or applause from a gaping mob, let him remember that the management of a "little" more or less really distinguishes artist from artist; that the truly sensible produces a multiplicity, as well as quickness and delicacy of feelings, whilst the dashing quack tickles only feeble senses and callous organs; that he may consequently be great in single figures, in the smallest compositions, and new and various in repeating things the most trite. Here I speak out of the mouth of the ancients: this their works teach: and both our writers and painters would come nearer them, did not the one busy themselves with their words only, the other with their proportions.

GRACE, our Author calls the harmony of agent and action. 'It is (says he) a general idea: for whatever reasonably pleases in things and actions is gracious. Grace is a gift of heaven; though not like beauty, which must be born with the possessor: whereas nature gives only the dawn, the capability of this. Education and reflection form it by degrees, and custom may give it the sanction of nature. As water,

*That least of foreign principles partakes,  
Is best:*

So Grace is perfect when most simple, when freest from finery, constraint, and affected wit. Yet always to trace nature through the vast realms of pleasure, or through all the windings of cha-

\* This method of swearing in print, adopted by the Author or his Translator, is *stale and trivial* enough.

acters, and circumstances infinitely various, seems to require too pure and candid a taste for this age, cloyed with pleasure, in its judgments either partial, local, capricious, or incompetent. Then let it suffice to say, that Grace can never live where the passions rave; that beauty and tranquillity of soul are the centre of its powers. By this Cleopatra subdued Cæsar; Anthony slighted Octavia and the world for this; it breathes through every line of Xenophon; Thucydides, it seems, disdained its charms; to Grace Apelles and Corregio owe immortality; but Michael Angelo was blind to it; though all the remains of ancient art, even those of but middling merit, might have satisfied him, that Grace alone places them above the reach of modern skill.

It is for this reason, which our Author illustrates by various examples, that he advises our modern artists to be ever attentive to sacrifice to the Graces. 'At Athens (says he) the Graces stood eastward in a sacred place. Our artists should place them over their work-houses; wear them in their rings; and court their sovereign charms to their last breath.' Such is, in general, the design and substance of these *Reflections*.

In this publication is contained also an account of a mummy, in the Royal Cabinet of Antiquities at Dresden; concerning the inscriptions on which, M. Winkelmann differs from Kircher, Della Valle, and others.

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*Considerations on the Policy of Entails in Great Britain; occasioned by a Scheme to apply for a Statute to let the Entails of Scotland die out, on the Demise of the Possessors, and Heirs now existing.* By John Dalrymple Esq; 8vo. 1s. 6d. Edinburgh printed by Kincaid, and sold by Baldwin, &c. London.

AS we have had frequent occasions, in our accounts of various productions, of intimating our dislike to the policy of Entails, we were not a little eager to see what a writer of approved abilities could offer in their favour. But notwithstanding all our partiality to this ingenious Author, we are forced to confess that the considerations before us are, in our judgment, specious, laboured and inconclusive. He has conjured up a number of frightful consequences, which, as he apprehends, would attend the letting Entails die out, and to each of which we might safely answer, *non sequitur*. Were we to enter into a formal confutation of each, we should exceed the bounds of the treatise we are reviewing, therefore we can only take



take notice of a few detached arguments, which do not seem favourable to the doctrine he would establish.

Among other consequences of letting Entails die out, he supposes, that 'money would rise in its value, or in other words, the interest of money would be heightened.' And he concludes, that the entailing of lands diminishes two sources of demand for money, viz. the call for money to purchase land, and the call for money to squander; because, says he, people would not be fond of borrowing money to purchase land at an high price, and men under Entails cannot squander more than their annual revenue. Now, that men under Entails cannot squander more than their annual revenue, is a proposition refuted by the distresses of many unfortunate creditors, who are in conscience just claimants to that estate which the Heir in Tail enjoys free from incumbrances: and this is one of the principal mischiefs of Entails, that the heir is not bound to pay the debts of his ancestor. As to the advancing the value of money, it is possible that the bringing more land into the market might be attended with this consequence, but this would be a mere temporary effect; and both land and money would soon find their wonted level.

Another consequence he points out is, that 'commerce would be hurt, by withdrawing money to purchase land.' 'No man (says he) will trust to uncertain debtors, and winds and seas, when he finds, that his profits upon land, from the cheapness of it, are nearly equal to the profits upon trade, from the dearth of money.' Here our Writer forgets that a man who trusts a tenant in tail must trust an uncertain debtor, whose estate when he dies cannot be charged with a shilling; so that his argument, if it applies at all, has two edges.

But the Author throughout takes it for granted that a tenant in tail cannot spend more than his income. 'Thus, (he says) a man who has a land-estate of 1000 l. a-year not entailed, may spend betwixt 20,000 l. and 30,000 l. a-year, in waste, or even in the change of modes; but a man who has 1000 l. a-year entailed, cannot spend much more than his 1000 l. within that space; because nobody will give him credit for much more.'

Here the Writer first takes for granted what daily experience contradicts, which is, that a tenant in tail cannot spend much more than his yearly income, and in the next place, he endeavours to draw a general conclusion from a partial instance; for, admitting that a man who has an estate not entailed, may spend the whole value of it in one year, yet the public is no loser by his prodigality; and it is from general and public inconveniencies, not from the self created sufferings of an individual, that the merits

of the question must be determined. If the spendthrift of an unentailed estate wastes his fortune, it circulates to the benefit of trade in general; but an extravagant tenant in tail lives upon his creditors, and does injury to the industrious trader. Besides, where estates are unentailed, men will draw nearer to an equality; the nearer they come to an equality, the less subjects there will be for competition and contention: consequently there will be more national frugality, more national virtue, and more national happiness.

Upon the whole, we do not hesitate to declare, that Entails are to be considered as modes of property, invented by pride, for the purpose of creating and extending the unnatural and dangerous influence of the few over the many; and, considering the distresses to which they expose younger children, they are as contrary to the principles of nature, as they are repugnant to the ends of a free government.

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*A free Disquisition concerning the Law of Entails in Scotland, occasioned by some late Proposals for amending that Law. 8vo. 1 s. 6 d. Edinburgh, printed by Kincaid, and sold by Millar, &c. London.*

**T**HIS Disquisition is managed in the way of dialogue, and is carried on in a very judicious, dispassionate, and satisfactory manner. The Author answers all the arguments in the pamphlet intitled *Considerations on the Policy of Entails*, and having, in our judgement, clearly confuted them, he takes up the subject on more liberal and comprehensive principles, pointing out several inconveniencies of Entails, which the foregoing writer had not obviated. We are sorry our limits will not allow us to give an abstract of this pamphlet, which is well worth perusing, being penned with as much modesty in the manner, as with force in the matter. The Author does not rest the merits of the question on his own arguments; he closes his own observations by an extract from the great Lord Bacon, who, giving an account of the establishment of Entails in England, by the statute of Edward I. says, that 'the inconvenience thereof was great; for, by that means, the land being so sure tied up to the heir, that his father could not put it from him, it made the son disobedient, negligent and *wasteful*, often marrying without the father's consent; to grow insolent in vice, knowing that there could be no check of disinheriting him. It also made the owners of the land less fearful to commit murders, treasons, and manslaughters, as they knew none of these acts could





could hurt the heir of his inheritance. It hindered men who had entailed lands, that they could not make the best of their lands by fine and improvement; because none, upon so uncertain an estate as for the term of his own life, would give him a fine of any value, or lay any great stock upon the land that might yield rent improved. Lastly, these Entails defraud the crown and many subjects of their debts, because the land was not liable any longer than his own lifetime; whence the king could not safely commit any office of account to such whose lands were entailed, nor other men trust them with loan of money.' To the authority of Bacon, he subjoins that of Lord Stair, who, as he observes, may be justly called the Founder of the Law in Scotland; he, speaking of Entails, says, 'They do not quadrate with the right of property; for first, *commerce* is thereby hindered, which is the common interest of mankind; secondly, the natural obligations of providing for wives and children are thereby hindered, which cannot lawfully be omitted; thirdly, it is unreasonable so to clog estates, descending from predecessors, and not to leave our successors in the same freedom that our predecessors left us; whereby, though they have the shadow of an estate, yet they may become miserable, as if they shall happen to fall into captivity, or into any transgression that would infer a considerable fine.'

We are aware, that several of the inconveniencies here pointed out as consequential of entailed property, are, in this kingdom, remedied by expedients invented and approved since the making the statute of Edward I. But there are still so many deplorable grievances attendant on the present method of entailing estates, that we are persuaded it would be a general blessing, if they were totally abolished.

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*The New Spelling Dictionary, teaching to write and pronounce the English Tongue with Ease and Propriety: In which each Word is accented according to its just and natural Pronunciation; the Part of Speech is properly distinguished, and the various Senses are ranged in one Line; with a List of Proper Names of Men and Women. The whole compiled and digested in a Manner entirely new, to make it a complete Pocket Companion for those that read Milton, Pope, Addison, Shakespeare, Tillotson, and Locke, or other English Authors of Repute in Prose or Verse. And in particular to assist young People, Artificers, Tradesmen and Foreigners, desirous to understand what they speak, read and write. To which is prefixed a Grammatical Introduction to the English Tongue. By the Rev. John Entick, A. M. Editor of Littleton's Latin and*

English Dictionary, and Schrevelius's Greek Lexicon. Pr. 2 s. Dilly.

AFTER so diffuse and ample a title-page, it would be needless to say any thing of the book itself, if they were not almost totally incompatible with each other. As to the entire novelty of this compilation, we see nothing new except the form of the page, which is like that of most music-books, broader than it is long. The learned Author acquaints us, that it has been his 'province through the greatest part of his life to be employed in the instruction of youth, and of foreigners, who applied to the study of the English Tongue.' What improvement his pupils might make under his verbal instructions we know not; but if we judge, from this specimen, of their Preceptor's own knowledge of the English Tongue, he is but indifferently qualified to teach in print. One of the greatest difficulties, he observes, in learning a language, is to acquire a just pronunciation: for this reason he begins with laying down rules for making this acquisition. These, however, are all miserably lame and defective; for instance, he says, the vowel *u* hath but two sounds, a long and a short sound: that it is sounded short in all syllables ending with a consonant, as in *club*, *rush*, &c.—that it is, on the other hand, sounded long in all monosyllables ending in *e* silent, as *brute*, *nurse*, *duce*, *purse*, &c.—Nothing can be more palpably false than this: the sound of the *u* in *nurse* and in *rush* is the same, while in *nurse* and *brute* it is quite different. Add to this, that the vowel *u* has at least three different sounds, as in *cull*, *bull*, *du-ty*.

In laying down rules for spelling, or dividing words into distinct sounds or syllables, Mr. Entick is equally erroneous. 'When a single consonant, says he, comes between two vowels, it must in spelling be joined to the latter, as in *pa-per*, except *x*, which is always joined to the former, as in *ex-ample*.' Is this true in *habit*, *visit*, *tacit*, and hundreds of other words that might be mentioned? Certainly not; unless we adopt the northern mode of pronunciation, and say *hai-bit*, *uee-sit*, *tai-cit*.

The remainder of the Grammatical Introduction is only an abstract, and that a very short and imperfect one, of other grammars.

In regard to the Vocabulary or Dictionary itself, the Author tells us, that by excluding uncertain etymologies, and by rejecting obsolete, bad, low and despicable words, he hath been able to include a complete alphabet of the English Tongue, in this small pocket volume. As a proof of his attention and taste, however, take only the following words, among  
many



many hundred others, equally obsolete, quaint, or inelegant: *acme, acuate, aculcate, adition, adiaphory, agefiment, agnail, cordon, moky, mirmare, mobility.* He hath also admitted many barbarous contractions, as *minish* for *diminish*, *tice* for *entice*, &c. Might we not with equal propriety, by the same rule, lop off part of our Author's name, and call him *Mr. Tick*.—Perhaps for the latter he will quote the sanction of authority, and bring *Herbert*, or *Quarles*, or *Bunyan*, or *Tom Thumb*, or *Hickathrift*: for hear what he says; 'A Shakespeare, a Milton, a Pope, a Locke, a Swift, an Addison, a Clarke, a Tillotson, a Pamela, a Grandison, &c. &c. are sufficient authorities for retaining many words, which some may call obsolete.' We must own this is the first time we ever heard *Pamela Andrews*, or even *Sir Charles Grandison*, ranked with Shakespeare, Locke, &c. and we hope none of the foreigners, that may now happen to be the Author's pupils, will copy his list of English writers, lest they should get themselves laughed at even by their own countrymen.

Such is the best account we have either room or authority to give of this performance; and yet the Author modestly assures us, 'it can, without vanity, be affirmed, that this small volume exceeds all other dictionaries for the use of those, who would write and pronounce the English Tongue accurately, and with ease and propriety.'—Our Readers will easily judge, if this be the best, what all the rest must be.

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## MONTHLY CATALOGUE,

For JUNE, 1765.

### RELIGIOUS and CONTROVERSIAL.

Art. 1. *Catholic Faith and Practice: Being Considerations of present Use and Importance in Point of Religion and Liberty, formed upon the Catholic Principles of the learned Dr. Jeremy Taylor, Lord Bishop of Down and Connor, and other judicious Writers of the Church of England; and addressed to the ingenious Author of the Life of Cardinal Pole.* 8vo. 1s. Horsfield.

IN this sensible, well-meant performance, the Author, who appears to be a consistent protestant, and a sincere friend to freedom of enquiry, thus addresses himself to the Author of the *Life of Cardinal Pole*:—

\* SIR,

\* You have been pleased to make free (a little too free, we protestants think) with our excellent Author Bishop Taylor, in some of your quotations from him. We now take the liberty to call upon you publicly,

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to revise your quotations, and thereupon, either to confess ingenuously, that you have at least misapplied his sense; or else to give up your cause as indefensible, so far as your citations from this author are concerned. As to the rest, we shall soon follow you, by a fair examination of all your specious pretensions in favour of the holy see. Implicit faith is not nor ever will be, the faith of protestants. *Christian, catholic faith*, founded on *reason*, and the genuine sense and design of *scripture*, is our principle.

'So fare ye well, Sir, you and your adherents. All the harm that we protestant Christians wish you, is, to seek *truth* and *peace*; to divest yourselves of *prejudices*; to renounce *falsehoods*; to decline *superstition*; to abhor *cruelty*; to practise *charity*; and to forsake your *errors*.'

This honest, open, and candid address is followed by—a word to protestants.—'One or more able and worthy divines of our church, (says our Author) and perhaps some other learned English protestants, will, it is hoped, before it be much longer, lay open to you at large, many gross and palpable misrepresentations of facts, and perversions of doctrine, so dishonourably and yet artfully scattered throughout Mr. *Phillip's* two bulky volumes; to which the Author, I suppose, expects from us the succumbency of an *implicit faith*: which we will never grant him, nor to any other emissaries of *Rome*, so long as we have our eyes open, our judgment clear, and our hearts devoted to *truth* and *justice*.'

'Wait therefore a while, my serious, sensible, and sedate countrymen, and you will see the happy issue of the affair now in agitation; which will be discussed with fairness, elucidated with clearness, and then left to all *rational* men to judge of. What is here laid before you, is only an intermediate *preparative* to what you may in due time expect, to more effectual purpose, from much abler hands.'

These passages sufficiently shew our Author's honest purpose in this small performance, which consists of extracts from Bishop Taylor's works, on the following subjects:—*faith, creeds, heresy, occasional communion, and toleration*, with short observations occasionally interspersed.

In the appendix we have Pope Pius's creed, with some specimens of popish instructions to the vulgar; taken from the curious catechism of father Henry Turbervil, called an Abridgment of Christian Doctrine; which hath been much cried up by the members of the Romish church, and had a great run among them, more particularly in England, being revised, approved, recommended and licensed, by Dr. W. Hyde, Professor of Divinity in the English College at Doway, and Censor of Books.

As a review of our protestant principles and privileges is, at all times, useful, and, at present, highly expedient, we beg leave to recommend this performance to the perusal of our Readers. It is justly entitled to their favourable notice, as it will bring many important truths to their remembrance, and put them upon their guard against the subtle insinuations, and crafty designs of our avowed and inveterate enemies.

Art. 2. *A Review of Dr. Mayhew's Remarks on the Answer to his Observations on the Charter and Conduct of the Society for the Propagation of the Gospel in Foreign Parts*, By East Apthorp, M. A. 8vo. 1s. Rivington.



We are glad to find this controversy grow cooler as it grows older. Mr. Apthorp's Reply to Dr. Mayhew's Remarks, of which we took notice at the time of its publication, is penn'd with more moderation and decency than is common in disputes between dissenters and those of the establishment. Of our Author's candor take the following specimen:—after citing Hooker's noted observation on the anabaptists, he adds, from himself, a general remark on the difference of behaviour in common and social life, between the members of the established church and some of our sectaries. 'The people of our communion, says Mr. Apthorp, are generally frank, open, sincere; they detest hypocrisy and affectation; they think for themselves, and speak what they think; and in their actions are social, generous, and free. There is likewise among them a politeness and elegance, which to a censorious eye may look worldly and voluptuous. These things may be aggravated by gloomy or formal persons, into a total want of seriousness. God forbid, that by expression or example, I should seem to countenance levity or licentiousness in any; to which, I fear, we are all too much inclined: and it were well, if our accusers would abate something of their stiffness, and our own people of their freedom of behaviour, and meet their dissenting brethren half-way. To express my impartial judgment, if the one excel in the *religious*, the other no less excel in the *social* virtues, which never ought to be separated: and I most heartily wish, that the reproaches of our friends in that communion, may animate our zeal to adorn our own; and that we may henceforth quit every emulation, but that of excelling in virtue, piety and benevolence.'

The above character of the dissenters seems to be drawn rather from those of the last than those of the present age; though, for ought we know, it may bear a nearer likeness to the *New-England* dissenters of our own time.—With respect to the apprehensions of the latter, concerning the projected introduction of episcopacy among them, Mr. A. thinks, and endeavours to shew, that their fears have very little if any real foundation. The plan for this purpose, as laid down by Bishop Butler, in 1750, is in our Author's opinion, the same, or nearly the same, with that mentioned in the *Answer to Dr. Mayhew's Observations*,\* (supposed to have been written by a very high dignitary of our church) and he believes it is the only one intended to be put in execution. The scheme is this:

\* I. That no coercive power is desired over the Laity in any case: but only a power to regulate the behaviour of the Clergy who are in episcopal orders; and to correct and punish them according to the law of the Church of England, in case of misbehaviour or neglect of duty, with such power as the commissaries abroad have exercised.

\* II. That nothing is desired for such Bishops, that may in the least interfere with the dignity or authority or interest of the Governor, or any other officer of state. Probates of wills, License for marriages, &c. to be left in the hands where they are: and no share in the temporal government is desired for Bishops.

\* III. The maintenance of such Bishops not to be at the charge of the colonies.

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\* See Rev. Vol. XXX. p. 284.

\* IV. No Bishops are intended to be settled in places where the government is in the hands of Dissenters, as in New-England, &c. But authority to be given only to Ordain Clergy for such Church of England congregations as are among them, and to Inspect into the manners and behaviour of the said clergy, and to Confirm the members thereof.'

This scheme our Author pronounces to be 'such a simple and beautiful model of the most ancient and moderate episcopacy, that it should not only remove all the Doctor's apprehensions, but the scruples of every rational and learned dissenter against that apostolic form of government.'—This point we leave the learned Writer and his Antagonist to settle at their leisure.—In regard to the particulars here controverted, relative to the charter and conduct of the society for propagating the gospel in foreign parts, we refer the curious Enquirer to the tracts published on both sides.—Were the matter to be referred to the decision of Peter and Paul, and James and John, we may readily guess in what manner it would be determined.

**Art. 3.** *Thirteen Sermons on the Parable of the ten Virgins. With three others on Personal and Family Religion. Preached at Wareham in Dorsetshire.* By S. Reader. 8vo. 5s. Field.

Though these Sermons have neither elegance of composition, nor sprightliness of sentiment to recommend them, the serious Christian, who reads with a view to improve the temper and disposition of his mind, will peruse them with pleasure and advantage. They are, indeed, plain, sensible, useful discourses.

**Art. 4.** *Letters on the Eloquence of the Pulpit.* By the Editor of the Letters between Theodosius and Constantia. 8vo. 1s. 6d. Becket.

\* If from the assistance of philosophy, (says the ingenious Author of these letters) from an attention to nature, to the powers of expression, and the propriety of elocution, I should be so happy as to strike out any useful hints for promoting the eloquence of the pulpit, my candid brethren will not, I hope, refuse their indulgence to the defects of a work, which, submitted to their judgment, is entirely at their service.'

That the eloquence of the pulpit stands much in need of being promoted is obvious to every competent judge; whoever, therefore, endeavours to increase the stock of pulpit oratory is usefully employed, and justly entitled to the favourable regards of the public.—As to the merit of our Author's work, we shall only observe, that it contains several just and pertinent observations, but scarce any that are new: the subject, indeed, is treated in too superficial a manner to be of much use to those who aspire after the character of pulpit orators.

In his first letter, the Author treats of the subjects of composition, and tells us, that the subject of a discourse from the pulpit ought always to be adapted to the genius and manners of the congregation before which it is delivered. Narrative, or historical sermons, which have a moral tendency, bid fairest, he thinks, for a favourable hearing, and are most likely to be successful.

\* The mind (says he) is kept awake by a story; and, if it be well told,



told, it will not fail to leave a proper impression.—The power of abstracted thinking is the lot of few; and attention to moral instruction, conveyed in a series of sentiments, is generally vain.—The ideas that are received are evanescent; and the doctrine is, literally, like the dew, which, under the first sunshine, evaporates, and is gone.—But to judge of the tendency of principles from effects related, is practicable to the meanest capacity; and the history of an event secures the remembrance of its moral instruction, by resting undissipated upon the mind.—There are many stories in the sacred writings, pregnant with the most interesting morality, some of which have been, and others may be, made the most proper and effectual subjects for the pulpit.

‘For my own part, (continues he) might I at all presume to argue from the little experience I have had in the pulpit, I should not hesitate to pronounce those the most efficacious discourses that narrated some pathetic, or instructive story from the sacred writings. I have observed the meanest capacities endeavouring to lay hold of the several circumstances of such relations.—Nay, even anticipating the event, and by that means preparing themselves for the instruction that followed.

‘Controversial subjects have already been excluded the pulpit, and the fewer discourses we have merely doctrinal, the better. Some such, however, may be necessary, but it can only be with regard to the plain and simple essentials of faith; to such, therefore, in the name of peace and reason, let them be confined.’

The subject of the second letter is the style of composition: and here our Author tells us, that the capacity of the audience ought always to be a leading consideration in forming the style. There is scarce any thing, he says, in which we are so apt to form a wrong estimate of the capacity of the illiterate, as in their knowledge of words.—Terms that reading or speaking have familiarized to ourselves, we naturally conclude must be obvious to others, and we very often express ourselves to the vulgar in such terms, that, from the knowledge of one half of our words, they are obliged to make out the meaning of the rest. Their case, says Mr. Langhorne, is the very same with his, who reads an author in a language with which he is but slightly acquainted, without the help either of a dictionary or a translation.

The unlearned, our Author observes very justly, can only gather their knowledge of words from the frequency of their use in conversation.—If we consider their expression, we shall find that it extends not beyond the usual and necessary terms of actions and things; consequently, if we would render ourselves intelligible to such people, we must confine our language to those very terms and phrases that they commonly make use of.

‘Here, however, continues he, it may be observed, that there is not, on this account, any necessity for degrading our compositions, by low, or ludicrous images. It is the mere diction, not the imagery of the populace, that we are to adopt.’

He makes a distinction between sermons that are to be preached, and those that are to be read.—‘Sermons written to be heard, says he, should be conceived in such a style as generally prevails in conversation: sermons written to be read, may adopt elegance of other compositions: for though there may be few readers who are not hearers of sermons, there are certainly many hearers, who never read: and as the latter

would be altogether unedified by a discourse which literary attentions had rendered intelligible to the former, so it were likewise most desirable with regard to discourses delivered from the pulpit, that the former should give up their expectations of elegance there, and listen with patience to the plainest compositions intended for the benefit, and adapted to the capacity of the latter.

The subject of the third letter is *elocution*: it contains only a few general observations on two leading circumstances in speaking, viz. *time* and *time*.—Our Author concludes his work in the following manner:—‘To reconcile the low and illiterate to those humble allotments which Providence has assigned them, and to teach them an acquiescence in the fairer hopes of futurity, ought to be the first, as it would be the noblest and most reasonable pride of every preacher.—To render the condition of human life happier, or more agreeable to his fellow-creatures, is the greatest virtue of which man is capable.—In this he imitates the Supreme Being in his best and most adorable attributes; and he who preaches the gospel of Christ to this purpose and effect, is a true and faithful representative of his Master.’

#### POLITICAL.

- Art. 5. *Authentic Accounts of the History and Price of Wheat, Bread, Malt, &c. from the coming in of William the Conqueror, to Michaelmas 1745. And also a true Relation of the most remarkable Dearth and Famines which have happened within the said Time.* 4to. 1s. 6d. R. Davis.

A re-publication of a tract written by John Penkethman, and printed in 1638; and containing, with much superfluous matter, some curious particulars on the above-mentioned important subjects.

- Art. 6. *An Account of the Care taken in most civilized Nations for the Relief of the Poor, particularly in Times of Scarcity and Distress.* By the Rev. Richard Onely, late of Christ's Church, Cambridge. 4to. 1s. R. Davis.

As Mr. Onely appears to have well considered his subject, we cannot but recommend his tract to the serious attention of the public: notwithstanding there are many sensible writers, who view the case of the poor, with respect to the price of provisions, in a very different light.

- Art. 7. *Thoughts on the Dismissal of Officers, Civil or Military, for their Conduct in Parliament.* 8vo. 1s. Almon.

Written with a view to the notorious dismissal of General Conway. The Author takes that side of the question which every friend to the freedom and independency of parliament must take; and, though he treats the subject with coolness and judgment, he writes with spirit; and he expresses himself with that elegance and decency which at once speaks the man of letters and the gentleman.

- Art. 8. *A Letter to the Right Honourable the Earl of L———n: Concerning a Regency. Interspersed with many curious Anecdotes; and,*



and, among others, an Account of the North-Britain, No. 45. 8vo. 1s. A. Henderson.

Consists of twenty-eight pages, written in Scotch-English; except about seven of them, which may be read without disgust: viz. those on which the industrious Author hath reprinted his Majesty's speech to both houses of parliament, April 24, 1765; with the joint address of the lords and commons, in Answer thereto.

Art. 9. *A select Collection of the most interesting Letters, on the Government, Liberty, and Constitution of England, which have lately appeared in the public Papers.* Vol. 4th. 12mo. 2s. 6d. Almon.

Though there are some pieces in this collection, that seem to bear the marks of licentiousness and faction, there are in it, nevertheless, many valuable papers, which, as friends to liberty, we are glad to see preserved, in a more lasting form than that of a common news-paper. We have already mentioned the three former volumes, which comprehend the political papers, from the time when Lord Bute came into the treasury.

## L A W.

Art. 10. *A Digest of the Law concerning Libels: Containing all the Resolutions in the Books on the Subject, and many Manuscript Cases. The whole illustrated with occasional Observations.* By a Gentleman of the Inner Temple. 4to. 6s. Owen, &c.

It happens unfortunately for the propagation of true knowledge, that subjects of a fugitive nature are first seized by those who scribble with a view to immediate profit, so that a writer who means to unite reputation with interest, generally labours under the disadvantage of addressing the wearied public on a hackney'd theme. This is the case of the Author of the Digest now before us, who has taken up a subject with which every smatterer in politics professes himself disgusted, though he is still as much to learn, as if he had never perused the load of libellous lumber which had been published to explain the law of libels. We may say, however, of the Author of this Digest, that though last, he is not least in merit. He has analysed his subject with minute Attention, and has been very indefatigable in collecting the various cases applicable to each division.

Of a work divided into so many distinct heads, it is scarce possible to give a general view within any reasonable limits; and a diffuse article would be the more unwelcome, as matters of legal knowledge are of little entertainment to readers in general, unless there are some temporary considerations which contribute to render them palatable. As those motives expire, the public appetite ceases: and when the champions of liberty no longer live in the voice of the people, the law of libels becomes obsolete. This Digest however will always be of use, to the professors of the law at least; and we are only sorry that the Author seems to incline too much on one side; but on which we will not say: we rather choose to refer the curious to the Digest itself, which will repay them the trouble of their enquiry.

Art. 11.

Art. 11. *Reports of Cases argued and adjudged in the Court of King's Bench, in the seventh, eighth, ninth and tenth Years of his late Majesty King George the Second; during which Time the Right Honourable the Earl of Hardwicke was Lord Chief-Justice of England.* Folio. 2s. 6d. Flexney.

It is proposed to publish these Reports in numbers, therefore we think it will be candid with respect to the Author, and just with regard to the public, to suspend our opinion, till the whole is compleat; which is to be contained in six numbers.

## P O E T I C A L.

Art. 12. *The Temple of Gnidus. A Poem, from the French Prose of M. Secondat, Baron de Montesquieu.* By John Sayer, M. A. 4to. One Guinea, sewed. G. Woodfall.

In our 29th Vol. p. 154, we mentioned the first Canto, published by Mr. Sayer, as a specimen of his performance. We had the misfortune to overlook the transcendent merit of that specimen; for which Mr. Sayer has now poured upon us a copious torrent of abuse. He says, the Reviewers will insert 'any character, of any publication, for a Guinea:—Poor Mr. Sayer! Who will give a Guinea for any production of his Pen?

Art. 13. *Psalms and Spiritual Songs. Some according to Portions of Scripture, some from Texts of Scripture, some on the Scriptural Names, Titles, Characters and Offices of Christ, and some others.* 12mo. 1s. 6d. Rivington, and some others.

Who is this wretched *Spiritual Songster*?—never did we before meet with so vile an affront to the sacred Muse! Sternhold and Hopkins seem to have been the models which this woeful Scribbler had chosen for imitation; but he hobbles after even Sternhold and Hopkins, with such unequal pace, that he is seldom able to keep within sight of his mighty masters: the unfeather'd, whirring Bat, might as well pretend to emulate the loftier flight of the Owl.—The following stanzas will serve to shew what a strange burlesquer of sacred subjects we have now before us:

David was the Almighty's care,  
And after God's own heart;  
Who gave him strength to fight the bear,—  
Or fought on David's part.  
Nor was the lion by him fear'd,  
Tho' wont to give dismay;  
Vig'rous he seiz'd him by the beard,  
And swung his life away.

The foregoing lines will be apt to make the Reader smile, but what will he say to the following description of the Supreme Being?

When God we angry understand,  
And warlike image out;  
He grasps all nature in his hand,  
And whirls the spheres about.

We





We have some suspicion that these *Composures*, as their Author styles them, are the production of North-America; if so, we are sorry for the circumstance: for if they should be dispersed in that part of the world, in order to make converts among the savages, they can only serve to turn the stomachs of the poor Indians, and impede the progress of our pious missionaries.

Art. 14. *A Morning's Meditation: Or, a Descant on the Times. A Poem.* By T. L. 4to. 1s. 6d. Richardson and Urquhart.

The moral, beneficent intention of this Writer, will most certainly be defeated by the badness of his verses. 'Tis pity so many well-meaning people should be so egregiously mistaken, in the estimation of their own abilities!

## THEATRICAL.

Art. 15. *The Spanish Lady, a Musical Entertainment, in two Acts; founded on the Plan of the old Ballad. As performed at the Theatre Royal in Covent-Garden.* 8vo. 6d. Printed for the Author. Sold by Davies, &c.

The old innocent ballad of the Spanish Lady, shewing 'How she woo'd an Englishman,' has given rise to a very innocent new theatrical production. The foundation and the superstructure are perfectly uniform, and well-proportioned to each other.

Art. 16. *The Country Wife, a Comedy in two Acts, as it is performed at the Theatre Royal in Drury-Lane. Alter'd from Wycherly.* 8vo. 1s. Printed for the Editor, at Le Grange's Medicinal Warehouse, in New-street, Covent-Garden.

A performance equally innocent with the foregoing article.

## MISCELLANEOUS.

Art. 17. *Some trifling Thoughts on serious Subjects, addressed to the Earl of Sandwich; with a Description of modern Patriotism, &c. &c. &c.* 8vo. 1s. 6d. Nicoll.

An honest title page. The Author is, indeed, a very trivial writer, though he has chosen some important subjects to trifle upon; such as the encouragement of matrimony, a scheme for the multiplication of foundling hospitals; and another scheme, for regulating our public prostitution, and licensing the stew.

Art. 18. *The Rules of the Members of the Company of Jesus, commonly styled Jesuits. Translated from the original Latin, printed at Rome with the Approbation of the General of the Order. With an Appendix, containing a chronological Catalogue of the most eminent Writers of that Order; and a Preface, in which several of their*

*their Artifices are exposed.* By a Protestant. 4to. 1s. 6d. Kearsly.

These Rules are seasonably published, to serve as a warning to protestants, against 'the artifices of men who are bound by them to propagate the Romish religion, and the supremacy of the Romish bishop; men who have taught the horrid doctrine of murder and treason to advance their interests, and who have authority to take any shape or appearance to accomplish their ends.' There seems to be no doubt that the rules are genuine; but we have never seen the original; nor hath the present Translator thought fit to affix his name to the publication.

Art. 19. *The History of the Marquis de Roselle. In a Series of Letters.* By Madam Elie de Beaumont. Translated from the French. 12mo. 2 Vols. 5s. Becket and De Hondt.

As we gave a sufficient account of this very pleasing and entertaining performance, from the *original*, in our last APPENDIX, we have now only to speak of the translation; which is far from being the worst we have lately perused: although it is not to be ranked with that of Rousseau's *Eloisa*, by an anonymous hand. Some of these letters, indeed, are said, in the preface, to have been translated by that gentleman; and, certain it is, that we find some inequality in the work: which, notwithstanding, is, upon the whole, as we have intimated, still superior to the generality of our versions from the French.

Art. 20. *A short View of the great Benefits which have already arisen to the Public, by means of the Society instituted in London in 1753, for the Encouragement of Arts, Manufactures, and Commerce.* 8vo. 6d. Hooper.

This Author's feeble recommendation of a most respectable society, to the favourable notice of the public, is almost as disgraceful to the gentlemen of that society, as their own ill-judged and unsuccessful advertisement, soliciting a subscription\* towards building their late intended house near Catherine Street.—It is with real concern that we have seen any circumstance arise, bearing the least tendency towards lessening the credit of a truly patriotic association, which we have, with sincere pleasure, so often mentioned, in terms of the highest respect.

\* To recommend this subscription, appears to have been the principal design of the present pamphlet.

Art. 21. *The History of Miss Indiana Danby.* By a Lady. 12mo. 2 Vols. 6s. Doddsley.

Richardson's mode of novel-writing, in the form of *letters* from the principal characters of the work, seems to grow more and more fashionable. The very ingenious Rousseau has given great sanction to the plan, by adopting it, in his admirable *Eloisa*; the success of some late productions of our female pens, particularly the *History of Lady Julia Mandeville*—



deville\*, hath encouraged others to proceed in the same track. Possibly, indeed, the ingenious Lady to whom the public is obliged for the story of Miss Danby, and the writer of the History of Julia Mandeville, are one and the same person: but this is only a random conjecture, formed on a fancied similarity of manner, in the spirit and style of both performances.

The letters comprising the story of Miss Danby, are agreeably and elegantly written; the incidents are natural and affecting; the characters introduced are properly varied, and well supported: but we cannot say that we were either edified or pleased with the Heroine's unfortunate and unmerited catastrophe. The *punishment of virtue*, however countenanced by the practice of our tragic writers, is an unhappy reverse of that moral tendency of which our novellists ought never to lose sight; viz. the just discouragement and exemplary chastisement of vice.

\* See Review, Vol. XXIX. p. 159.

Art. 22. *British Zoology, Part III.* Folio. 2l. 2s.  
Walter, &c.

Of this splendid and elegant work, we have already given two articles: see Review, Vols. XXIX. and XXX. We need say no more at present, but that we can with pleasure acquaint our Readers, that this noble and *worthy*\* undertaking is carried on with the same accuracy, skill, and masterly execution with which it was first set on foot. The letter-press, and several plates of the 4th part, are, we are assured, already executed, and the remainder of the work will be delivered with all possible expedition.

\* The propriety of this epithet will sufficiently appear to those who recollect the benevolent intention of the gentlemen by whom this work was undertaken: see Review for November 1764.

Art. 23. *The Trial of William Lord Byron, Baron of Rochdale, for the Murder of William Chaworth, Esq; before the Right Hon. the House of Peers, in Westminster-Hall, in full Parliament, April 16—17, 1765.* Published by Order of the House of Peers. Folio. 3s. Billingsley.

PRIVILEGE!

Art. 24. *A Collection of authentic, useful and entertaining Voyages and Discoveries, digested in a chronological series.* By John Barrow, Esq; 12mo. 3 Vols. 9s. Knox.

Mr. Barrow has here given a very entertaining abridgment of the voyages published in the larger collections,—which are sold at an high price; but now we may visit all parts of the globe at a small expence indeed!

Art. 25. *The Complete Vocabulary in English and French, and in French and English, properly accented, and disposed under above*  
REV. June, 1765. I i ONE

one hundred Heads, either alphabetical, or agreeable to the natural Order of things, comprehending at one View all Words that can occur relative to any Subject. With a copious and easy Table of Verbs, shewing at one View, their Formation through all the different Moods, Tenses, &c. 12mo. 2s. Hooper.

Although we cannot, for many reasons, think any of the numerous vocabularies of this kind, have any right to be stiled *complete*, we look upon this as one of the best we have seen: the disposition of the several words is judicious, and their number greater than in most others. Among these, however, there are some words too technical to have been admitted in a common vocabulary, unless the Author had taken up more room in explaining them. The Learner will have but a very imperfect notion of the term *Habeas-corpus*, by the French paraphrase of *Permission de changer de prison*; or of *Premunire*, by the word *Emprisonnement, ou peine pecuniare*. On the whole, nevertheless, this little work cannot fail of being extremely useful to those who would acquire a *copia verborum* in either of the languages.

Art. 26. *A Revision of Shakespeare's Text, wherein the Alterations introduced into it by the more modern Editors and Critics, are particularly considered.* 8vo. 6s. 6d. Johnston.

'It is a misfortune, saith this Reviser, which will ever be lamented by all persons, who have the least pretence to taste or sentiment, that the publication of the works of this amazing genius, second to none in any age or language, *has fallen* to the lot of the most illiterate and incapable editors.' He should have said *at first fell*; as it appears that he here means those who first sent the play-house copies to the press. Not that he thinks 'these first editors are the only persons of whom Shakespeare and the public have reason, and that perhaps the *greatest reason* to complain.' They have been succeeded, says he, by a race of critics, who have treated him still more injuriously. Under the specious pretence of re-establishing his genuine text, they have given it us mangled and corrupted, just as their own particular turn of imagination prompted, or the size and pitch of their own genius suggested to them; and by discarding the traditionary reading, and interpolating their own fanciful conjectures in its place, they have, to the utmost of their power, endeavoured to continue the corruption down to distant posterity.' The principal of these critics, against whom our Author's remarks are chiefly intended, is the celebrated Dr. W——. This work may indeed be looked upon as a kind of supplement to the Canons of Criticism. It is not written, however, with equal spirit, nor is there an equal share of critical sagacity displayed in this, as in that famous performance. A laborious attention to the minutest alterations in Shakespeare's text, is the characteristic of the present work; the Reviser, by his own confession, having thought nothing, how little, how unimportant soever it might appear, beneath his animadversion, that might, in his apprehension, be of the least advantage towards the correctness of a future edition. In regard to the design of the Writer, it appears, therefore, that the public are obliged to him; though perhaps they might have been more so, if, instead of publishing his remarks in their present form, he



had communicated them, when first written, six years ago, to the Editor of the new edition of Shakespeare, so long impatiently expected, and now almost ready to make its appearance.

Art. 27. *Thoughts on the Use and Advantages of Music, and other Amusements most in Esteem in the polite World, and the Means of improving them to make our proper Happiness and our Pleasures but one Object. In Nine Letters. In answer to a Letter relating to Modern Musical Entertainments.* 8vo. 1s. 6d. Doddsley.

The letters before us contain many sensible and judicious observations on the abuse of polite entertainments; the use and propriety of which, the Writer considers both in a moral and religious point of view. He hath advanced, indeed, little that is new; nor is it very easy to do so on such trite and hackney'd subjects. We would recommend the serious perusal of them, nevertheless, to such as are most intimately concerned, if we were not pretty well assured that they are the people who are least likely to take our advice. It is in vain to attempt to reason those persons out of their absurdities, who never give themselves time to think. In fact, they could not be insensible of such absurdities were they to reflect; but *thinking* is a kind of exercise, for which they have neither time nor inclination. Hence it is that, whenever they try at it, it is like Lady Townly's trying to mend, 'it hurts them so they can't bear it.'

Art. 28. *The Death of Bucephalus: A Burlesque Tragedy. In Two Acts. As acted with Applause, at the Theatre in Edinburgh.* 8vo. 1s. 6d. Johnston.

A feeble imitation of the celebrated Rehearsal. Nat. Lee's famous play, the *Rival Queens*, is the subject of this burlesque. A subject so much exploded, a play so universally laughed at, that we should wonder if any man of wit or humour, could think of holding it up to ridicule, at this time of day. It is true, this piece of bombast has been often brought upon the stage, even since Garrick's reformation of the theatre, —for the sake of indulging the galleries with Mr. Barry's rants; and therefore, perhaps, it was that our Author conceived it to be a *living* and a proper object for the lash of burlesque satire: but he would probably have spared himself the trouble, had he known that the task had been much better performed before, by Colley Cibber: *Vid. Companion to the Play-house*, Art. *Rival Queens*.

Art. 29. *Matho: Or, the Cosmotheoria Puerilis: In Ten Dialogues. Wherein, from the Phænomena of the material World briefly explained, the Principles of Natural Religion are deduced and demonstrated. The whole accommodated to the Capacities, and intended for the Information of young Students.* By the late learned and ingenious Author of the *Essay on the Human Soul*. The Third Edition; corrected and enlarged. 2 Vols. 12mo. 6s. Millar.

The advertisement prefixed to this new edition of a very valuable and useful work, will shew our Readers the alterations and improvements that are made in it.—It is as follows:

‘ These philosophical dialogues have been universally well received, and found to answer the purpose which their learned and pious author (Mr. William Baxter) had in view; the advancement and defence of true religion; in opposition to the sceptical refinements of some late writers: and this, by fixing its principles and obligations on an invariable and sure foundation, the divine attributes, as clearly displayed in the works of nature.

‘ A mistake, however, in the astronomical theory, which the Author did not live to rectify, (as he intended) had disgusted some Readers; and might have created a prejudice against those parts of the work which, for the execution as well as the design, were altogether unexceptionable.

‘ To remove this stumbling block, the conference, which was chiefly affected by that mistake, is entirely suppressed, and another added to fill up the vacancy. In this, the occasion of the error is pointed out, and obviated;—the doctrine of centripetal forces is carried farther;—and their *quantities* and *effects* exemplified in some of the more remarkable instances:—the whole in as near a conformity to the Author’s plan as could be contrived; and requiring little more than a competent knowledge of common arithmetic.

‘ The present state of astronomy suggested another addition still.—The notion of the mundane system, which youth get from their tutors, is oftenest imperfect and superficial; while the physical astronomy, cultivated by the great masters, is too sublime for common use; and, with every new improvement, grows more and more intricate and forbidding. But an astronomy more generally useful, and of easy application, is, what we may call, the *popular*, or *arithmetical*; accommodated to the service of the husbandman, the seaman, and the clergyman; and particularly of the historian and chronologer. This was probably the primitive astronomy of Babylon, Egypt, and China, though now neglected, and almost forgot; nor indeed have the grounds of it ever been properly explained.

‘ And yet some late publications have shewn the necessity of restoring it, in its ancient genuine form of temporary *cycles* and *periods*: and these not founded in fanciful criticism, but deduced from actual observations, in a legitimate demonstrative way.

‘ Be this said without offence to the Mosaic astronomers, whose candor and ingenuity are not impeached or suspected. What might mislead them, was the consistency of a cycle with itself, which they seem to take for a proof of its being the *true cycle*. In this they were greatly deceived; for such consistency proves only the truth of arithmetical rules, but can signify nothing towards determining the quantities of the revolutions on which the cycle is to be constructed: these must be had from observation only. Another, but less excuseable, error of those gentlemen, is their obliquity in maintaining the commensurability and perfect equability of the heavenly motions; this, we say, can hardly admit of an excuse; because it contradicts universal experience, and the testimony of their own senses, if they would take the trouble to use them.’





We have only to add, that the alterations, in this edition, are made by a gentleman, who is acknowledged to be one of the ablest mathematicians in Britain.

## S E R M O N S.

1. *Difference of Conditions considered, with respect, to Learning and Morals.*—Before the University of Cambridge. By John Mainwaring, B. D. Whiston.

2. Before the Sons of the Clergy, at St. Paul's, May 9, 1765. By James Hallifax, D. D. Vicar of Ewell in Surrey.—With an Abstract of the Charter, and a List of the Collections, from 1721. Rivington.

3. Preached to the Society for Reformation of Manners, May 17, 1765; at St. Swithin's, London-stone. By Moses Brown, Vicar of Olney. Buckland, &c.

4. *The Natural Grounds and Measures of Charity*; at St Nicholas, Liverpool, before the Trustees of the Infirmary; at their Anniversary Meeting, May 8, 1765. By E. Owen, M. A. Master of the Free-school at Warrington. Johnston.

5. *On the Female Character and Education*: Preached May 16, 1765. At the Anniversary Meeting of the Guardians of the Asylum for Deserted Female Orphans. By John Brown, D. D. Vicar of Newcastle, and Chaplain in Ordinary to his Majesty. Davis and Reymers.

## CORRESPONDENCE.

The account given in our Review, of Dr. Reid's Enquiry into the Human Mind\*, hath induced several of our Correspondents to write to us; and among the rest the Author of the following letter, from Shottisham, in Norfolk.

## TO THE MONTHLY REVIEWERS.

GENTLEMEN,

**A**S your Review is universally read, and generally approved, it is a work which may be either exceedingly useful, or very detrimental to the interests of literature. Candour is undoubtedly a fundamental requisite in a work of this kind, but the generality of the world are

\* See Review, Vol. XXX. Page 358.

much mistaken in the ideas they affix to that word. For they are apt to imagine, that every commendation, or at least abstinence from blame of a work, is an instance of the Critic's candour, and that every censure of a performance is a proof of his ill-nature. Not considering that it is but the justice we owe to truth to take all opportunities of exploding error, and that it is more injurious to the cause of learning to diffuse erroneous, than even to prevent the dissemination of true opinions. For if the mind be carefully preserved from the one, it will frequently by its own native force strike out the other; but the reception of the former, will almost always prevent the admission of the latter. For these reasons it is, I now send you the following observations on Dr. Reid's Enquiry into the Human Mind, an enquiry in which error is of the most fatal consequence and extensive prejudice to knowledge, as a mistake here, necessarily produces false reasoning in almost every other branch. Of this work you gave the summary contents in your Review without praise or censure, and therefore to many, I do not doubt, with the appearance of the utmost candour. But as in consequence of this, I am persuaded, many have embraced Dr. Reid's opinions, which appear to me and some others very erroneous, we cannot think you *truly* candid, or the sincere friends of truth, unless you insert the following criticism:

The Doctor has undoubtedly fully proved himself to be a learned and agreeable writer, but for want of a few plain definitions, he has, I am afraid, deduced a number of false conclusions, and even run into a strange inconsistency in the very title of his book, 'An Enquiry into the Human Mind on the Principles of Common Sense.' For *Common Sense* in its general acceptation means, the *opinions entertained by the generality of mankind or the unlearned*, and a man would be just as successful who would attempt to shew, that the perceptions, operations, and faculties of the mind are agreeable to the common notions of mankind, as if he should attempt to prove the same of the positions and revolutions of the planets. The Doctor indeed afterwards gives us his own definition of Common Sense, by which he says he means 'those certain principles which he *thinks* there are, which the constitution of our nature leads us to believe, and which we are under the necessity to take for granted in the common concerns of life, without being able to give a reason for them; and what is manifestly contrary to them is what we call absurd.' Now not to take notice, that the learned Professor himself seems to think that the *very existence of these Principles of Common Sense is disputable*, by the help of which alone he undertakes to vanquish *doubt* and destroy *all scepticism*; yet it surely follows from this definition, that it is *manifestly absurd* to suppose, that the earth revolves round the sun; as men are 'necessarily led in the common concerns of life to take for granted,' that the earth rests, and the sun moves. But if this be *Common Sense*, how destitute of *Common Sense* was a Copernicus and a Newton?

In the *Introduction* to the work, we find the following observation: 'It is *Genius*, and not the *want* of it, that adulterates *Philosophy*.' Now, if the Doctor mean only by this expression, that a genius for poetry, when employed about philosophy, adulterates it, then it is certainly an indisputable



indisputable truth, but so self-evident, that it does not appear worthy of the learned Professor's observation. But if he mean, (as the title and general tenor of the work imply) that a genius for reasoning, or the genius *proper* for philosophy, that the talent which alone qualifies a man for the understanding and improvement of philosophy, is the talent, which occasions the adulteration of it, and without which 'there would be no error or false theory;' then supposing the supposition to be true, which seems to involve in it a contradiction, might we not with just as much reason find fault with our legs as with genius, *because* though we should not be able to *walk* without them, we should not be liable to *stumble*. To recognize or review the operations of the mind is undoubtedly the proper employment of the highest faculty, and therefore to prefer Common Sense, an inferior faculty, to Genius, the highest faculty of the mind, in the examination of its operations, and to maintain that the former is the best judge of the subject, is just as incongruous with reason, as to prefer the glimmering light of a candle to the brightness of the sun, and to assert that the former will discover to us better than the latter the works of nature.

The design of the Author's work is, as you very well know, to destroy the very principles of scepticism; yet, speaking of Bishop Berkeley's 'Principles of Human knowledge,' he says, 'The opinion of the *ablest* judges seems to be, that they neither have been nor *can* be confuted: and that he hath *proved* what *no man in his senses can believe*.' A sentence which I should have been so far from expecting from a writer who professedly undertakes to destroy scepticism, that was I not fully convinced this was the worthy Author's design, I should from this assertion have concluded, that his intention was to decry reason, and sap the foundations of science. For one of these conclusions must necessarily follow from this position, either, that the *ablest* judges of this point are *mistaken* about it, which is *impossible to be true, because they would not be the ablest*; or that, as 'no man in his senses can believe arguments which cannot be confuted,' *therefore no man in his senses can trust his reason, or assent to demonstration*.

Having shewed the incongruity, and I think I may say (without offence to truth or candour) the *absurdity* of the learned Author's plan in this work, I shall finish my remarks with *showing* the *truth* of that proposition which the whole work is intended to *refute*. The proposition is this, '*That nothing is perceived but what is in the mind which perceives it*;' which is even a *self-evident truth* when once its terms are defined. The words perception or sensation have two significations; by the one they imply the *faculty*, by the other the *object* of that faculty, or, the '*thing perceived*.' An *object of sense* therefore, a '*thing perceived*,' and a *sensation* or *perception*, taken in their latter signification, are *synonymous* terms. And as the learned Author himself grants, and every one else must, that a sensation *can not be without a mind or sentient being*, it follows, that no *perception, object of sense, nor 'thing perceived,' can be without a mind*; or in other words, that '*nothing is perceived but what is in the mind which perceives it*.'

I cannot forbear to make one remark more before I conclude; though the Doctor (when he is speaking of the sense of smelling) allows, as I have

have before observed in the foregoing paragraph, that a 'sensation can not be without a mind or sentient being,' yet he confesses, '*that if any man should demand a proof of this, he cannot give one.*' A confession which I am the more astonished at, as this is perhaps the only question in the learned Author's whole enquiry, which may safely be answered on the '*Principles of Common Sense.*' For every one surely will allow it to be contradictory and repugnant to them, that a *sensation or perception* should be in an *unsentient or unperceiving being.*

My reasons, Gentlemen, for wishing to insert the foregoing remarks in your Review, is, that I may afford you an opportunity of shewing your impartial regard for truth; and because I should wish to prevent the propagation of error in a work which has the most extensive circulation. I am an entire stranger not only to Dr. Reid's person, but even to his character; any further than it may be collected from his work, in which he appears to be truly amiable as a man, and agreeable as a writer. It is only to be lamented, that he did not make choice of a subject which required less closeness of reasoning and accuracy of definition, in which he might have securely relied on his favourite *Principles of Common Sense*, and entertained his Readers without any danger of misleading them.

I am, Gentlemen, your very humble Servant,

S. C.

\* \* We are sensible that many of our Readers, as well as the Author of the above Letter, expect more of us than to give the *summary contents of a work without praise or censure*: they must do us the justice to own also, that we very seldom confine ourselves, in regard to books of importance, to such narrow and useless bounds. A very particular reason, however, operated with respect to Dr. Reid's work. Mr. Lucke, for whose memory and abilities we profess the highest veneration, has been of late years frequently attacked by writers infinitely inferior to such an attempt. With these we should ever make little ceremony: but we found something so very sprightly and ingenious in Dr. Reid's performance, that we were willing to leave the field open, and not to forestall, by any observations of our own, those of the numerous advocates for the doctrines of that incomparable philosopher. Incomparable! we will call him, even on the supposition that future discoveries and future reasonings should prove him to be generally mistaken: which we are pretty certain, however, will not be the case. But be this as it may: our Readers must be sensible that, though they may frequently expect our opinion, and our reasons in support of that opinion when given, yet it is not our business to enter the lists against every writer who may happen to contradict our sentiments. We are Reviewers of Books, not Dictators to Writers. This would be intolerable presumption in us, and an insolent affront to the republic of letters, of which we never could be guilty.

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\* \* \* A considerable Part of our Catalogue, particularly of the Poetical Articles, is defer'd to our next; for want of Room: Notwithstanding we have given Eight Pages extraordinary.



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A P P E N D I X

TO THE

MONTHLY REVIEW,

VOLUME the THIRTY-SECOND.

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*Sur la Destruction des Jéfuits en France. Par un Auteur Dérin-  
téréffé. 12mo. 1765,*

An Historical and Political Account of the Suppreffion of the  
Jefuits in France. *By an Impartial Hand\*.*

**A**MONG the many ftriking and fingular events, that have contributed to diftinguifh the middle of the prefent century, the catastrophe which hath befallen the Jéfuits is not the leaft interefting or extraordinary. Their expulfion from Portugal, and entire fuppreffion in France, cannot fail of giving fome alarm to other nations, for the confequences that may refult from the expatriation of fuch a numerous body of ecclefiastics; who can hardly be fupposed to prove good fubjects in a foreign country, when they are deemed unworthy of their own. Such alarm, however, will bear fome mitigation from this reflection, that the members of this once formidable fociety are no longer men of fuch refined talents and fuperior abilities, as they have hitherto been imagined, or formerly were. Whether the prefent imbecillity of its individuals be the caufe or the effect of the downfall of this fociety, we prefume not to determine; but it appears, even through the impartial account here given us, that the prefent race of Jéfuits have had the hardeft meafures dealt them; and that, whatever criminal intrigues the fociety may have formerly been guilty of, vengeance hath not fleep, but

\* This work is publickly attributed to the celebrated M. D'Alembert; and we have reafon to think very juftly. But, let who will be the Author, we are told it hath made fo much noife abroad, as to occafion its being fuppreffed in France. Indeed the Writer appears to be no friend to the clergy in general; having taken frequent occafion to ftrike at all the religious orders, with a view to wound them through the fides of the unfortunate Jéfuits.

formidable. 'As you have drawn your sword against the Jesuits,' said a man of wit to a certain philosopher, 'you may as well throw the scabbard into the fire.' But individuals, however numerous or spirited, have little power against a body corporate; hence the Jesuits, though so much decried, so frequently attacked, and so heartily detested, might have subsisted to this day with greater splendor than ever, had they not such irreconcilable enemies in other bodies incorporated like themselves, constantly subsisting, and as constantly pursuing the project of their extermination.

The manner in which this society hath established itself in places where it hath met with less resistance, sufficiently betrays the design already imputed to it, of governing the world, and of making religion subservient to that purpose. It is by such means the Jesuits have acquired a sovereign authority in Paraguay; founded, as we are told, solely on the arts of persuasion and the mildness of their government. The lenity of the jesuitical administration in that country, hath been much boasted of in Europe, by the advocates for the society; who, even admitting their supposed project to be true, ask, where would be the harm if the whole world were thus governed? Doubtless, if these reports be true, there would be none at all. But, as our Author justly observes, Europe had already too many masters, and did not think proper to submit to new ones. This resistance, though very natural, says he, irritated the Jesuits, and rendered them wicked and mischievous; endeavouring to bring upon all those nations which refused their yoke, the same evils those nations endeavoured to inflict on them. In Paraguay, where the natives were docile and tractable, they became useful and respectable; but in Europe, whose inhabitants were of a somewhat different disposition, they became turbulent and dangerous. And thus it has been said, not without reason, that since the Jesuits are found to have done so much good in that part of America, and so much ill elsewhere, the best step to be taken with them, would be to clear the rest of the world, by transporting them all to the only place in it where they would not be hurtful.

But to return to the history of their establishment in France. Favoured by the protection of the pope and that of several other sovereign princes, they succeeded so far, in spite of the clamour of the universities, as to obtain great advantages from court, to erect several houses in the provinces, and at length a college in Paris itself. Many were the attacks they now sustained, particularly from the pen of Pasquier and the tongue of Anthony Arnauld; they triumphed, however, over all; and the universities had the mortification to see them entrusted with the care of the first youth in the kingdom.



Unluckily for the society, in the midst of this contest between them and the universities, who were also joined by the parliaments, the assassination of Henry IV. by Jean Chatel, one of their scholars, was the occasion of a new storm that soon after burst on their heads. The Jesuit Guignard, being convicted of having composed, during the time of the league, several tracts in favour of regicide, and of preserving them after the amnesty; he was condemned to die. At the same time, the parliaments, who had long beheld these usurpers with a jealous eye, expelled them the kingdom, 'as a detestable and diabolical society, the corrupters of youth, and enemies to the king and state.' Such were the express terms of the arrest.

Just as this severity might be with regard to the Jesuits, our Author observes, that it was unhappily too true, and sufficiently confirmed by the melancholy history of those times, that these shocking maxims regarding the murder of kings, imputed to Guignard and the Jesuits, were equally adopted by other religious orders, and by almost all the ecclesiastics in the kingdom. Henry III. had been assassinated by one Bourgoin, a prior of the Jacobins; and a Carthusian, named Ouin, had made an attempt on the life of Henry IV. But the Jacobins have never been reproached with a Bourgoin or a Clement, as the Jesuits have with a Chatel and Guignard. The reason was, the Jacobins were by no means formidable; whereas the Jesuits were both feared and hated.

This banishment of the Jesuits at that time, however, though very general, was not universal: the parliaments of Bourdeaux and Toulouse did not follow the example of the others, but permitted them still to reside in those provinces. Add to this, that the magistrates of the other provinces committed a considerable blunder, in proscribing their persons, and not confiscating or alienating their effects. Hence these fathers, having still an asylum in the kingdom, profited by that opportunity, and in a few years obtained, by their intrigues, a repeal from banishment. Even Henry IV. received, or affected to receive them, cordially; bestowing on them the magnificent college of La Fleche, and appointing a Jesuit his confessor. Louis XIII. who succeeded him, or rather Cardinal Richelieu, who reigned in his name, continued to favour the Jesuits; thinking their zeal, regularity of conduct, and success in the education of youth, would serve both as an example for, and check on, the clergy, and to excite a spirit of emulation in the universities. In this, says our Author, that great minister was not mistaken: nor can it be denied that the society hath produced, particularly in France, a number of useful works, by which even the universities themselves have profited in the education of youth. To give the Jesuits their due, says he, there is no religious order, without

exception, can boast so great a number of celebrated writers on subjects of literature and science. The Mendicants, even in their greatest splendour, were mere scholars; the Benedictines mere compilers, and the rest of the monks in general mere block-heads; whereas the Jesuits wrote with success on the various subjects of elocution, history, antiquities, and geometry: nay they had even some good French writers; of which no other religious order had one. And yet we are told the late Cardinal Passionei carried his antipathy to these fathers so far, as not to admit any of their works into his library.

Many were the causes that contributed to give the Jesuits this superiority. By the laws of their institution, they had a more free intercourse with the world; they rejected nobody that offered, if there was any appearance of their being useful; and they must be very useless persons indeed, who were neither fit for *missionaries* to country villages, or *martyrs* in the Indies: for so they called them. They did not refuse even to admit nobles and princes into their society, though proving themselves very unworthy their own titles to assume that of Jesuits. Of this kind is Charles of Lorraine and many others, whose names may be looked upon as feathers in the cap of this society; of which they may well be stiled *honorary* members.

Two other reasons seem to have contributed also, to the above-mentioned advantages, the first is the long duration of their noviciate; none being admitted to take their last vows till the age of three and thirty. So that their superiors had sufficient time to observe their abilities, talents and disposition; and thence to direct their studies or application to the subjects for which they were best adapted. At the same time, the novices themselves, having been subjected to a long probation, and being arrived to a mature age, were less liable to be disgusted or to repent after admission. The second reason for this superiority of the Jesuits over the other orders, was the longer time they had to employ in study: they not being subjected to such numerous practices of devotion, as the religious of other orders. In several of the pamphlets, published against them by the Jansenists, this neglect of saying their prayers so often as other monks, was urged against them as a crime, just as if a society, the professed end of whose institution was public utility, could find nothing better to do than to gabble bad latin so many hours in a day. This was formerly thought a matter of ridicule, and the Jesuits were rather rallied than condemned for their want of practical devotion. The Jesuits, it was said, never chant, as birds of prey never sing. They were also called 'devout zealots that rose by four o'clock in the morning, in order to repeat the litany by eight at night.' These prudent fathers, however, were the first to laugh at these witticisms, without altering their method



method of life; thinking it more honourable for them to produce a *Petau* and a *Bourdaloue*, than psalm-singers and fanatics.

In displaying the acknowledged merit of this society, it is confessed, nevertheless, that they were deficient, both as poets and philosophers; characters to which a monastic life and the spirit of the Jesuits in particular, were by no means favourable. Their application to the sciences, to letters, to political intrigue, and above all, their attachment to each other, or rather to themselves as a society, bore them up, notwithstanding, to the highest pitch of credit; at which they were not a little supported by their remarkable regularity of conduct and austerity of morals. Even those among them, who broached the most monstrous doctrines, who employed their pens on the most obscene subjects, were those who led the most edifying and exemplary lives. Thus Sanchez wrote his abominable work, at the foot of the crucifix; and it is said particularly of Escobar, equally famous for the severity of his manners and the looseness of his doctrines, that he purchased heaven dearly himself, though he sold it so cheap to others.

The success which the Jesuits had met with at this time in France, was equalled in most parts of Europe; there being hardly a Catholic prince in the world of whose conscience they had not the direction. Nor were they contented with this; but, full of their grand project of governing the universe by religion, they sent missionaries to China and both Indies, with christianity in one hand, for the ignorant vulgar, and the profane sciences in the other to secure them a good reception with the learned and great.

Having thus traced this famous society from their origin to the summit of their power and reputation, our historian stops to make some reflections on their doctrines and manner of teaching; by which they made such a rapid and surprising progress, as well among Christians as Pagans. Christianity, says he, consists of two parts, viz. faith and morals. Among our articles of faith, there is the doctrine of the trinity, justification by faith, and some others, which, in seeming to confound the understanding, present to the mind only mere speculative truths. But these, however incomprehensible or obscure, meet with no opposition from the multitude. Ignorance is naturally disposed to the marvellous, and implicitly adopts the most absurd errors, or the most sublime truths, if they are of an abstracted nature and do not clash with their passions or inclinations. The Jesuits therefore have been careful enough to preach up such doctrines as these, as they knew they ran no risque. But as to the doctrine of predestination and grace, which affect practical religion, and are little adapted to gain proselytes; these prudent fathers have been cautious of insisting too strenuously on such points. The pious and sagacious M. Fleury, says in ex-

press terms, that we ought not to disclose abruptly those doctrines, at which infidels might be disgusted. Suppose for instance a missionary should address himself, at first sight to a party of savages, thus, "I am come to make known to you a God, whom you cannot serve worthily, without his special grace; and who hath resolved from all eternity, either to accept or disclaim you." Would not those savages very reasonably answer: "It is very well, friend, but it is to no purpose to change our religion, till we see whether he will give us this special grace and accept us or not." The Jesuits would never have met with so much success, had they proceeded in this manner. They went to work, therefore, more artfully; proving the truth of that text of scripture, which says the children of darkness act with more prudence as to the things of this world than the children of light. In China they went still farther than winking at a relaxation of morals, admitting even some of the pagan ceremonies among those of christianity. But what is singular, and must certainly appear strange to a people, for whose conversion they travelled so many thousand leagues, is that while the Jesuits were preaching christianity one way, other missionaries their enemies were preaching it in a manner very different to the same people, telling them, they would certainly be damned if they learned their Catechism of the Jesuits. It is easy to judge what must be the effect of such contradictions; in fact the Emperor of China once observed to them, it was very extraordinary they should come so far, and take so much pains to propagate such contradictory opinions, while they pretended to be of the same religion. He had no objection, however, to their preaching; conceiving such kind of apostles could make few converts. Add to this, that he reaped some emoluments by the residence of the Jesuits, who talked at court much more about astronomy and physic, than of the trinity or transubstantiation. But, though our author conceives the views and politics of the society to be merely temporal, he thinks it certain that many of its individual members have actually exposed themselves to great dangers, and even to death itself, on account of that religion which they have burlesqued in their ministry, and made subservient only to their ambition. As a motive for this resolution in their missionaries, he tells us the story of a Jesuit, who had been employed above twenty years in Canada, and had risked his life twenty times in the cause of his mission; when at the same time he confessed to a friend, that he did not believe a word of the matter. No! (said his friend, with some surprise) how inconsistent then is your conduct!—Ah! Sir replied the missionary, "I find you have no conception of the pleasure of commanding the attention of twenty thousand people, and persuading them to what one believes nothing of one's self." Such



Such was the spirit and manner, in which the Jesuits so successfully propagated, what they called, the Christian religion and morals. Such was that lax system of doctrines by which they recommended themselves so effectually to the court of Louis XIV. under whose reign, the credit, power, and opulence of the Jesuits arrived to such a prodigious height. It was in this reign that the numerous benefices, passing through the hands of the fathers La Chaize and Le Tellier, the king's confessors, rendered the clergy almost entirely dependent on this society; which appeared to have reached the summit of its glory, by obtaining the revocation of the edict of Nantes against the Protestants, and succeeding almost to their utmost wishes in suppressing the Jansenists their inveterate enemies.

At this period the affairs of the Jesuits seem to have taken a different turn. Father Tellier, hated even by his brethren, whom he governed with a rod of iron, carried matters with so high an hand, that their destruction became inevitable \*. His first exploit was the destruction of the famous Port Royal; leaving not one stone upon another, and removing even the dead bodies out of their graves. This act of violence, executed with so much barbarity, on a respectable house that had received so many celebrated men, and on the poor devotees, more deserving of compassion than resentment, excited the clamours of the whole kingdom; clamours, says our author, that are still heard, even by the Jesuits themselves; who contemplating their own destruction, confess that it is the stones of Port Royal which have fallen on their heads and crushed them to pieces. The indignation, however, which the destruction of Port Royal brought on the Jesuits, was trifling in comparison of that universal commotion occasioned by the bull *Unigenitus*: which, with the persecution it occasioned, hath at the end of fifty years given a mortal blow to this society.

On the death of Louis the XIV. a lucky event for Jansenism, as well as for philosophy, Le Tellier, loaded with the public execration, was banished to La Fleche; where he died soon after. The Duke of Orleans, who became regent, being of a different disposition in every thing to Louis the XIV. was neither willing to brave the popular discontent, nor to offend the Bishops or the Pope. He found means, therefore, with the

\* Many persons, says this writer, have thought this Jesuit a knave, having no religion, but gratifying his own pride and resentment under that sacred pretence: he is of opinion however, that he was really a fanatic, who, fully persuaded of the justice of his cause, conceived he need not stop at any thing to compass his end. His complaining to the king against Fontenelle, and representing him as an atheist for writing his *History of Oracles*, favours indeed strongly of fanaticism.

assistance of the philosophers that were about him, and particularly his minister Dubois, to turn this theological dispute into ridicule; by which means the Bull was received with as many modifications as the receiver pleased to give it, and the affair for that time subsided. All remained peaceable with regard to the Jesuits, during the remainder of the regency, by which they were constantly but silently protected; even Cardinal de Fleury, who did by no means like the society, was persuaded of the necessity of protecting it as one of the firmest supports of religion, which that minister looked upon as an essential part of government. That these were Fleury's real sentiments of the Jesuits, our author confirms from a manuscript letter, which he says, he hath read, of that Cardinal; wherein he applies to these fathers the common expression, that they make excellent servants but very bad masters.

Our historian proceeds now to the direct and more immediate causes of the discredit and dissolution of this famous society. The French nation, says he, who are easily inflamed and as easily pacified, grew at length familiarized to the Bull above-mentioned, which however they still declared to be a monstrous and absurd production: they received it, notwithstanding, each agreeable to his own way of thinking; these decisions of the church having that miraculous privilege that people may understand them as they please, and as many different sects as will, may admit them without changing their opinion. Jansenism was also at its lowest ebb; the frenzy of the convulsionaries having rendered its professors so ridiculous and contemptible, that the sect was supported only by a few obscure priests, and consisted only of the meanest among the vulgar. At this critical juncture however, a train of unforeseen circumstances, concurred to give this expiring sect new life and importance; while the Jesuits had the mortification to see the viper, which they imagined to be crushed, raise up its head, and with its envenomed tooth pursue them to destruction. The parliaments, who had at first opposed their establishment in France, had but too many reasons to entertain the same sentiments of the society. They were justly offended at the power and credit, which the Jesuits had in spite of their remonstrances obtained; and above all at their being obliged, by their intrigues and power, to register the acceptance of the Bull Unigenitus; which they had always conceived to be derogatory to the rights of the crown; they waited therefore, only a favorable opportunity to shew their resentment, though probably without the hope of its ever happening. The refusal of the sacrament to the Jansenists, was the first spark that lighted up the flame which succeeded, and ere it could be extinguished, effected the dissolution of the Jesuits. For, though the latter seemed not to interfere in the violent disputes



disputes between the parliaments and the clergy, they were secretly engaged in the contest, and deeply interested in its consequences. This became evident when the Jansenists, pluming themselves on the advantages they had gained over the clergy, seemed disposed to proceed to greater lengths; and shewed that the Archbishop of Paris their enemy, had been unwittingly sharpening the sword that was going to be drawn against the society.

About this time also, the Jesuits made two capital blunders at Versailles, which began to shake their credit and make way for their fall. They refused, it is said, merely from motives of human respect, to take the direction of certain persons in power, who had many reasons not to expect from them such a singular instance of austerity \*. This indiscreet refusal contributed not a little to accelerate their ruin, and that by the very hand which they might have employed in their protection. Thus the very men, who had been so often accused of allowing too great a licence in morals, and whose credit at court entirely depended on such latitudinarian principles, were undone immediately on their pretence to rigour and severity: an evident proof this, that the Jesuits had hitherto taken the proper way to support their institution, since the first moment they departed from it, their ruin became inevitable. At the same time that they offended the court by their scruples, they displeased it equally by their intrigues; laying snares for disgracing persons in place, whose only crime was, a disregard for their society.

One would imagine from these facts, that the prudent and provident genius, which had hitherto directed the politics of the Jesuits, forsook them, of a sudden, at this juncture; for, while they were ruining their credit at court, irritating the parliaments; and saw, or might have seen, that they were more feared than beloved by the greater part of the clergy, they found means to make enemies of a class of men, not very powerful in appearance, but more formidable than is generally imagined, viz. the men of letters. Their declamations at court and every where else, against the *Encyclopædia*, gave great offence to all those who interested themselves in that work. Their abuse of the author of the *Henriade*, formerly their pupil, and long their friend, justly irritated that celebrated writer, to make them severely feel the absurdity they were guilty of, in attacking a man so capable of defending himself. Be their real or imaginary importance what it would, they should never have made enemies of writers, whose works, having the advantage of being read from one end of Europe to the other, can, with a dash of their pen, take signal and lasting revenge. This is a maxim,

\* It is said that the Jesuits, out of respect to the Queen and Dauphin, refused to undertake the spiritual guidance of La Pompadour.

which

which neither societies nor individuals should lose sight of, however high they may stand in present power or favour. To their misfortune it is, that the Jesuits lost sight of it, with regard to M. de Voltaire. For above six years together, were the journalists de Trevoux and the literary myrmidons in their pay, throwing out abuse on that writer; till wearied out with their impertinence, and vexed to find himself teased by a parcel of insects, he took ample revenge, by exposing them to public ridicule. They were not rendered more ridiculous however, by others, than they rendered themselves odious to the sensible part of the nation, by that spirit of intolerance and fanaticism which they endeavoured to propagate by the above-mentioned journal. The philosophers, as they are called, whom they wanted to persecute, neglected not to avenge themselves on their part, in all the writings they published; and this they did in a manner the most mortifying to the Jesuits, without endangering themselves. They did not, like the Jansenists, accuse the society of being ambitious, intriguing, and dishonest. This would not have mortified them in the least. They took, therefore, a more certain method. "You are, said they, a pack of ignorant blockheads; you have not a single man among you, either famous in the republic of letters, or deserving to be so. You boast of your influence and reputation; but they are merely imaginary, your credit is an house built of cards, which may be demolished with a breath of wind." The event hath shewn the truth of their assertions; for to add to the misfortunes of the Jesuits, they have not produced, amidst the numerous attacks which they have brought on them, one single writer capable of standing up in their defence. They were found wanting in every kind of literary merit, while even the new enemies they had made at Versailles, were superior to them at the pen; an advantage which is sensibly felt in a nation where people only read to amuse themselves, and always suppose that party in the right which contributes most to that amusement. The Jesuits had nothing on their side but the ghost of their departed power; while their antagonists had on theirs the suffrage and approbation of all Europe. It must be confessed, says our author, that the Jansenists, who never piqued themselves on their cunning, have lately displayed much more than was expected of them; and that the Jesuits, who always affected great subtilty, have betrayed the want of common prudence. They have run headlong into the snare their enemies set for them, without dreaming of the danger. The Jansenist Gazetteer, inspired only by malice and fanaticism, (for that miserable satirist could not see farther) reproached the Jesuits with hunting down the mere phantom of heresy in Jansenism; while they permitted infidelity itself to roam at large among the philosophers, who grew every day



day more and more numerous. The Jesuits, on this reproach, stupidly dropped their expiring prey, to seize on men full of spirits and vigour, who had never troubled their heads about them. The consequence is, they have not mastered their old enemies, and have drawn upon themselves new ones, with whom they had nothing to do. Now, indeed, they perceive it; but it is too late.

Such was the situation of the Jesuits when the war broke out between France and England \*; which involved the society in that famous law-suit, which directly brought on its destruction. These fathers carried on a considerable commerce in the island of Martinico; and, as they had sustained some losses by the war, they wanted to wipe off, or compound, their debts, with their correspondents in Lyons and Marseilles. These correspondents, looking upon the society in general to be answerable for their brethren in Martinico, addressed themselves to a certain Jesuit in France, demanding justice. This good father, however, instead of remitting them good bills, or getting their own accepted, offered to celebrate a mass for them; that, as they would certainly lose their money, God Almighty might teach them to bear the loss with Christian patience. This was a very satisfactory answer, we may be sure, to a set of disappointed merchants. It is become almost a proverb in England, that there is *no friendship in trade*; the Jesuits found, in like manner, that in France there is *no religion in trade*: for their creditors finding themselves cheated, laughed at, and thus sobbed off as it were with the gospel, sought their remedy at law; insisting, and very justly, that those fathers, by virtue of their constitution, were answerable for each other, and that the Jesuits in France should pay the debts of their American missionaries †. On the other hand, the Jesuits in France were so certain of the justice of their refusal, that they stood trial, before the grand-chamber of the parliament of Paris; where, to their horrid mortification, they were cast, by the unanimous voice of the judges, and amidst the universal acclamations of the people. What added to their misfortune, also, was, that, beside the immense sums they were condemned to pay, they were interdicted for the future all manner of commerce. Yet, even this was but the beginning of their disasters. It had been disputed, during the trial, whether or not they were liable to each others debts, by virtue of their constitution. This debate of course furnished the parliament with an opportunity of seeing

\* The Historian is polite enough to say *l'Angleterre et la France*; we return the compliment, therefore, in the translation; though it be something less agreeable to the ear.

† Thus we see that in all countries, there is in these times, the same shameful difference made between temporal and spiritual concerns, as between solid pudding and empty praise.

what this famous constitution was; which it appears had before never been examined into, nor was ever established according to the requisite forms of law. An examination, therefore, being made into their constitution, and into some of their books; it afforded very legal and sufficient proofs that their institution was contrary to the laws of the kingdom, the obedience due to the king, the safety of his person, and the peace of the state.

Our Author admits, nevertheless, that, altho' these means were made use of, as the only legal ones to dissolve the society, they were not the motives of such dissolution. For, as to the servile obedience the Jesuits paid to their general and the pope; as to their doctrine of king-killing, &c. These were equally maintained by other religious orders. He owns that the Jesuits were grown rich, insolent and imperious; that, while they made profession of having renounced the world, they were the busiest persons in it; that they were tutors, courtiers, merchants, politicians, priests, and wanted nothing less than to be governors and rulers of the earth. These were sufficient motives for suppressing them; though it evidently appears that their power and credit in France was, as before suggested, merely nominal; had it been otherwise the parliaments would not have been surprised, as they were, to find that so easily effected which a few months before they would have deemed impracticable.

Our readers may remember that we gave some account, in a former appendix, of a collection of extracts from the writings of the Jesuits, selected by order of the parliament of Paris \*. These sons of Ignatius, it seems complain much of the infidelity of those extracts; but it appears that the errors committed are insignificant and trifling. The publication of those extracts, was preceded a few years by the condemnation of the work of Busenbaum in favour of regicide; the copy condemned bearing the date of 1757: that fatal epoch of the attempt made on the person of the present king. The Jesuits pretended, indeed, that such date was affixed to an old edition, by a finesse of their enemies. The Jansenists, however, plainly proved the contrary: nay they went so far as to persuade a great part of the French nation that the Jesuits were abettors of the assassination; but it appeared, from the several examinations of the criminal, that they were in this respect innocent.

The assassination of the King of Portugal, which happened the following year, leads our historian into a digression on that head. He observes, that the same motives prevailed there as in France; and that the Portuguese minister only artfully took occasion, from the imputation cast on some of the Jesuits for having advised, directed and absolved the assassins, to drive them all out of the kingdom. And here we are told of a fact,

\* See Review, Vol. XXVIII. p. 539.

which,



which, if true, must have been extremely barbarous; viz. that the general of the Jesuits, to whom they were sent, not knowing how to provide for such a number of new comers, left them to perish with hunger on board the ships that brought them to Italy.

Our Author makes some pleasant remarks (if any thing pleasant can be said on such a subject) on the execution of Malagrida; whom the Portuguese ministry were, after all, afraid to execute as a regicide; being obliged to trump up an accusation, cognisable in the court of Inquisition: after which they could safely burn him for being a fool, though they were afraid to condemn him as a traitor and assassin.

The effects, says the Historian, of the execution of this single Jesuit were remarkable. It made the friends of the inquisition its enemies, and enemies of its friends immediately. The Jesuits themselves, hitherto friends of the Inquisition, were no longer so, since it had the temerity to condemn one of their order. On the other hand, the Jansenists the most inveterate enemies to the Inquisition, began to change their tone, nay to be loud in its praise, when they found it had condemned a Jesuit.

With regard to the doctrine of regicide, which hath been so often imputed to the Jesuits, our Author relates the following curious anecdote. It is astonishing, says he, that among so many books and pamphlets, which have been written against these *assassinating* fathers, not one of them hath taken notice of a fact, little known indeed, but which would have afforded fine scope to their enemies.

In the church of St. Ignatius at Rome, there are painted, on the sides of the cupola, several history pieces from the old testament; the subject of every one of them being either assassinations or murders, committed, in the name of the Lord by the Jews. There is Jael, urged on by the spirit of God to drive a nail through the head of Sisera, in breach of all the rules of common hospitality. There is Judith, conducted by the same guide, to cut off the head of Holophernes whom she had seduced and made drunk. There is also Sampson, destroying the Philistines at the divine command, and David killing Goliath\*. At the top of the same Cupola, is represented St. Ignatius surrounded with a glory, and darting flames of fire through the four parts of the globe; the following text from the new testament being inscribed underneath, *Ignem veni mittere in terram; et quid volo nisi ut accendatur.* These pictures in their church, says our Author, afford a stronger proof than any passages to be deduced from their writings, of those murdering tenets, which are imputed to them.

\* Does our Author deem the overthrow of Goliath, in fair combat, an *assassination*?

But to return to the state of the Jesuits in France. The parliament of Paris having taken a whole year to enquire into the nature of their institution, it was very natural for the Jesuits to bestir themselves, and to make what friends they could at court. Indeed they succeeded so far, as to obtain an edict from the king in their favour; but on the unanimous refusal of the parliament to register it, and their earnest remonstrances to the king, it was withdrawn. Things were in this situation, when the capture of Martinico, by the English, set the nation again in a ferment: to cause a diversion to which, it is said the ministry thought on the expedient of proceeding farther against the Jesuits; as Alcibiades is reported to have cut off the tail of his dog, to afford the Athenians something to talk about, and divert their attention from matters of state. The principal of their college, therefore, was commanded to obey the arreſts of parliament and to shut up their schools on the first April 1762. On the sixth of August following, their institution was unanimously condemned in parliament; to which no opposition was made by the crown. The society was now of course dissolved, and their possessions alienated and sold; the other parliaments of the kingdom following sooner or later the example of that of Paris. Nay some of them acted with still greater severity, driving them out of their province without standing upon forms of law. In general, however, individuals were permitted to reside in France, on renouncing the society, and taking oaths of allegiance to the king; an indulgence that was even thought too great by their implacable enemies the Janſenists; who imagined the parliaments had not yet done enough. In this, says our historian, they resembled the famous Swiss general, who precipitately ordered the field of battle to be cleared; by which means the killed and wounded were promiscuously stripped and buried together; when, being reminded of this circumstance, and told that many of them still breathed and begged for life, he answered, "Poh, poh, if you mind what they say, you'll not find a dead man among them." It is very certain that, in so numerous a society, there must have been some inactive and inoffensive members; and that many innocent individuals must suffer in so general a punishment as that inflicted on their whole body. Not that the Janſenists would admit the possibility of this; asserting that the *finger of God* was manifest in the whole progress of the affair. A quondam Jesuit, however, pleasantly enough remarked, by way of confirming the allusion, that he judged it at least his whole *four fingers and thumb*.

Our Author, who is evidently a philosopher, to whom theological disputes appear as ridiculous as they are dangerous, seems to conceive the destruction of the Jesuits in France only as the forerunner of a similar catastrophe to most other religious orders



orders and sects in that kingdom. The very name of the Jansenists, says he, will in a short time be forgotten, as that of their adversaries is proscribed; and even this proscription, which now makes so much noise, will be soon effaced by succeeding events; even this important business being to be recollected only by the jest, of calling the Superior of the Jesuits, 'a disbanded Colonel who hath lost his Regiment.'

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*La Philosophie de L'Histoire.* Par feu L'Abbé Bazin. 8vo. 1765.

*The Philosophy of History.* By Mr. De Voltaire.

WE make no scruple of imputing this work to Mr. de Voltaire; a very considerable part of it, being only a recapitulation of remarks and observations, to be found in his other works, particularly in the Supplement to his Universal History. Whether we are indebted to this celebrated Writer for their publication in the present form\*, we cannot take upon us to say. It is by no means improbable, however, that this is really the case; our Author being no less excentric in his schemes of publication than in his modes of writing. There is no doubt but some of our Readers will judge hardly of this manner of re-printing the contents of books under different titles. But, not to insist that a writer has undoubtedly as good a right to turn plagiarist and plunder himself, as other writers have to plunder him, there is another reason which may serve in some degree to exculpate our Author, or at least extenuate the crime of self-plagiarism. Mr. de Voltaire has known the world too much and too long, to be ignorant either of the insatiable thirst it has for novelty, or of that indolence and indifference with which books in general are read, and particularly those which require any degree of thought or attention. Hence it is that a reader can hardly ever be prevailed on to read the same book twice, though he may not remember a syllable more of it than the title-page. Thus it is become in a manner necessary for an author, who is desirous that his works should make a lasting impression on the public, to vary their mode of exhibition: and, though it may appear injurious to make the Reader pay twice for the same tract, it may have a good effect in rendering his future reading less superficial. It is strange, but it is very true, that we have known readers, even of some repute in

\* This miscellany contains 53 chapters, on detached and various subjects of ancient history, philosophy, &c. any other title being as applicable to it as the present.

the republic of letters, peruse a work in appearance over and over, may write a critique on such performance, and yet in a few days be entirely ignorant of the nature, design and contents of it. Certain it is, that the attention or retention of such readers must be very defective: they must have very shallow brains or very short memories.

But to dwell no longer on this subject; as we doubt not that our Author will stand excused, both with those who may, and who may not, remember to have met with his present observations before. With regard to the latter, it is indeed a matter of no consequence whether they were ever printed before or not; and we are persuaded the former will not think their time thrown away, even in the repeated perusal of the reflections of De Voltaire; which, if not always true, sensible and just, are at least shrewd, ingenious and entertaining.

We do not, after all, mean to insinuate that nothing novel is contained in the present publication, or that the Author hath not, as usual, displayed his art in placing trite, and sometimes trivial, objects in a new and striking point of view. Our Readers will see, from the extracts we have chosen, what kind of amusement the whole may afford them.

*Of the first People who wrote History, and the Fables related by the first Historians.*

It is incontestable that the Chinese annals are the most ancient in the world; being regularly continued without interruption, and recording a series of facts and circumstances, without any mixture of the marvellous or improbable, during the space of four thousand one hundred and fifty years. They even refer to many ages farther back, not indeed with precision of date, but with that appearance of truth which approaches nearly to certainty. It is very probable that such powerful nations as the Indians, the Egyptians, the Chaldeans and Syrians, who possessed great cities, had also their respective annals. It seems likely that the itinerant or wandering nations, were the last to write; as they had not so good means as the others, of preserving their archives: add to this, that they had not so many wants, laws, or events to record. Occupied only in providing themselves a precarious subsistence, their purposes were readily answered by oral tradition.

There never was an history written of a wandering herd, an obscure village, and very seldom of a single town. Even the history of a whole nation must have been a slow production. Its foundation must have been laid, in a few summary registers, preserved, as well as the circumstances would admit of, in a temple or a citadel. These annals, again, were liable to be destroyed



by wars; and must in all probability have been frequently recommenced, ere they arrived at a state of any stability. After many ages, an history somewhat regular and circumstantial, might take place of these registers: in this, however, the false and marvellous would be substituted in the place of truth, where the knowledge of the latter should be wanting. Thus we see that the Greeks had no Herodotus till the 80th olympiad, above a thousand years after the first æra recorded on the marbles of Paros. In like manner Fabius Pictor, the most ancient of the Roman historians, did not write till the second Punic war, about 540 years after the building of Rome. If the two most ingenious nations, therefore, in the world, the Greeks and Romans, our masters, began so late to write their history, can it be reasonably imagined that the wandering Tartars, who slept in the snow, the Troglodites who hid themselves in caverns, or the itinerant Arabs, who subsisted on theft, could have their Thucydides and their Xenophons? Is it possible such people should know any thing with precision of their ancestors?

What if the Samoeids or the Esquimaux should present us with annals, antedated for many ages, and filled with relations of the most extravagant feats of arms, or a continued series of miracles and prodigies? Should we not very justly turn the pretensions of those savages into ridicule? At the same time, if persons, fond of the marvellous, or interested in promoting the credit of such fables, should torture their invention to render them plausible, ought not we to laugh at their absurd endeavours? Again, if to this absurdity they should add the insolence to affect a contempt for the incredulous, or the cruelty to persecute them, ought they not to be condemned as the most execrable of mankind! Let us suppose, for instance, that a Siamese should come, and relate to me the fictitious metamorphoses of the Sammonocodom; threatening, at the same time, to burn me at the stake if I made any objection to his relation; can there be any doubt of what I ought to think, or how I should act, with regard to such an apostle?

The Roman historians, it is true, relates of the god Mars, that he had two children by a certain vestal, at an æra when there were no vestals in Italy; that a she-wolf, instead of devouring these children, gave them suck; that Castor and Pollux fought in behalf of the Romans; that Curtius precipitated himself headlong into a gulf that closed up the moment it had received him; with many other tales equally unnatural and improbable. The senate of Rome, however, did not sentence any one to death for doubting the truth of these prodigies. On the contrary, they were publicly laughed at in the capitol. We find in the Roman history several events that are very possible, but are by no means probable. The adventure of the geese, in saving the

city, and that of Camillus who entirely defeated the Gauls, have been frequently called in question by the learned. Camillus's victory makes a great figure indeed in Livy; but Polybius, a more ancient and sensible writer, directly contradicts it. The latter assures us that the Gauls, fearing to be attacked by the Veneti, abandoned Rome, carrying off their booty and making peace with the Romans. Which of these historians should we rely on in this case? or, if we implicitly believe neither, must we not entertain some doubt of both? Must we not equally hold in doubt the famous story, of the execution of Regulus; who is said to have been inclosed in a chest, stuck full of iron spikes? Such a kind of death is at least very singular; and how comes it that this same Polybius, who lived upon the spot, and was almost contemporary, he who hath given so masterly an account of the war between Rome and Carthage, should take no notice of so very extraordinary and important a fact; which would have justified the conduct of the Romans on that occasion. It is farther hardly credible, that the Carthaginians would have so grossly violated the laws of nations, in the person of Regulus, at a time when the Romans had several of the principal citizens of Carthage in their hands; on whom they might have severely revenged such outrage. The story of Regulus's torture, notwithstanding, gained credit; being confirmed by time, and the hatred which the Roman people bore to Carthage. Horace introduced it in one of his poems, and afterwards nobody gave themselves the trouble to call it in question. If we take a view of the earlier part of the history of France, we shall find every thing equally false, obscure and exceptionable. Gregory of Tours might be called the French Herodotus; with this difference, that the latter was neither so entertaining nor so elegant a writer as the former. The monks who succeeded him, however, were by no means better writers nor more authentic historians. Nothing was more common for them than to lavish encomiums on villains and assassins, if they bestowed any thing worth while on their convent; and on the other hand, to load the best of men, and even the wisest of princes, with opprobrium, if they contributed nothing to the emolument of their community. I am sensible, that the Franks, who invaded Gaul, were more cruel than the Lombards, who took possession of Italy, or the Visigoths that ruled in Spain. Hence the murders and assassinations we meet with in the annals of Clovis, Childebert, Chilperic, &c. are as numerous as those of the histories of the kings of Israel and Judah. Nothing could possibly be more savage than the transactions of those barbarous times. And yet we may very safely call in question the story of Queen Brunehaut, as she is said to have been put to death, by the pious King Clotaire; notwithstanding it is asserted by Fredegaire and Aimoin; and even Paquier



quier tells us her catastrophe was foretold by a sybil. But Fredegair and Aimoin have not the credit of a De Thou or a Hume; nor have the prophecies of the sybils half the authenticity of modern gazettes, much less of authorized registers of state. The barbarous ages, it is true, were ages of miracles and horrors: but are we to believe implicitly every thing the monks relate of them? They were almost the only persons in the world who could write and read, when the great Charlemaine himself knew not how to sign his own name. Not that their histories are altogether useless: they instruct us in the chronology of some remarkable events. We believe with them that Charles Martel overthrew the Saracens; but when they tell us he killed three hundred and sixty thousand of them in battle, we are of course incredulous, and beg to be excused. They say that Clovis the second was afflicted with the loss of his understanding: the thing to be sure is not impossible; but when we are told that it was a signal judgment from God Almighty, for having removed from their church a relict of St. Dennis, the story becomes improbable. Nor are these the only falsehoods with which our histories of France abound. We are entertained frequently with regular sieges of castles, that never existed but in the air, and of towns that never were built or fortified but in the historian's imagination. In a word, all our histories of the early times, consist of nothing but fables, and, what is worse, of fables that are tedious and disgusting.

In the 49th chapter of this miscellany, our Author discusses the following question:

*Whether the Jews were originally instructed by other nations, or other nations by the Jews?*

As the scriptures have not decided whether the Jews were the preceptors or the disciples of other nations, we are at liberty, it is presumed, to discuss freely this curious question. Philo, in the relation of his mission to Caligula, begins with telling us that the word Israel is Chaldean; being an epithet which the Chaldeans give, to people consecrated to God; it signifying, to see, or have a prospect of, the deity. It appears hence that the Hebrews did not call Jacob, Israel, nor themselves Israelites, till they had acquired some knowledge of the Chaldean tongue. Now, they could have no acquaintance with that language, till they were slaves in Chaldea; at least, it is highly improbable they should acquire such knowledge in the deserts of Arabia: Josephus, in his reply to Appion, to Lyfimachus and to Molon, owns in express terms, 'the practice of circumcision was learned of the Egyptians, agreeable to the testimony of Herodotus.' It is indeed hardly probable that such an ancient and powerful nation as the Egyptians, should adopt this custom from a paupery people whom they despised, and who, according to their own

confession,

confession, were not circumcised till the time of Joshua. The sacred history itself informs us, that Moses was educated in all the learning of the Egyptians; but it makes not the least mention of the Egyptians learning any thing of the Jews. We find, also, that when Solomon resolved on building the temple, he sent for artificers and artists to the king of Tyre. Nay, it is even said, he gave twenty towns to King Hiram for cedar-trees and workmen. It appears to have been both a strange and a dear purchase; it may serve, however, to clear up the point in hand; for we do not hear that the Tyrians ever engaged or required any artists of the Jews. The same Josephus acknowledges farther that his nation, whose credit he endeavours nevertheless to enhance, had for a long time no commerce with other nations; that it was in particular unknown to the Greeks, who at the same time were acquainted with the Tartars and Scythians. Nor is it surprizing, says he, that a people so far removed from the sea, and neglecting the cultivation of letters, should be so little known. The same historian speaks, with his usual exaggerations, of the honourable and indeed incredible manner in which Ptolemy Philadelphus purchased a Greek version of the Hebrew text, translated by some Jews of Alexandria. To this story, he adds, that Demetrius Phalereus, who caused this translation to be made for the use of the king's library, asked the translators, how it came about, that no foreign historian or poet had ever taken the least notice of the Jewish laws. To which one of them replied, 'that those laws being divine, and immediately derived from heaven, every one was justly afraid to speak of them; God Almighty having signally punished those who had been guilty of such temerity: that Theopompus in particular, having a mind to insert something of that kind in his history, was deprived of his understanding for thirty days; when, being informed in a dream that he was thus afflicted for his intention to pry into divine things and impart them to the profane, he appeased the divine indignation by his prayers, and accordingly recovered his senses. A similar judgment befel Theodect the Greek poet, who, for profanely inserting a passage or two from the sacred writings in one of his tragedies, was struck instantly blind, and recovered his sight only, by confessing and repenting of his error.' These tales, as unworthy of history as of any writer of common sense, invalidate in fact the testimony given in favour of the Greek translation above-mentioned: for if it were so great a crime to translate a single passage or two, surely it must be a much greater to translate the whole work! But be this as it may; Josephus, in recording these stories, fully confesses that the Greeks had no knowledge of the Jewish writings: whereas it appears, on the contrary, that the Jews were no sooner established at Alexan-

dria,



dria, than they applied themselves to the study of Grecian literature. It is, therefore, evident that the Greeks could learn nothing of the Jews; while the latter learned many things of the Greeks; the Greek language since the time of Alexander being universally adopted in Asia Minor, and in great part of Egypt.

*Of the Customs and Opinions common to almost all the Ancient Nations.*

Human nature being every where the same, mankind must necessarily have adopted the same truths, and fallen into the same errors, in regard to those circumstances which are the immediate objects of sense and the most striking to the imagination. It was very natural for them universally to attribute the noise and effects of thunder, to some superior being residing in the air. Those people, who lived near the sea, and beheld their shores overflowed with the tide at every full moon, would as naturally impute to the moon the various effects which attended her different phases.

In their religious ceremonies, almost all the ancient nations turned their faces to the east, not reflecting that there is no such thing in fact, as east or west; paying a kind of homage to the rising sun. In taking a view of the animal creation, the serpent seemed to possess a superior degree of intelligence; for as it was seen sometimes to cast its skin, it was very naturally supposed to grow young again; and by repeating this change, it must of course be immortal. The large serpents, which frequented the fountains, terrified the timorous from approaching them; and hence they were soon imagined the guardians of hidden treasures. Thus a serpent was the fabled guardian of the Hesperian fruit; another watched over the golden fleece, and in celebrating the mysteries of Bacchus, there was carried the image of a serpent appearing to guard a golden grape.

The serpent passing thus for the most subtle of animals, a very natural foundation was laid for the ancient Indian fable; in which we are told, that God, having created man, gave him a certain drug, the possession of which would ensure him health and longevity; but that man, entrusted this divine present to the care of his ass, who, becoming thirsty on the road, was seduced to a neighbouring fountain by a serpent, who pretending to hold his burden while he was drinking, made off with it and kept it himself. Thus it was, says the fable, that man forfeited his immortality by his negligence, and the serpent obtained his by his subtilty. Serpents were found, indeed, to be mischievous animals, but as there was something divine supposed to be in their nature, nothing less than a Deity was imagined capable of destroying them. Thus Python was killed by Apollo; and

the great serpent Ophioneus battled it with the Gods long before the Greeks had invented their Apollo. We learn from a fragment of Pherecides, that this story of the grand serpent, the enemy to the Gods, was one of the most ancient fables among the Phenicians.

Dreams and reveries have introduced the same species of superstition in every part of the world. If I am restless in my sleep, and see my wife and children in the agonies of death, and they should die some few days after, I make no doubt that my dream was a warning from Heaven. If, on the other hand, my wife and children still live and do well, the dream was a fallacious representation, with which it pleased Heaven to terrify or amuse my fancy. Thus in Homer, Jupiter is said to have sent a fallacious dream to Agamemnon. Indeed, all dreams, true or false, superstition deduced from Heaven, while the oracles established themselves by the same means on earth.

Does a woman ask of the Magi, whether her husband will die within the year or not? One of them answers, yes, and the other, no. Now one of them must certainly be right. If the husband lives, the wife says nothing of the matter; but, if he dies, she soon tells the prediction about the town, and the lucky Magi is of course a Prophet. This certainty of success, when once observed, soon multiplied the prophets and oracles, who took the name of *Seers*, as well among the Egyptians as in Chaldea and Syria. Every temple also had its oracles. Those of Apollo gained so much credit, that Rollin, in his ancient history, records the oracular predictions of Apollo to Crefus. He does not examine, however, whether such predictions, worthy only of Nostradamus, were not made after the facts predicted had happened. He does not even question the fore-knowledge of the priest of Apollo; but conceives that God Almighty might permit Apollo to speak truth; probably to confirm the Pazans in their religion.

The origin of good and evil, is a question which engaged the attention of all the polished Asiatic nations, while the first theologues of every country must necessarily have enquired, as every individual does, why is there any evil in the creation? They teach, in India, that Adimo, the daughter of Brama, brought forth at the navel, the just from her right side, and the unjust from her left; and that it was from this left side that we originally deduce physical and moral evil. The Egyptians had their Typhon, who was the enemy of Osiris. The Persians believed that Arimanes made a hole in the egg, laid by Oromases, and adulterated the yolk with sin. The Grecian fable of Pandora's box, is well known, and is one of the most beautiful of all those which have been handed down to us from antiquity. The allegory of Job was certainly written in Arabia, as is plain from the Arabic terms retained in the Hebrew and Greek ver-

sions.



fions. That book, which is of high antiquity, represents Satan, who is the Arimanes of the Persians, and the Typhon of the Egyptians, as wandering up and down the earth, soliciting permission of God to afflict Job. Satan appears, indeed to be subordinate to God; but he is, nevertheless, represented as a very powerful Being, capable of inflicting diseases and death on the animal creation.

The whole universe hath, from the earliest times, in some degree adopted the Manichean doctrine of a good and bad principle. In like manner, it was equally natural for all people to admit of expiations; for where was there a man that was not guilty of some injury against society, or was thence totally destitute of remorse? Water was found to be the purifier of the body and its cloathing: fire was the purifier of metals. Fire and water, therefore, became the purifiers of souls, nor was any temple without its holy water and sacred fires. The devotees plunged themselves into the Ganges, the Indus and the Euphrates, at every full moon, and particularly during every eclipse. This immersion washed away their sins, and if they did not make the same expiations in the Nile, it was only for fear the crocodiles should devour the penitents. The Greeks also had sacred baths and fires in all their temples, as the universal symbols of purification and purity. In a word, superstition appears to have established itself by the same means, and to have produced the same effects in all countries, and among all people, except among the learned in China.

We shall finish these quotations, with a passage or two from the chapter, entitled, *On the Angels, Genii, and Devils of the ancient Nations, and particularly of the Jews*.

The Chaldeans and Persians appear to be the first people, who talked about angels. The Parsees, a religious sect that worship fire and still subsist, communicated to the learned Hyde, the names of the several angels which the ancient Parsees acknowledged. But, though their number amounted to an hundred and nineteen, the names of Raphael and Gabriel, which the Persians long afterwards adopted, were not among them. These names, indeed, are Chaldean, and were not known to the Jews before their captivity. For it is observable, that before we come to the history of Tobit, we meet with the name of no particular angel, either in the Pentateuch or any other Hebrew book. The Persians, in their ancient catalogue, counted but twelve devils, of which Arimanes was the chief; so that it was, at least some comfort to them, to reflect that there were more good angels in the world, than rascally demons. We do not find, however, that this doctrine was adopted by the Egyptians. As to the Greeks, instead of tutelary genii, they had their subordinate or secondary deities, their heroes and their  
demi-

demi-gods. Plato, I think was the first, who spoke of a good and evil genius, presiding over the actions of man. Since him, both the Greeks and Romans piqued themselves on having every man his two genii; the evil one having always more business and more success than the good.

In process of time, the Jews gave names to their celestial militia, dividing them into ten regiments or classes. The muster-roll of this hierarchy, is only to be found in the Talmud and Targum; and not in the writings of the Hebrew Canon. But, though the fall of the rebellious angels, and their transformation into demons, be the foundation both of the Jewish and Christian religion, it is remarkable, says our Author, that no mention is made of it, either in Genesis, the books of the law, or in any other canonical writings. In Genesis, we are told expressly, that a serpent spoke to Eve and seduced her. It is there also particularly observed, that the serpent was the most subtle of all the beasts of the field, and it is before observed, that this was the opinion of all nations, in regard to the serpent. It is farther positively asserted, in Genesis, that the hatred of mankind toward the serpent, arises from the ill-office done by that creature to our first parents. 'I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.' The serpent is also accursed above all cattle — 'upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.' It must be confessed, indeed, that serpents do not eat dust; but, however, the people of antiquity believed they did, which is to the same purpose. Occasion hath been taken from this representation, to persuade mankind that this serpent was one of the rebellious angels, who came to avenge himself, by seducing the fair objects of this new creation of his maker. There is not a single passage, however, in the whole Pentateuch from which we can fairly deduce this, by the mere light of human reason. — The opinion, concerning the banishment of the fallen angels, their being precipitated into hell, and escape thence to tempt mankind to their eternal destruction, hath been current for many ages. But I say, in this case, as in the former, that it is a *truth* founded on tradition only, there being not the least foundation for it in the Old Testament. — It is imagined by some, that Enoch left a written history of the fallen angels; but to this there are two objections. In the first place, Enoch wrote as little as Seth, to whom the Jews nevertheless impute some writings: and as to the false Enoch cited by St. Jude, his testimony is acknowledged to be forged by a Jew. Secondly, this false Enoch says not a word of the rebellion or fall of the angels before the formation of man. He tells, indeed, a very particular and circumstantial story of the angels, the Egregori, (or as they are stiled in our  
verses,



version, the sons of God) falling in love with the daughters of men and taking them to wife: a story evidently founded on part of the sixth chapter of Genesis, where we are told, that 'there were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore children to them; the same became mighty men, which were of old, men of renown.' Both the book of Enoch and of Genesis, perfectly agree, in regard to the copulation of these angels, or sons of God, with the daughters of men, and also as to the race of giants their issue. But neither this book of Enoch, nor any one of the Old Testament, speaks a syllable of the war of the angels against God, their defeat, their descent into hell, nor of their enmity to mankind. In the allegory of Job, and the adventure of Tobit, mention is made of Satan, and of an evil spirit. The first, I have shewn, is not of Jewish original; and as to the latter, who killed the first seven husbands of Sarah, and was dislodged by Raphael, he was not a Jew devil, but a Persian. We find that Raphael did not send him back to hell, but went to chain him in Upper Egypt. Indeed the Jews had no idea, at that time, of an hell, and could not have any of devils. They began very late to believe in a hell, and the immortality of the soul, and this was not till the sect of Pharisees began to prevail. They were, therefore, very far from thinking, that the serpent which tempted Eve, was a devil, or fallen angel, precipitated into hell. This notion, which serves now as the foundation stone of the whole edifice, was laid down last of all. Not that we have the less reverence for the history of the fallen angels, but we know not whence to deduce its origin. It is very certain that the Jews knew nothing of the matter, till about the time of the Babylonish captivity; deducing it very probably from the Persians, who had it from Zoroaster. These facts cannot be disputed, unless by ignorance, fanaticism, and want of candour: religion, however, has nothing to dread from the consequences. God Almighty most certainly permitted the belief of good and evil genii, of the immortality of the soul, and of the doctrine of eternal rewards and punishments, to be received by twenty different nations of antiquity, before it was adopted by the Jews. Our holy religion, it is true, hath now consecrated those doctrines; and what was only an opinion among the ancients, is become one of the divine truths of Revelation to the moderns.

It is greatly to be wished, that this writer's observations were as candid and just as they are generally shrewd and ingenious. We have not thought it worth while, however, to contravert even the most exceptionable; as, supposing them ever so just or well founded, the *cui bono* naturally occurs to every sensible and

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considerate reader. What inferences would our Author have us to draw from the perusal of reflections, that apparently serve to no other end than to invalidate the testimony of history both sacred and profane? It is doubtless, expedient as useful to point out the palpable inconsistencies, improbabilities, and absurdities of such histories, as impose on the ignorance or credulity of the reader: but to insinuate the falsehood of almost every thing indiscriminately that is recorded in history because we cannot trace its origin, or reconcile it with all its attendant circumstances, is to demolish the evidence of all history at once. It is in many cases the part of a philosopher to doubt; but this is, in those matters only that will admit of a more satisfactory evidence than is produced.

Matters of fact and moral relations, will not admit of mathematical demonstration; if the best evidence, therefore, be brought which the circumstances and nature of the thing will admit of, it is surely more irrational to doubt than to believe, nor is scepticism in this case, a jot more philosophical than credulity.

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*Histoire de l'Academie Royale des Inscriptions et Belles Lettres, &c.*

The History of the Royal Academy of Inscriptions and Belles Lettres; with the Literary Memoirs extracted from the Registers of that Academy, from the Year 1758 to 1760 inclusive. Vols. 29 and 30. 4to. Paris, 1764.

THE King of Denmark being about to dispatch a literary embassy to Arabia Felix, Abyssinia, and parts adjacent, the history of this celebrated Academy, for the interval above-mentioned, contains little more than a memoir addressed to the Literati, who were engaged in that unsuccessful expedition.

In the history of the works presented to the Academy, we have an account of the following articles.

ART. I. A dissertation on the fabulous origin of nations. The Author of this tract endeavours to explode the ridiculous vanity, which most nations, as well as individuals, possess, of deducing their origin from the highest antiquity. There is no people in the world, says he, that lay claim to such a long succession of Kings as the English. They were formerly persuaded that their island was inhabited even so far back as the days of Eli and Samuel; that the natives were of a gigantic race, and were subdued by Brutus the son of Sylvius, and grand-son of Eneas. For the truth of this assertion, he refers to Polydore Virgil, and proceeds, on the authority of Geoffry of Monmouth,



mouth, to charge us, with pretending, that Brutus, having had the misfortune, in hunting, to kill his father instead of a wild beast, left Italy and retired into Greece, where he gathered together the descendants of the Trojans, who had been transported thither after the destruction of their city; and putting to sea with them, wandered about the Mediterranean, till at length he passed through the Straits into the Atlantic ocean; that, having done several marvellous exploits on the coasts, and particularly among the Gauls against a certain King of Aquitaine, he at last, by the direction of an oracle landed in Albion, at the place now called Totness in Devonshire. Brutus, it is said, changed the name of our isle to that of Britain, and divided it into three kingdoms, which he bequeathed to his children. These chimeras, says the Author, passed so current in the fourteenth century, that Edward the Second, in writing to Pope Boniface the Eighth, grounded his pretensions to Scotland on no better foundation.

The Scotch, on their part, entertained equal absurdities respecting their antiquity, as may be seen in Buchanan: their first Prince being called Gathelus, reputed by some to be the son of Argus, and by others of Cecrops, who had been in Egypt; where having espoused King Pharaoh's daughter, the Princess Scota, retired into Scotland, and gave it the name of his wife.

As to the Irish, they imagine that Cefara, the grand-daughter of Noah, fled into Ireland to avoid the universal deluge, and pretend to exhibit her tomb-stone even to this day. As poor Cefara, after scampering so far, however, was at last drowned, it is not positively said that the Irish deduce their origin from her, but from one Bartholanus, who came thither about three hundred years after, and, having battled with the native giants till he had subdued them, peopled the island with his family till they all died of the rot except one, whose name was Ruanus, and who continued to people it by himself till the time of St. Patrick, who baptized him and made him a christian.

Not that the writer of this memoir imputes this absurdity only to the good people of these kingdoms. The Danes, he says, conceive themselves to have been first governed by Dan: The Swedes by Eric, contemporary with the immediate successor of Joshua. The Hungarians suppose themselves descended from Hannon the son of Nimrod. The Chinese imagine their kingdom hath subsisted above an hundred thousand years. In Peru, the Yncas are supposed to derive their origin from their deity the sun; and the Mexicans believe their ancestors were originally conducted into Mexico, by their god Vitripulti. It is true, the writer does not tax his own countrymen with the like vanity; but he takes occasion to deduce, from the whole, the absolute

incertitude of every thing that is supposed to happen before the first Olympiad.

*Art. 2.* Relates to the disagreement in the several traditions about Helen and the Siege of Troy.

*Art. 3.* A critical enquiry concerning the Margites of Homer, and how far it might serve as the original model of comedy.

*Art. 4.* Reflections on the Tragedy of Eschylus, entitled, *The Perles*.

*Art. 5 and 6.* Remarks and observations, on certain stories, which Herodotus hath related on the credit of the Egyptian priests, and particularly of the four risings of the sun mentioned by that writer.

*Art. 7.* A dissertation on the ruins of Persepolis, in which the writer gives a description of the ruins of that famous city, and attempts to prove that the ancient Persepolis is the modern Chelminar, and that the present ruins are not those of the palace of the Persian kings destroyed by Alexander.

*Art. 8.* A dissertation on the tablet of Cebes, the cave of Corycium, and the pictures of Philostrates.

*Art. 9.* Observations on the princes that have cultivated the arts.

*Art. 10.* On a method of staining marble so as to incorporate the colours with the stone. These two last by Count de Caylus.

*Art. 11.* The life of the philosopher Possidonius.

*Art. 12.* Observations on the portrait, which Sallust hath drawn of Sempronia.

*Art. 13.* On the life and writings of Publius Nigidius Figulus.

*Art. 14.* On the mistakes of profane writers, with respect to the history of the Jews.

*Art. 15 and 16.* On the medals of the kings of Syria, who assumed the name of Nicephorus: and on the medals of Demetrius the Third. — These observations are accompanied with drawings of the respective medals.

*Art. 17.* A description of the province of Narbonne agreeable to the text of Pliny, with remarks geographical, historical and critical.

*Art. 18.* On the difference of longitude and latitude between Alexandria and Sienna.

*Art. 19.* Reflections on the names of *Francia* and *Franci*, and on the titles *reges Francorum*, and *reges Franciæ*, given to the French kings.

*Art. 20 and 21.* Remarks on the title *Mess Christian*, given to the kings of France, and on the time of its commencement, with a collection of authorities to prove it was given them long before the reign of Louis the XIth.

*Art. 22.*



*Art. 22.* Observations on a certain ancient chronicle of the church of Uzès in Languedoc.

*Art. 23.* On the means of transmitting to posterity the exact knowledge of our present weights and measures. We learn, from this article, that the uncertainty of weights and measures, which creates so much confusion and has been long clamoured against in vain, is by no means peculiar to this country; Mr. Dupuy, the ingenious Author of this paper, represents it to be very great in France and other countries; pointing out very judiciously the necessity and the means of removing it, at least with regard to the doubts it may cause in posterity; a consideration, however, which some may think of less importance, than the inconveniences it occasions at present.

*Art. 24.* Reflections on the means of rendering the good French translations of ancient authors compleat and perfect.

*Art. 25.* Devices, inscriptions and medals, by the Academy. The *memoirs* contained in these two volumes amount to near fifty. Our readers will therefore excuse us from particularizing them. The most considerable are as follows: viz. four tracts by the Abbé Foucher, on the religion of the ancient Persians, and the doctrines of the followers of Zoroaster; on the system of Zoroaster concerning the origin of evil, and on the systems of Pythagoras, Plato, and the Gnostics.

Two memoirs on the doctrines of the ancients, concerning the actuating principle of the universe. By the Abbé Batteux.

In the first of these memoirs is given a French translation of the book of Ocellus Lucanus, written originally in Greek, on the first principles and causes of things. This writer lived about the time, or soon after, Pythagoras first opened his school in Italy, 500 years before Christ: his contemporaries in the political world, being Phalaris, Pisistratus, Cresus, Polycrates and Tarquin the proud; in the philosophical world, his contemporaries, or at least there lived in the same century, the seven sages of Greece, with Heraclitus of Ephesus, Democritus of Abdera, and in general all those sages who flourished before the birth of Socrates. As to his work, it was admired by Plato, commented on by Aristotle, and transmitted to posterity under the sanction of the greatest names of antiquity. We are told, it appeared first in print at Paris, in the year 1539; Francois Chretien, physician to Francis the First, translating it into Latin. It was afterwards translated anew by Louis Nogarola, and reprinted with notes in 1559. Editions of it have been also since given of it by Commelin, Visanius and Gale. The title given it by Ocellus was, *Περὶ Παντός*; by which he seems to have intended it as a general system of the universe. The doctrine contained in it, is in fact the same as that of the school of Pythagoras, which supposes the universe to be eternal; which

furnishes the heavens with gods, the air with demons, and admits of the distinction of the four elements and their reciprocal generations.

It is divided into four chapters, and each of these chapters into little paragraphs or sections, which are numbered, for the greater preciseness in making quotations. The *first* chapter treats of the universe and its duration. The *second*, of the formation, number and transmutation of the elements. The *third*, of man, and the production of the earth. The *fourth*, of morals.

But, perhaps our readers would be pleased to see a short extract, or two, from this curious piece of ancient literature.

CHAP. I. *Sect. 1.* I say, first, that the universe will never have an end, as it never had a beginning. It hath always existed, and will always continue to exist; for it was never produced, and can never be destroyed. Should any one advance that it hath been produced, let him tell us into what it must return on its dissolution. Add to this, that whatever it was made of, must have existed before it, and that into which it is dissolved, must exist after it. If ever there was a time also in which the universe did not exist, it would not exist now.

*Sect. 2.* If the universe had been produced, it must have been produced with all its parts; and if the whole were destroyed, it would be destroyed with all its parts, which is inconsistent. We must conclude, therefore, that the universe had no beginning, and can have no end.

*Sect. 7.* By the universe, I mean the whole universality of beings contained in, and composing the world: From which universality it is so named, because it is a regular compound of every thing that is; a perfect and compleat system of all natures. Whatever exists, is comprized in it, and without it there is nothing; for the whole must comprehend every thing.

The ingenious Author of this memoir takes the pains to expose the absurdity of these sophisms, and to shew that the arguments here brought to prove the eternity of the world, are applicable only to the creator of it. The sophistry, however, lies only in the misapplication and confusion of terms. Ocellus reasons thus; ‘Either the universe hath always existed, or it hath not always existed: If it hath not always existed, it must have begun to exist: If it ever begun to exist, there must have been a time when nothing did exist; and if so, it is not possible to conceive that any thing exists at present. But we are in no doubt of the present existence of things, and therefore something must have always existed; and if so, the universe could not have had a beginning, but must of course have been eternal. Every thing therefore that exists, is eternal.’ The paralogism of this reasoning is evident; Ocellus has no medium between



*every thing and nothing.* His argument will serve to prove that *something* must have existed from all eternity; but it does not thence follow, that *every thing* has so existed. This would be to conclude falsely, *a parte ad totum vel a toto ad partes.*

CHAP. 3. *Seet. 1.* Man doth not deduce his origin from the earth, any more than other animals or plants. But the world, such as it is, having always existed, it is necessary that whatever is in it, and belongs to it, should always have been what it is.

*Seet. 2.* If the world hath always existed, its parts also must have always existed. These parts are the heavens, the earth, and the space between them, which must therefore have always existed; as the world could not exist without what is essential to its composition.

*Seet. 3.* The parts of the world having always existed with the world, the same may be said of the parts of its parts: and thus the sun, the moon, the fixed stars, and planets, have always existed with the heavens: the animals, vegetables, and minerals, with the earth, and the winds and changes of heat and cold in the air. Thus the heavens, with all its present furniture of stars and planets; the earth with its plants and animals; and the atmosphere with all its phenomena have eternally existed.

He must be a poor logician, who doth not see through the fallacy of this reasoning; which, if pursued would necessarily lead us to the palpable absurdity of concluding, that things have always been as they are, though we behold them in constant and perpetual change. Our ancient philosopher's system of morals is perhaps less irrational or exceptionable.

CHAP. 4. *Seet. 1.* With regard to the natural procreation of mankind, and those laws of purity and prudence by which the commerce of the sexes ought to be governed, it should be laid down as a first principle, in my opinion, that men should indulge themselves therein with no other view than the propagation of their species: every other view being unlawful\*.

*Seet. 2.* God hath not endowed men with faculties, organs, and desires, merely to procure them agreeable sensations for the purposes of population. For, as it is not possible, according to the laws of nature, that individuals, who are born mortal, should enjoy the prerogatives of divinity, God hath appointed the mode of generation, by which their succession will be carried on to eternity. Hence the conservation of our species should be the first and principal end of matrimony.

\* This sentiment is adopted by Wolfius, who lays it down as a natural law. M. de Vattel, however, admits it only with a good deal of modification.

*Sect. 3.* Every man ought to support that relation in which he stands to other beings: He is part of a family, of a town, and a principal part of the world. He is therefore bound in duty to assist in repairing the daily devastations made in his species; and in refusing to do this, he is a traitor to his family, to his country, to his God, and to the universe.

*Sect. 4.* Those who propose to themselves any other object in matrimony, openly violate the most sacred rights of community.

*Sect. 5.* Entertain, therefore, a due sense of these principles; and resemble not the brutes who are actuated merely by instinct. Let us act with the view to a good, which is at the same time indispensibly necessary: for, according to the opinion of the wisest of men, it is both good and necessary that the world should become populous; and above all that it should be filled with virtuous men; man being the most perfect and social of all animals.

*Sect. 6.* Let purity direct your marriages, and your cities will be well governed by wholesome laws, your houses by chaste manners, and you will be loved of the gods.

*Sect. 7.* But the greater part of mankind think nothing of the common interest of the state; they consider only, in the choice of a wife, the greatness of her wealth, or the dignity of her family. Our young men instead of forming alliances with persons like themselves, in the flower of their age, of similar tastes and dispositions, often unite themselves to age and ugliness, for the sake of title and fortune. Hence, war instead of peace, and discord instead of harmony attend their union. The rich wife, surrounded by her numerous friends, usurps an unnatural authority over her husband; while her husband, on the other hand, is making continual tho' fruitless efforts to maintain his legal authority.

*Sect. 8.* It is impossible that families thus united, and cities composed of such families, should not be unhappy: for as the parts compose the whole, so the whole will necessarily partake of the nature and disposition of its parts.

Our philosopher descends, in the succeeding sections of this chapter, to many particulars proper to be observed in the marriage state, in order to render it happy, and successful in effecting the purposes of its institution. But we fear being too tedious in our extracts.

The next memoirs, are three, by Mr. Le Beau the elder, concerning the Roman legion, particularly of the heavy-armed troops, of the light-armed and of the cohort. The above articles are all contained in volume 29.

The



The papers most deserving notice in volume 30, are *two* critical dissertations on the comedies of Aristophanes; by Mr. Le Beau the younger. *Five* geographical and typographical memoirs, by M. d'Anville, relative particularly to the country of Ophir, the situation of the ancient Tartessus, the gulf of Persia, and the extent of ancient Rome.

*Six* memoirs by the Abbé de Belley, on the æras in use among several ancient cities and people of the east, particularly of the Syro-macedonians, and the cities of Germanicopolis and Neoclaudiopolis, in Paphlagonia.

*Three* dissertations by Count de Caylus; the first concerning the temple of Diana at Ephesus; the second, on a Venus of Apelles; and, the third, on a passage of Pliny, wherein mention is made of a stone called the *Obsidian* stone.

*Two* papers by the Abbé Barthelemy, one containing reflections on certain Phenician monuments, and on the alphabets deduced from them: the other on the Mosaic work of the city of Palestrine.

Mr. Bonamy hath furnished this volume, in like manner with *three* papers; the first of which is on a curious passage in history, which may serve to shew the great caution with which we should read, or at least form our opinions, on the facts recorded by ancient historians. It is related by various writers that the emperor Valentinian, the First, enacted a law, whereby all the inhabitants of the Roman empire were permitted to have two lawful wives at one and the same time. It appears that this fact hath obtained credit solely on the authority of the historian Socrates, who relates it thus. 'Valentinian the second was born of the empress Justina, whom Valentinian the First had married during the life-time of the empress Severa, his first wife, which marriage was brought about in the following manner; Justus, the father of Justina, being governor of Picenum, in the reign of Constantius, had a dream, in which he saw a purple robe issue out of his side. This dream getting publick, was told to Constantius, who interpreted it, and made no doubt of its signifying that Justus would beget an emperor. In consequence of this interpretation, therefore, he took it in his head to order the governor to be put to death. Justina, having thus lost her father, remained a long time unmarried; she was at length, however, introduced to the empress Severa, who took such a liking to her, that she made her frequently her companion to the baths, where observing the remarkable beauty of her person, she could not help speaking of her in terms of admiration to the emperor, avowing, that although a woman, she was absolutely in love with her. Valentinian, struck with this account from the empress, and revolving it in his mind, conceived the design of espousing Justina, but without repudiating Severa; she being

the mother of Gratian, whom he had, but a little while before, declared his successor. He issued, therefore, an edict, and published it throughout the whole Roman empire; importing that every one who thought proper, might have two wives at the same time.' This story thus related by Socrates, says M. Bonamy, is the only foundation, on which succeeding writers have repeatedly advanced this fact as truth. Bagnage quoted it against Bouffuet, in justification of the bigamy in which Luther indulged the prince of Hesse Cassel. Montesquieu not doubting of the existence of such a law, pretends, that it was abolished only because it was incompatible with the nature of the climate. Nay, one of the critics, who exercised their talents on the spirit of laws, asserts boldly that the fact was incontestible, and that the law was abrogated only because it was contrary to the spirit of christianity. It is remarkable also, that the learned Heineccius, and even the Abbé de Fleury, adopted this improbable tale without any enquiry. Mr. Bonamy, however, brings very convincing arguments to prove, that no such law ever existed, making it appear more than probable, that the whole passage above-recited, is an interpolation in the text of Socrates.

This volume contains farther, two tracts by M. de la Nauze; one concerning the situation of the ancient Roman towns, towards the Straits of Gibraltar; and the other, on the weight of the ancient Roman pound, determined by comparison, from the authority of Pliny, with the weight of the more ancient golden medals of Rome.

M. de Guignes hath furnished, also, some enquiries concerning the christians established in China during the seventh century; and M. Menard a memoir concerning the existence and family of the famous Laura, celebrated by Petrarch. But we must here take leave of these curious and valuable tomes, of whose contents it is impossible in a work of this kind to give any satisfactory or adequate idea.

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*Genaue und Vollständige Erd-beschreibung des gantzen Helvetiens, &c.*

A Complete and accurate Description of Switzerland, with the adjacent Countries and those of its Allies. *Part 1. Zurich. 1765.*

WE know not any writers, who have acquitted themselves better on geographical subjects than those of Germany. The voluminous performance of Busching is in universal esteem; although, with regard to minuteness and accuracy of description, he is inferior to many authors who confine themselves to particular countries. M. Faesi, author of  
the



the present work, is perhaps inferiour to none of the latter, and, if we may judge of the whole by a part, this description of Switzerland promises to be one of the most complete performances of the kind.

Switzerland, as our Author observes, is one of the highest countries in Europe, being chiefly composed of long chains of mountains piled one upon another, and terminated by rocks that are inaccessible, insomuch that the traveller thinks himself often at the summit of a mountain, and is astonished to find himself in a valley, at the foot of a new mountain still higher than those he hath already ascended :

Thus when at first the tow'ring Alps we try,  
Mount o'er the vales, and seem to tread the sky,  
Th' eternal snows appear already past,  
And the first clouds and mountains seem the last :  
But, those attained, we tremble to survey  
The growing labours of the lengthened way,  
Th' increasing prospect tires our wand'ring eyes,  
Hills peep o'er hills, and Alps on Alps arise !

Nay, it happens frequently, that after having climbed up to the highest spot the traveller can reach, he sees himself surrounded on every side with rocks of an immense height, and enormous prominences which no art nor labour can surmount. The elevation of most of these mountains is estimated at nine or ten thousand feet above the surface of the sea. The bottom of them is partly covered with fine woods of fir and beech-trees, and is partly laid out in fertile meadows, that assume their verdure at the latter end of April, or more commonly in May. The middling mountains produce also a short fine tufted grass, very sweet and nutritive for the cattle. The snow is seldom melted on them till the month of June ; till when the valleys and lower mountains afford sufficient pasturage. The herdsmen, indeed, drive the cattle, in July and August, up to some of the highest mountains ; the very summits of which are, nevertheless, totally barren, consisting only of rocks, covered with snow, or a perpetual crust of ice. Among these are the Glacieres, or mountains composed altogether of ice ; the valleys between which are also nothing but extensive plains of solid ice. It is from these enormous congelations that huge masses of ice frequently break off, and descending into the valleys below, occasion terrible inundations. Most of the springs and rivers in Switzerland derive their source also from the gradual dissolution of these frozen mountains.

It is hardly to be conceived that so cold and dreary a situation should afford either shelter or sustenance for any kind of animals. Even the most bleak and barren of these mountains, however,

have their inhabitants, the most remarkable of which is the shamois or wild goat, of which there are two species, the one small and of a reddish-brown colour, which is only seen on the highest and sharpest pointed rocks; the other of a larger size, and of a darker brown colour. This latter frequently leaves the summit of the rocks to brouze on the herbage and in the woods of the inferiour mountains. Both species herd together, and seem to live amicably in different flocks, but the continual war which is carried on against these animals by the hunters, renders them extremely timid and cautious. The bell-weather, or leader of the herd, is always their centinel, the hunters giving him the name of the *goat*, or the *van-guard*. This animal posts himself on the most elevated and conspicuous places, erecting his ears, looking round him on every side, and walking backwards and forwards with great solitude and attention. On the least appearance of danger, he gives notice to the rest of the herd by a kind of a wheezing or whistling; in consequence of which they betake themselves to flight. At the beginning of winter, the shamois of both species descend toward the valleys, and retire under the cliffs and prominencies of the rocks, to secure themselves from the floods. Here they are nourished by the grass, that remains green underneath the snow, which they scratch away with their feet in the manner of rein-deer. They live also upon the roots and branches of the fir-tree. It is attested of these animals that they will sometimes betake themselves at the full of the moon, to some sandy rock, where they will lick up the sand with such avidity as to neglect their pasturage for several days together; after satisfying which inordinate appetite, the more wild of them return with precipitation to their former haunts, while the others remain in the neighbourhood. The chase of these animals is attended, as may reasonably be supposed, with infinite danger to the huntsmen; but, as most of our readers may have seen some accounts of this kind, we pass over that of our author. The other animals that are found on the mountains of Switzerland are the marmotte, the hare, the fox, the wolf, and the bear. The marmotte is peculiar to this country and well known. The hares differ in nothing from those of other countries, except that in winter they are so white that they are hardly distinguishable from the snow. Foxes, bears and wolves, are now become extremely rare. As to the birds of this country, the most remarkable is the laemmergeyer, or gier-eagle, the largest and most formidable of its species, many of them measuring thirteen or fourteen feet between the extremities of their wings when extended. These tyrants of the air, build their nests on the summits of the highest rocks, and make cruel havock among the flocks of sheep and tame goats, as well as among the shamois, the hares and marmottes. This country



country abounds also in pheasants, heath-cocks, wood-cocks, and other birds, which are exported in great plenty, and esteemed excellent food.

With regard to the government and population of Switzerland, our author observes, that there are few countries in Europe so populous as the Swiss Cantons. He admits, indeed, that its towns are less populous than many in Germany and the united provinces, but then its villages he affirms are prodigiously more so. Great cities, continues he, rather depopulate a country, than increase the number of its inhabitants. The effeminacy, luxury and vice, which prevail in large towns, produce infinite disorders and multiply diseases so fast, that the number of people who die yearly, greatly surpasses that of those who are born. In Switzerland there are about one hundred towns, great and small, the inhabitants of which may clap their hands on their breasts, and say with the Spartans of old, *these are our ramparts*. M. Faesi thinks that the number of people in Helvetia, may be reckoned without exaggeration at two millions. Now the united provinces, says he, reckon no more than this number; notwithstanding they contain so many large and populous cities. Again, the kingdom of Sweden, which is above twelve times larger than Switzerland, is proportionably not more populous. The protestant cantons, we are told, are more rich and populous than the Roman Catholic; the former applying to manufacture and commerce, while the latter content themselves with grazing their cattle. Add to this, that the civil employments are much less numerous and lucrative in the Roman Catholic cantons than in the protestant.

The inhabitants of this country, are divided into two classes; the first composed of the citizens, and of the gentlemen that reside either in the towns or in the country. These latter always enjoy the privileges of citizens in the capital of their respective cantons; the Helvetic nobility, however, are far from being numerous. Their many struggles for liberty, and their frequent emigrations, have contributed not a little to their diminution, for there are few nobles created in Switzerland: and indeed, as they have no kind of prerogatives here as in other countries, the title is little regarded. Nay, there are instances of Swiss families, which, though ennobled by kings and emperors, make no manner of use of their titles. The nobility of the city of St. Gall are indeed still pretty numerous, they being permitted to follow trade and business, without derogating from their dignity.

The second class of people, and which is infinitely the most numerous, consists of the inhabitants of the villages and country. One part of these subsist by the profits arising from their cattle and the culture of their fields and vineyards; the

other by trade and manufactures. In the cantons that have no city, the country-people have a share in the government and magistracy. In those which have cities, and where the government is aristocratical, the inhabitants of the country are governed by local signiors or bailiffs, but by no means in that manner in which the petty sovereigns of Germany, Italy, and some other countries, tyrannize over their subjects.

The staple commodities of Switzerland are flax and cotton, which they cultivate and manufacture various ways. They have, besides, a very considerable trade in butter and cheese; as also in raw hides, which they export to France and Germany. They tan nevertheless a considerable quantity of leather at Zurich, Schaffhouse, Sonvillier, Bienne, and Neufchatel. Add to these branches of commerce, those of butter and cheese, which are considerable articles, and are produced of great excellence and in great plenty in the districts of Ementhal, Gruyere, Bienne, and the valley of Urs. In the late war the Swiss exported a great number of live cattle. The horses also that are bred on the Alps, are much admired for being strong, spirited, and sure-footed. Of the lesser articles of commerce among the Swiss, that of simple waters, drawn from the admirable herbs, with which that country abounds, is not contemptible. They export also some distilled liquors, and carry on a trade in wood and timber much more considerable and advantageous than is generally conceived.

The substance of what we have here transcribed, is extracted from the introduction to Mr. Faesi's work; which is in itself too circumstantial and systematical to admit of our giving any satisfactory abstract of the whole.

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*Discours Philosophiques de Maxime du Tyr. Traduits du Grec, par Mr. Formey. 12mo. Leyde. 1764.*

*The Philosophical Discourses of Maximus of Tyre. Translated from the Greek, by Mr. Formey.*

IT is worthy observation, that, notwithstanding the many improvements in the practical arts, the discoveries in nature, and the pretended advances in ratiocination, which have been made in modern times, there is hardly any proposition to be started in moral and metaphysical science, that does not bear a very close affinity to some or other of the opinions of the ancients. In point of physical and mathematical knowledge, the sages of antiquity were doubtless inferior to many of the learned members

of



of our modern scientific academies : but we are apprehensive that very few of the latter can boast such comprehensive intellects, such strength and sublimity of genius, as were evidently possessed by the former. Perhaps no age or country ever produced a genius so penetrating and so universal as that of Aristotle ; and we may venture to put Maximus of Tyre against the Collinases, the Tindals, and indeed the whole tribe of modern deists ; who look down nevertheless with contempt on the darkness of former ages, and pique themselves highly on the vast superiority of the present, enlightened æra. It is very possible the greater part of these gentlemen, the luminaries of the *free-thinking* world, are but little acquainted with the old Grecian in question : if they will give themselves the trouble, however, to look into his book, they will find those admired sentiments, which they conceive to be the wonderful deductions of later times, actually suggested by the poor, benighted heathens, many ages ago. In the mean time, lest the demon of scepticism should insinuate to them, that we want to impose on them a false authority, we shall give a little history of the performance, before we enter on its contents.

Maximus of Tyre, commonly styled Maximus Tyrius, was a celebrated Platonic philosopher, in the times of Antoninus Pius, and of Commodus ; but the particular date of his birth or of his death is not to be ascertained. Eusebius hath confounded him with Claudius Maximus the stoic, preceptor to Marcus Antoninus ; and others have mistaken him for Maximus the preceptor of Julian, who did not live till near 200 years after him. As to his Discourses, we are told that Janus Lascaris was the first who brought them out of Greece into Italy ; making a present of them to Lawrence de Medicis. It was from this manuscript that Cosmo Paccius, archbishop of Florence, translated them into Latin. Henry Stephens gave an edition of them in the original Greek in the year 1557. And Daniel Heinsius another in 1614, adding a Latin version of his own, with notes. But the last and finest edition of these Discourses, we are told, was made in London about the year 1740. This edition is in quarto ; the text being corrected by Mr. John Davies, and critical annotations annexed at the end of the volume, by Mr. Markland.

We shall now give our Readers a specimen or two of this Author's philosophy. *God being the author of good, whence cometh evil.* Such is the title of one of these Discourses ; in which we find delineated the whole system of modern optimism. ' The evils, says this Philosopher, to which human life is continually exposed, are necessary circumstances immediately dependent on, and interwoven with, the constitution of the universe. What we call misery and corruption, and is to us the source of affliction, contributes, in the eye of the great fabricator of the world,

to the good and security of the whole. It is this which is the object of his attention; and hence it is that, for the preservation of the whole, he suffers the parts to be destroyed. The Athenians are swept off by the plague; the Lacedemonians swallowed up by earthquakes; the inhabitants of Thessaly washed away by inundations; and the Sicilians burnt up by the flames of *Ætna*. —But when did Jupiter promise immortality to the people of Athens? when did the Lacedemonians obtain his decree to exempt their country from earthquakes? the Thessalonians to be secured from inundations? or the Sicilians from the eruptions of *Ætna*? All these things, of which we so heavily complain, relate only to parts or component members of the universal frame. You look upon these circumstances as instances of defect and dissolution; because you confine your view only to the parts which perish; I regard them as infallible proofs of conservation and perfection, because I take a view of things in general, and see what precedes and follows. The dissolution of one thing is the production of another; the death of one object is the life of the next in succession; while the apparent evils we suffer are merely relative and partial; tending in fact to the general good of the whole.\* How doth this sentiment differ from that of the poet? who tells us, that all chance is

———direction, that we cannot see,  
All discord harmony not understood,  
All partial evil universal good.

It hath been a question much controverted among modern sceptics, whether there be any propriety in *praying to God*? our heathen philosopher is not quite so bad a Christian, in this respect, as the Savoyard curate and some others, who affect to set so little value on this part of our duty. Our Author, it is true, prohibits our praying for temporal benefits, as he thinks it betrays a spirit of avarice, impatience and impertinence. \* I look upon the prayers of a virtuous man, says he, in the light of a grateful and holy conversation with the deity, concerning the good he enjoys; and at the same time regard it in him as a proof of his virtue. Socrates did not ask of the gods to be made rich, or to be placed among the Athenian magistracy. He sought not the parade of wealth and power, but goodness of heart, tranquillity of mind, a life without reproach, and a death replete with hope. These were excellent gifts, worthy of being asked and received from the gods; who bestow them as willingly as they are requested sincerely.

The sentiments of this ancient writer on the unity and perfections of God, are much the same as those of our modern philosophers, and by no means tally with that deplorable state of darkness and polytheism, in which the pagan world is said to have



have been involved. 'It is universally received as an indubitable maxim, that there is one God, who is the king and father of all mankind. In this sentiment the Greek does not differ from the barbarian, the islander from the native of the continent, nor the greatest sage from the most ignorant of the people. We will suppose that, in the course of many ages, there should be found two or three individuals so destitute of sentiment, as to be ignorant of a God; animals whose organs of sense should be insensible to the objects of his wisdom and power, whose ears should be deaf to the harmony of sounds, whose eyes should be blind to the beauty of colours, and, as it were, mutilated with regard to susceptibility and intellect: what can be inferred from the incapacity of such a stupid, incorrigible being? Ought we not to compare them to lions without claws, to oxen without horns, and to birds without wings?' We cannot help thinking, however, that this philosopher's definition, or description, of the deity, was taken, in a great measure, from the writings of the Christians; who had diffused the gospel pretty extensively before his time. 'God, says he, is the father and creator of every thing that exists; before the sun *was*, he *is*, and before the heavens existed, to him was a being. Before all times, before all ages, he existed and determined the revolutions of nature. He is the legislator and governor of the universe, whose essence no language can express, nor can the most penetrating eye discover.' Again, in another part of the work, 'the sovereign mind, says he, is perfect, it comprehends, at once, all things, at all times, and in all places.—The intelligence of God is pure and incorruptible, it need not be divided, in order to preserve and govern all things: but acts throughout the utmost extent of space, with infinite swiftness; or rather, seeing all things with one view, its influence is instantaneously diffused throughout the universe, as the rays of the sun diffuse heat and light over the face of the earth.'

This philosopher's notions concerning the source of moral evil, seem also to be borrowed from the Christian system. 'There is in the human mind an innate principle of perverseness and depravity; to which we give the name of evil or wickedness. Let every man, therefore, who exclaims against their effects, impute the fault to himself, and not by any means to his creator.'

We could with pleasure make a farther quotation or two from this performance; but the number of publications before us prevents our dwelling longer on the subject.

*Dei Delitti e delle Pene.* 12mo. 1764.

An Essay on Crimes and Punishments \*.

**A**MONG the many inconsistencies and absurdities, attendant on human institutions, there cannot surely be any so great as those which are included in the theory and practice of criminal prosecutions. There is hardly a nation in the world, whose code is not, in this respect, most glaringly defective and contradictory. The reason is obvious to those who know in what manner laws are usually made and executed. In arbitrary governments, the will of a princely individual, or that of his favourite, is generally the model of arrêts and proclamations, which serve as laws, to which a whole nation is required, and compelled by the same authority, to pay implicit obedience. The laws of nature are, in such countries, little known, and less adopted; the insolence and caprice of the magistrate almost always taking place of the justice and prudence of the legislator, where the offices of both are vested in the same person. In limited monarchies and free republics, the principles of natural law and grounds of civil society are better known. And yet, after the first two or three struggles for liberty are over, the people generally take up with the shadow instead of the substance; sitting contentedly down to enjoy freedom in mere speculation. The constitution, as it is called, or *form* of government, being once settled, almost every succeeding act of legislation is dictated by the occasional exigencies of the state, the clamours of the many, or the intrigues of the few. Temporary expedients are proposed for temporary evils, without any retrospect to their compatibility with prior expedients of the like nature, or any prospect of their precluding similar expedients hereafter. Hence, that notable inconsistency to be found in modern codes, the multiplicity of whose laws hath rendered the legal decisions of courts of judicature, as difficult and perplexing as the most paradoxical and abstruse of metaphysical investigations. Hence it is also, that, the remedy provided by our laws, is frequently found to be worse than the disease; being productive of more and greater evils than such as they were designed to counteract; our sagacious legislators acting here, as the satirist observes,

As tinker-politicians do,  
Who, stopping one hole up, make two;

\* We are informed that this work hath occasioned much noise abroad; that it was suppressed in Venice, and has drawn a prosecution on the Author; who hath very wisely absconded that he might not himself suffer the same fate with his book.

The



The constitution still intended,  
Like an old kettle, to be mended.

It is to this defect in the system, or rather want of system in the construction of modern laws, that we may in a great degree impute those inconsistencies and contradictions, which prevail in the penal laws of most countries. It is indeed dreadful to think, of the disproportion made, in some cases, between the crime and the punishment of unhappy delinquents; while, on the other hand, we see too often the most flagitious acts of cruelty and injustice pass unpunished, for want of a legal provision to chastise the offenders. It has been frequently objected against such remonstrances, that there appear sometimes such uncommon instances of human depravity, that no wisdom or foresight in the legislature could have provided against them. But, we believe, it would be found, on enquiry, that all such detestable proofs of moral turpitude, have at first arisen from the defects, and been gradually cherished by the abuses, of civil institutions\*.

We have been long in expectation of a treatise on penal laws, from a very able lawyer of our own country: in the mean time, it is with equal pleasure and surprize, we find this subject treated of so freely by an Italian pen. Our Author, it is true, doth not consider this matter so fully as it deserves; his principles, however, are for the most part just, and display a sense of that true spirit of liberty, which the slow and silent progress of philosophy is gradually diffusing, with the knowledge of truth, over countries condemned for ages past to the obscurity of the grossest ignorance, and the servility of the vilest bondage.

The Author pretends that his treatise is an explication of the sentiments of the celebrated Montesquieu on the same subject; but it has been justly observed, that he treads rather in the steps of the famous citizen of Geneva; his principal maxims being deduced from that writer's treatise on the Social Compact.

It were impossible to give an abstract of this concise little work, without transcribing the greater part of the whole. We shall, therefore, only just specify the contents of the several sections, and make some few remarks on the most striking and interesting of them.

In the first section, the Author enquires into the origin of pains and penalties; proceeding to consider the other divisions of his subject in the following order. On the right of inflicting

\* To be convinced of this, we need only reflect on the diabolical practices of the thief-takers, detected in this country a few years ago: a set of delinquents whose crimes could admit of no possible aggravation, notwithstanding the temptation to commit it, was afforded by an absurdity in the execution of our laws; of which we had not one in being, however, to make their offence capital.

punishments.—On the consequences of that right.—On the interpretation of the laws.—On the obscurity of the laws.—On the proportion between the crime and the punishment.—On the measure of punishments in general.—On the distinction necessary to be made between crimes in general.—On the point of honour.—On duelling.—On the public tranquillity and breaches of the peace.—On the end and design of legal punishments.—On the evidence necessary to convict offenders.—On secret informations.—On the torture\*.—On the testimony of oaths.—On the necessity of expediting justice.—On assaults.—On thefts.—On detraction.—On idleness.—On banishment and confiscation.—On the vanity of birth and spirit of families.—On the moderation of punishments.—On capital punishments.—On arrests.—On prosecutions and proscriptions.—On the evidence of crimes difficult to be proved.—On suicide.—On smuggling.—On debt.—On places of asylum.—These are the principal subjects treated of in this performance; many of which, it must be confessed, are discussed but superficially; nor would an English reader find many things that are new to him, however novel and strange they may appear to the Italians. Our Author is, besides, not always consistent with himself. His grand object is to prove that the punishments, usually inflicted upon criminals, are neither proportioned to the crimes, nor equally applied to delinquents of the same kind; his next point is, to shew that they are not calculated to answer the end for which they are intended, viz. the prevention of future crimes. Now, in treating of the necessity of expediting justice, he represents imprisonment as an actual punishment; concluding, that in any case it should be made as short as possible before the criminal be convicted. ‘Quanto la pena sarà più pronta, e più vicina al delitto commesso, ella sarà tanto più giusta, e tanto più utile. Dico più giusta, perchè risparmia al reo gl’ inutili e fieri tormenti dell’ incertezza, che crescono col vigore dell’ immaginazione, e col sentimento della propria debolezza: più giusta, perchè la privazione della libertà essendo una pena, essa non può precedere la sentenza, se non quanto la necessità lo chiede. La carcere è dunque la semplice custodia di un cittadino, finchè sia giudicato reo; e questa custodia essendo essenzialmente penosa, dee durare il minor tempo possibile, e debbe

\* On this subject the Author expresses himself with great sense and spirit. The law, says he, that inflicts the torture, absurdly commands men to divest themselves of their sensibility, of their reason, of their passions, of their very selves. It says to them, ‘Uomini resistete al dolore; e se la natura ha creato in voi uno inestinguibile amor proprio, se vi ha dato un inalienabile diritto alla vostra difesa, io creo in voi un affetto tutto contrario, cioè un eroico odio di voi stessi, e vi comando di accusare voi medesimi, dicendo la verità anche fra gli strappamenti dei muscoli, e gli flogamenti delle ossa.’



effere meno dura, che si possa.' But if principles of humanity and public utility require us to be so cautious in imprisoning criminals, because imprisonment is really and essentially a punishment, how comes it he so readily consigns over an innocent debtor to prison, as if indeed it were no more than *la semplice custodia di un cittadino*? He seems to think it very proper that the legislature should give a creditor power over the personal liberty of his debtor, however innocent of any intended fraud, 'Il fallite innocente dovrebbe esser custodita come un pegno dei suoi debiti.' He admits, indeed, that the creditors ought in such a case to find the debtor in proper nourishment and subsistence. But if this were the case, we should have but few confined debtors; and yet nothing can equal the cruelty of permitting debtors to be thrown into prison and to be starved to death, as some hundreds are yearly in this country. Every one must admit also, that nothing can be more absurd and inconsistent, than to exercise lenity in this respect to suspected criminals, and deny it to debtors; who, even after conviction of their debts, are confessedly innocent of any crime. The case of the latter is still worse, and the indiscrimination of the legislature still more cruel and absurd, if we compare the state of an imprisoned debtor and a criminal actually convicted. With regard to the latter, imprisonment is deemed a punishment, and is frequently all the punishment inflicted; whereas with regard to the former, the days, the months, the years of his captivity, expunge not one farthing of his creditor's demand. Surely, surely, some better method might be devised, for the security of property and the support of commercial credit, than the present inequitable and insufficient method of personal imprisonment! It is indeed astonishing that our legislature, which finds itself so often under a necessity to repeat those dangerous and indiscriminate indulgencies of insolvent acts, should not set earnestly about some regulations of this nature. It would also be equally to the honour of its members, and to the public emolument, if some means could be found out to lessen the number, and prevent the commission, of capital crimes; the numerous executions which in this country are remarkable, being as disgraceful to humanity, as they are impolitic and useless to society.

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*Memoires pour la Vie de Francois Petrarque, tirés de ses Oeuvres et des Auteurs contemporains.*

Memoirs for the Life of Petrarch, extracted from his Works and the Writings of cotemporary Authors. To which are annexed, Notes, Dissertations, and other authentic Pieces. 2 Vols. 4to. Amsterdam. 1764.

THE

THE precipitancy of writers to oblige the public with anecdotes of celebrated personages, generally gives rise to so many errors and mistakes, that it becomes the work of ages to detect them, and to separate from real history that tissue of fables, with which it is interwoven. Among the numerous biographers\*, that have employed their researches into the life and character of Petrarch, we know not one that hath given himself so much trouble to write his history as the anonymous Author of this performance, must have taken merely to accumulate the materials for such an undertaking. It is true that such a work becomes the more difficult; as successive writers continue to adopt the errors of their predecessors; or to foist in unauthenticated particulars of their own. Add to this, that tales often told acquire a degree of credulity, of which it is not easy to divest them. But, if the greatest caution be necessary not to admit the false and improbable in biographical memoirs, there is no less judgment requisite to distinguish between what ought, or ought not, to be rejected among those anecdotes which have received the sanction of being frequently transcribed. We might bring instances of modern critics, whose scepticism hath proceeded so far, as to call in question not only the transactions of many historical personages, but even their very existence. This they have done in the case of the celebrated Laura, of whom Petrarch was so greatly enamoured, and in whose praise he wrote most of the beautiful sonnets attributed to him. The Writer of the present memoirs endeavours, on the contrary, to prove Laura not to have been an imaginary mistress; but a real woman, the wife of a gentleman of some eminence in the city of Avignon, where she was born, lived and died. Our Author attempts to ascertain many peculiar circumstances relative to this lady; entering minutely into her character, manner of life, and connections. This being a disputable point, and of some consequence in giving us a true idea of Petrarch himself, as well as to the elucidation of his writings, he appears to have taken considerable pains in his researches, into this particular.

Our Readers, we presume, will excuse us, from drawing up any formal account of the life of Petrarch from these detached memoirs; as it would be impossible for us to allow room enough to make it in any degree satisfactory†. Nor, indeed, are the personal anecdotes contained in this performance, by any means the most valuable part of it; these serving only as a medium by which to introduce a general view of the state of letters, with an

\* Our Author makes particular mention of twenty different writers that have engaged in this task.

† Add to this, that the two volumes before us, do not compleat the Author's design; which is to be perfected in a third.



entertaining description of the singular manners, and quaint refinements\* of those times.

We shall select a few passages, as a compliment due to the Writer, and as an amusement agreeable to the Reader. \* The restoration of letters and the arts, is commonly attributed to the Greeks, who came into Italy from Constantinople, when the Turks made themselves masters of that city. Even Mr. D'Alembert himself, though so well versed in every thing relative to the arts and sciences, tells us, in his Philosophical Elements, that the taking of Constantinople occasioned the restoration of letters in the west. To do justice, however, to Italy, it must be declared, that it is to the Tuscans, with Petrarch at their head, that we owe such restoration. It was in Tuscany that first appeared the new dawn of those arts and sciences, whose revival hath since illuminated all Europe. This is acknowledged on the best authorities, and particularly by Mr. Voltaire; who says, *Les Tuscans firent tout renaitre par leur seul genie, avant que le peu de science qui étoit resté a Constantinople, resât en Italie avec la langue Grecque par les conquêtes des Ottomans.* The Greeks indeed, who took refuge in Italy, contributed no doubt to facilitate the acquisition and diffuse the knowledge of the Greek tongue in Italy, which Petrarch and Boccace had already introduced. Our Author confirms this assertion, by several passages in his work; which merit the greater attention as being no Italian himself, he cannot be supposed to advance it out of vain-glory or partiality to his countrymen.

The arrival and progress of letters in Italy are particularly traced out in this performance; the Author not confining himself merely to the private history of Petrarch, but introducing little sketches of the characters of the most famous of his acquaintance or contemporaries. He hath also enlivened his work with several of Petrarch's sonnets, and an account of the different motives and occasions on which they were written. But Petrarch's poetical character is very generally known; his eminence in this respect, however, gave him an opportunity of moving in a different sphere. His intimacy with persons of the first rank in the state brought him acquainted with public affairs; in which the enthusiastic fondness he entertained for his own country often deeply interested him. It is asserted by Muratori and other Italian writers, that Pope John XXII. employed him as an envoy in France and Germany; Bandini even asserts that Petrarch was secretary to that pope. Our Author, however, is of opinion they are mistaken, as Petrarch is silent on that head

\* Among these we have a very particular enquiry into the reality and nature of the famous *court of love*, whose existence hath been called in question by many ingenious writers.

in his letters, and never accounted John XXII. among his protectors. On the contrary, he relates a story of him, wherein he is represented as a known enemy to the Italians. When the army of this pope was obliged to raise the siege of Milan, a certain Gascon cardinal [supposed to be Arnaud de la Voie,] his favourite, observing his holiness to be greatly chagrined at it, told him if he would follow his advice, he could put him in a much better way, to mortify and depress the Italians, than attempting it by force of arms. Ay! said the pope, what way is that? it must be expensive and difficult.—O not all, replied the cardinal, there is nothing more cheap and easy. Only take away the empire and the pontificat from Rome and Italy, and transfer them to Cahors and Gascony. You will by this means triumph over your enemies, at the expence only of a single word; and, in depriving a nation you hate of their glory, confer it on your native country. The pope, by no means relished the proposal, but wisely treated it as it deserved. Don't you see, replied he to his counsellor, that, if I take your advice, I and my successors shall be only bishops of Cahors, and the emperors only governors of Gascony; while those who hold the spiritual and temporal precedence at Rome, will ever be the true popes and emperors. Instead of obscuring the glory of Italy, I shall restore it to its former splendour. The name signifies but little: Rome will always be the capital of the world in spite of us.—To this little anecdote of this pope, our Author adds a circumstance that happened to fall under his own inspection. It is asserted by many celebrated writers, particularly the President Henault and the Abbe de Vellej, that John XXII. was the first pope who added a third coronet to the papal tiara. The authority of these writers, says our Author, made such an impression on me, that I should never have ventured to maintain the contrary, had not I been eye-witness to a circumstance which refutes it. In the year 1759, the mausoleum of this pope, erected at Avignon, was pulled down, in order to remove it to a more convenient part of the church. The coffin in which his body was deposited, was opened on this occasion; at which opening I was present. The body appeared to have been well preserved, by means of common aromatics. It was dressed in pontifical robes of purple and gold. But on observing the tiara very particularly, I saw it had but two coronets. His statue also, which was placed on the top of the tomb, had no more than a double crown; whereas the statue on the tomb of Benedict XII. his successor, erected in the same church, hath a cap with a triple crown; so that it is to this latter pope the innovation should be ascribed. It is said, by Petrarch, of this pontiff, that the greatest proof he ever gave of his judgment, was when he told the cardinals on his election, that they had chosen a



fool. Indeed he was by no means the person they intended to make pope; but it often happens, from the intrigues and cunning practised by men of talents to keep each other out of power, that a man of no talents reaps the benefit of their mutual collision, and stumbles in. It is the same chance, which attends on all cabals, from those of a conclave of cardinals, to those of an election of members of parliament, or even that of a parish-lecturer. It is the same chance which, we see, now and then contradicts the proverb\*, and makes popes, lord-chancellors, secretaries of state, chancellors of the exchequer, and parliament-men, of the strangest sticks of wood in the whole bavin.

It is no wonder that transactions of this kind should bring the pontificate into early contempt, or that our Author should have an opportunity of relating the following anecdotes, by which the Reader may judge, in what esteem the power and authority of the sovereign pontiff were held, even in the days of Petrarch.

Gregory VII. who affected to rule over kings, in the plenitude of power transmitted him from St. Peter, put his successors into possession of the same power of giving away kingdoms and disposing of them at their pleasure. Thus Clement VI. whose great delight was in making kings and giving entertainments, made Louis of Spain king of the Fortunate islands. A mighty pretty name for a realm belonging to the hero of a romance! and, indeed, in this pretty name, and a golden coronet, with which the pope crowned him, consisted all his revenues and royalty. Nor does it appear that the pontiff made any acquisition of either temporal or spiritual authority by the bargain. A pleasant return, indeed, was made to the pope who made Don Sanchez king of Egypt. A consultation being held at Rome, about the choice of the leader of an army, intended to deprive the Saracens a second time of the holy land; Don Sanchez was preferred to all the princes of Europe, on account of his birth, valour, and military experience. In consequence of this preference the pope invited him to Rome, where he was admitted into the public consistory, in which the election was to be made. As he was ignorant of the Latin tongue, one of his attendants was admitted, also, as his interpreter. During the recital of the decree, he was proclaimed in form king of Egypt, on which the acclamations of the bystanders testified the popularity of the choice. The prince, however, at a loss to know the meaning of those acclamations, asked his interpreter, who sat at his footstool, the motive of them. May it please your majesty, replied the interpreter, the pope hath made you king of Egypt.—Rise then, said Don Sanchez, we must not be ungrateful; rise instantly and proclaim his holiness caliph of Bagdad.

When the third volume of these memoirs appears, we may possibly find room for a farther account of them.

\* Ex quovis ligno non fit mercurius.

*Essai Philosophique sur le Jugement du Sens.*

A Philosophical Essay on the Judgment of the Senses. 12mo.  
Frankfort. 1765.

**I**N an age so fond of paradox as the present, there is little likelihood that encouragement will be given to the long-conceived design of investigating and establishing a philosophical language. Hardly a single tract, however, on scientific subjects, is published that doth not serve to evince the expediency, we might say the necessity, of such an establishment. Indeed the amazing latitude, which the cultivation of rhetorick and poetry hath given to language, hath almost destroyed all kind of philosophical precision in speaking and writing. The truth of this assertion is well known to persons acquainted with the writings of modern philosophers; but, lest we should be supposed to advance any thing upon general and indeterminate authority, we shall instance one passage, that immediately presents itself; wherein the Author not only asserts a contradiction in terms, but at the same time betrays his want of attention to the meaning of a writer of the first rank in the philosophical world; whose system, nevertheless, he takes upon him to condemn. Bishop Berkely, says he, tells us, that *Nous ne concevons rien de ce que matiere est conçue d'être*. Not to object to the mode of expression, which is a kind of German French; the meaning of this writer is very evident, amounting to this; 'we cannot conceive what actually is conceived.' We know not what kind of salvo, our essayist hath got for this absurdity; but we can take upon us to say, that Berkeley never asserted any such thing. That excellent metaphysician concludes, that we have no means of experiment to prove the existence of such a thing as matter is generally conceived to be; and this is all. But we need go no farther than the title-page of this performance, for an instance of the Author's abuse of words. The Judgment of the Senses! All Europe have been agreed, for half a century, that the distinctions first made by the incomparable Mr. Locke, in the different faculties of the mind, are just and real. The doctrine of innate ideas hath been justly exploded by every philosopher of the least eminence, throughout the known world. The mechanism of the Senses hath been greatly elucidated by the anatomists and experimentalists; while the difference between sensation and intellect hath so far prevailed, as to be understood and maintained even by the vulgar. Notwithstanding all this, we have here an anonymous writer, who boldly stands up by himself, and declares, in the face of the world, that Mr. Locke and his partizans know nothing of the matter: that there are innate ideas and moral principles; which we entertain antecedent



dent to, and independant of any information or experience acquired by the Senses. We have a coarse phrase in English, by which the old nurses sometimes correct the stupidity of children, in saying, 'they hear with their ears and understand with their elbows.' This appears to be a received maxim in our Author's philosophy; who conceives that men can reason very well with their fingers ends. It is true this is a comfortable doctrine to those who want brains; we would not have them trust however too much to this manual logick. But to come to particulars: this writer advances, among other extravagant assertions, that our 'judgment and belief in many cases precede simple apprehension,' that is, in other words, a man may judge of the probability of a narration, or the propriety of a sentiment, believing the one and adopting the other without understanding any thing of the story, or comprehending any part of the proposition. According to Mr. Locke's philosophy, simple apprehension is the first operation of the mind on the sensations, caused by external objects, the effects of which operation are the ideas of such objects. Our Author, on the other hand, tells us that the mind doth not employ itself on the ideas of things, but on the things themselves\*; and that a man may know and believe a good deal about many things, without having any idea of them at all. It is hence very plain that this writer's idea of ideas must be very different from that of other people, and indeed very inconsistent in itself. He supposes that experience is gained by a kind of instinct, without the use of reason at all; the understanding being in no wise concerned. 'When I hear, says he, a certain noise in the air, I conclude, immediately, without reasoning that a gun is fired off. There are no premises from which this conclusion is inferred by any rules of logick. It is the effect of a principle of our nature common to us with the brutes.' We have here another instance of the abuse of words above complained of; he *concludes*, he says, without *reasoning*, and without there being any *premises* from which this *conclusion* is *inferred*. We should be glad, however, to know what faculty, talent, or power is employed in drawing the above conclusion. To *conclude* is to *reason*, nor is it possible for a *conclusion* to be inferred from no premises; for it is by virtue of its relation to such premises that it is a conclusion. To conclude without premises, is to conclude without a beginning, and to infer *something* from *nothing*. Indeed the

\* Nay, he says, that the external objects, about which the mind is employed, are actually *present* to the mind when he remembers them. We can hardly comprehend what he means by this strange proposition; for certain it is that the church of St. Peter's at Rome, and the Stadthouse at Amsterdam are now perfectly fresh in our memory, and yet we presume they are many leagues distant from us.

premises in the above case are very evident; and it must have been by *reasoning* that he first acquired a sense of the connection between the sound and the instrument causing that sound; for the latter being no object of hearing, such connection could not be known or suggested but by his having observed that sound to accompany the sight or touch of the instrument. Now it is by the faculty of reason only that we compare our different sensations with each other, and thence form ideas of external objects. For it is to be observed, that though the qualities of external objects are the immediate objects of sense, yet we cannot define or form any competent idea of such objects, but by comparing and compounding the several sensations they occasion. Every external object is defined by a specification of its qualities, and their relations to each other; so is the idea of that object defined by a specification of the several sensations with which it affects us, and their respective relations.

It is true that people often judge by rote as they talk by rote; in which case they do not infer from premises, because they do not in fact reason at all, but apply conclusions drawn by others. Again they may judge from memory, or apply conclusions long since deduced and treasured up in the mind: this is, indeed, generally the case, and hence it is that we are so often deceived in these instantaneous reflections.

What this writer says about *belief*, is also equally erroneous. The objects of belief are not simple ideas nor mere objects of sense; we cannot with any propriety say, we believe a house, a tree, a horse, &c. The object of our belief must be a proposition, every part of which we must fully comprehend. Thus, though it is nonsense to say, I believe a house, it is sense to say, I believe that an house exists. I believe that tree to be of oak; that horse to be black, and so forth. Now in every one of these propositions, there are several circumstances depending on different sensations and reflections, which must be compared and put together according to their several relations, before the mind can assent or dissent about them. How is it possible then, that an act depending on so complicated an operation as this, should precede simple apprehension. Indeed it may as well be pretended, that we may write sentences before we can form our letters, as that we may believe propositions, before we apprehend the terms of those propositions. If we do not bewilder ourselves with unnecessary distinctions, the operations of the mind are in this case very simple. The first and most simple is that of mere *perception*, the object of which is the quality of some external object, which bears the name given also to the sensation itself. Thus the eye sees colours and nothing else; the ear hears sounds and nothing more; the touch feels resistance, and so on. The next operation is that of *conception*, or forming an idea of external



ternal objects by putting together the several different sensations which appear always to accompany each other. These are called the qualities of the object, and their assemblage constitutes the object itself. The next operation is of a superior nature, and is imputed to what we call the exercise of the understanding. It is in this, that we compare and combine our ideas, rectify them by appealing to our sensations, and acquire what is denominated experience. Thus we regularly proceed to *perceive, conceive and believe*; and it is impossible to reverse this order. This Writer affirms, indeed, that sensation always commands belief; in other words, that we must in all cases necessarily believe the immediate testimony of any of our senses. He must forget himself strangely however, or know but very little of experimental Philosophy, to advance so absurd a position. It is well known, and may be shewn by a thousand experiments, that a man would be as preposterously credulous to confide in the simple evidence of any one of his senses, as it would be ridiculously skeptical for him to doubt the united and concurrent testimony of them all.

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*Astronomie; par Mr. de la Lande.*

Astronomy. By Mr. de la Lande. 4to. 2 vols. Paris 1764.

IT is observable that, among the numerous and sometimes voluminous performances, which have appeared of late years on scientific subjects, the public hath never been presented before with a compleat treatise on Astronomy. Almost every country in Europe, indeed, hath produced a number of elementary tracts, and many of them some valuable pieces on particular branches of this science. In the performance before us, the ingenious and laborious Author hath collected these scattered materials, and hath arranged them in such a manner as to compose a complete system of science, as well with regard to theory as observation.

The subject is introduced by a long and circumstantial preface, elucidating the plan, and setting forth the nature and design of the work. In order to excite also an emulation in the Reader to become a student in this sublime science, the Author enters on its eulogium; displaying its many superior advantages, and representing the honours that have in all ages been paid to its professors. He enumerates farther, the several public institutions and royal establishments that have been founded for its cultivation; ending with a catalogue of the most

remarkable observatories, that have been erected in different parts of the world; and a list of such astronomical instruments as are at present used and constructed in France and England.

The work itself is divided into twenty four books, exclusive of astronomical tables.

In the *first*, the Author lays down the elements of the sphere; and explains the first principles of this science in a clear and perspicuous manner. He supposes for instance, that his astronomical pupil looks upward in a fine star-light night, and beholds the various luminaries in the heavens. He then proceeds to point out the objects that will most strike his attention, in that attitude; deducing thence all those suggestions and conclusions which would naturally arise in the mind of any person of curiosity or common sense. Beginning thus with the most simple state of observation, he traces the steps of the Chaldean Shepherds, who were the first inventors of the theory of this science; by which means he shews that some ages must have elapsed before the ancient observers had made any considerable progress. In treating this part of his subject, he is naturally led to shew the necessity of conceiving the great circles of the sphere, and of forming some certain figures for the constellations, and of giving those constellations names; of representing them on globes or spheres, and of the use of astronomical instruments.

Book the *second*, contains an account of the origin of astronomy, and its gradual improvement in various parts of the world: together with an history of the most famous astronomers, a critical account of their discoveries and writings; and a catalogue of the names of all the astronomers of any eminence that have ever existed.

In the third Book, Mr. de la Lande gives a description of the starry heavens; with an account of the names of each constellation; the origin of those names; and the number of stars each constellation contains; laying down an easy method for any person to know them, without either the assistance of a master, or the help of globes, or charts.

In Book IV. the Author enters upon those essential points on which the whole science of astronomy is founded; such as the places and distances of the sun and stars, the observation of the equinoxes and solstices; and the measure of time, by the rising and setting of the stars and their transits over the meridian.

Book V. treats of the several systems of Ptolemy, Tycho and Copernicus. Mr. de la Lande demonstrates the truth of the latter; and replies in the most satisfactory manner to all the seventy seven arguments of father Riccioli against the diurnal motion of the earth.

Book



BOOK VI. relates to the planetary system, and the methods of determining the revolutions, figure, orbits, distances and diameters of the five planets Mercury, Venus, Mars, Jupiter and Saturn.

BOOK VII. treats of the motion of the moon, her phases, and irregularities; of the lunar tables that have been made to ascertain the latter, and of every thing else that relates to this secondary planet.

BOOK VIII. contains an explanation of the ancient and modern calendar, of cycles, periods, epochs, and of the use of astronomy in Chronology.

BOOK IX. treats of the nature of Parallaxes, and the calculations dependent on them; particularly of the methods to determine the distance of the planets, by which it is demonstrable among other curious instances of this kind, that the moon is upwards of 900,000 leagues, and the sun not less than 33 millions of leagues from the earth.

In BOOK X. which concludes the first volume, are given the several methods, hitherto laid down for calculating the eclipses of the sun, moon and stars; to which the author hath subjoined a new method of his own, still more precise and exact.

BOOK XI. begins the second volume, and contains a compleat treatise on the transit of Mercury and Venus over the sun; on the several calculations they have given rise to, and the consequences deducible from them.

In treating this subject, he mentions particularly, the expected passage of Venus over the sun in the year 1769, from which we may hope to discover, with greater exactitude than hitherto could be done, the distance of the sun and planets from the earth.

BOOK XII. treats of the refraction of the rays of light in passing through the atmosphere, a circumstance that greatly affects all astronomical observations.

BOOK XIII. contains an exact and particular description of the astronomical instruments now in use, in the most famous observatories in Europe; with a circumstantial account of their dimensions and their figure delineated on copper-plates.

BOOK XIV. comprehends a treatise on practical astronomy; in which is particularly inculcated the method of verifying the instruments, and the manner of taking all kind of astronomical observations. This book is the more valuable, as the subject hath never been treated of with any accuracy before; our practical astronomers, as they are called, generally making a great secret of their knack at taking observations. It may indeed be politic in men, who have no higher pretensions to science, than arises from their dexterity in handling a telescope or their patience in gazing at an eclipse, to make a mystery of their merit.

BOOK XV. treats of the magnitude and figure of the earth;  
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comprehending an history of all the famous voyages made by order of the Royal Academy of Sciences, to determine these points; with an account of the several books published on the subject by Mr. de la Condamine, Mr. Bouguer, Mr. de Maupertuis, Father Boscovich, Mr. Clairaut, the Cassinis, and Mr. de la Caille.

The XVI. Book comprehends the theory of the apparent motions of the fixed stars, occasioned by the precession of the equinoxes, and the parallax of the great orbit. In this book is explained the mechanism of the several attractions, that affect the motion of the earth in its orbit, occasion the obliquity of the ecliptic, and cause those differences which are frequently observed in the motions of stars and planets.

Book XVII. contains a treatise on the newly-discovered inequalities in the apparent place of the fixed stars.

Book XVIII. contains the astronomy of the satellites of Jupiter and Saturn, with tables of their revolutions and eclipses.

Book XIX. relates to the theory of comets; containing the history of the most remarkable, with tables for calculating and predicting their returns.

In Book XX. we have a more satisfactory explication of many curious particulars in astronomical science, than hath as yet been given by any writer; particularly of the revolution of the planets on their axis, their disks, figure, and spots; as also of the way to predict the phases of Saturn's ring, and to calculate and observe the librations of the moon, &c.

Book XXI. is an abstract of the doctrine of conic sections, as they are applicable immediately to the purposes of astronomy.

Book XXII. relates to a subject the most important and comprehensive in the whole work, viz. the doctrine of universal attraction. We are not perfectly satisfied, however, with every thing our ingenious Author advances on this head.

Book XXIII. respects the doctrine and theory of spherical and even of rectilinear trigonometry, as far as it relates to astronomical calculations.

In Book XXIV. and last, the author considers the nature and use of astronomical calculations, properly so called; pointing out the method of calculating the motions of the heavenly bodies from observations; and thence constructing astronomical tables. To these with other useful particulars, Mr. de la Lande hath annexed tables of the Sun from the Abbé de la Caille, and those of the Moon from Meyer: to which he hath added some improvements of his own.

On the whole, we do not remember to have reviewed, for some time past, so universal and compleat a treatise as the present; although we must confess that it contains some particulars, especially with regard to theory, which we conceive not to be properly ascertained.



*Traité de l'Existence, de la Nature, et des Propriétés du Fluide, des Nerfs, et principalement de son Action dans le mouvement Musculaire.*

A Dissertation on the Existence, Nature and Properties of the nervous Fluid, and particularly of its action in the Motion of the Muscles. To which are added, Observations on the Sensibility of the Ligaments, Tendons and other Parts, the Insensibility of the Brain, the Structure of the Nerves and the Hallerian Doctrine of Irritability. By M. Le Cat of Rouan. 8vo. Berlin. 1765.

**A**BOUT ten or twelve years ago, the royal academy of sciences at Berlin, proposed, among its prize-questions, the following anatomical queries?

Query 1. Whether the communication which is observed between the brain and the muscles, by means of the nerves, is effected by a fluid which swells the muscle during its action.

2. What is the nature? and what are the properties of that fluid?

3. In what manner it can produce in the muscles, that surprising mode of action, in which motion and rest instantaneously and reciprocally succeed each other?

The dissertation before us was written in answer to these questions, and had the honour of obtaining the prize. Its very ingenious Author, in order to proceed with regularity and precision, hath divided it into four parts. In the first, he undertakes to demonstrate what the academy had supposed, viz. "that the motion of the muscles and muscular parts, depends principally on that connection which subsists between the brain and the muscles, by means of the nerves." He observes notwithstanding that this dependance is subject to certain restrictions and limitations: it being notorious that the heart may be taken out of many kinds of animals, and of course all the nerves communicating thence to the brain be cut in two, and yet the heart will continue to beat some minutes, nay in some cases, some hours, after such separation: although in the end it proves effectual in depriving the organs of all life and motion. Hence, says M. Le Cat, we see evidently the necessity of a connection between the heart and the brain, in order to support life and motion in general; and at the same time, that such connection is not essentially necessary to every single motion of those organs; or in other words that its exertions are not simultaneous and correspondent to every one of those moments in which those motions are made. The nerves, we are told, are not the only canals whose assistance is necessary to enable the muscles to perform

form their respective functions; nor doth the arterial blood contribute to their motion only, by supplying the materials necessary to their moving force.

M. Le Cat confirms, by several instruments, the assurances of Vieussens and Stenen, concerning a muscle's becoming paralytic on tying up the nerves that lead to it. He concludes, hence, therefore that the connection between the muscular parts and the brain, is the first and principal circumstance that is essentially necessary to the motion of the primary organs; that the connection of the heart with the same muscles by means of the arteries, is the second; and that both one and the other is necessary to their motion only as the mediate and general cause, but not as the immediate and simultaneous causes of every single motion.

Under the second head, our ingenious anatomist endeavours to prove that the communication between the brain and the muscles, by means of the nerves, is effected by a fluid. This communication, says he, can be effected only in two methods; either by means of the solid substance of the nerves, or by a fluid that is contained in their cavities. Several of the anatomists have maintained that the nerves act only as elastic chords; but our Author combats this opinion with great appearance of reason; concluding that their action should be imputed to the fluid contained in those capillary tubes, of which each nerve is a congeries. To confirm his opinion in this respect, he cites the experiment of Bellini in regard to the ligation of the diaphragmatic nerve.

In the third part of this dissertation, the Author admits, however, that, notwithstanding the existence of this nervous fluid is indubitable, its properties are but little known. It bears so little resemblance, he thinks, to the other fluids of the human body, that we can form no just conception of it, by comparing it with any other fluid or material substance whatever. Hence, he defines it, as the instrument both of motion and thought; a kind of middle substance between the soul and body; an amphibious species of being, that is material from its impenetrability and impulsive force, though of the higher order or first class of material substances. At the same time, he conceives it is nearly allied to immaterial Beings; by which it is capable of being affected in a manner totally different from those means which are dependant on mechanical principles. But M. le Cat is a much better anatomist than a metaphysician, we shall therefore pass over the rest of his reveries on this subject.

In the fourth and last part of his treatise, this Writer explains the mechanism, or mode of action, in which he conceives this fluid is capable of effecting muscular motion. This motion, he supposes, not to depend solely on the particular action  
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of the fluid, but also on the structure of the muscles. In treating of this structure, he shews that the fibres of which the muscles are composed, are cylindrical tubes, filled with a kind of reticular, cellular or medullary substance, somewhat resembling what is included in the hair or in quills. He conjectures the nerves and sanguinary vessels are joined to these cavities, and supply them with their respective fluids. Now these fluids, says he, dilating the above-mentioned fibres or their interstices, will necessarily shorten them, and of course contract the muscle. Thus, there is discharged from the nerves into the muscles a nervous, animated lymph, a kind of vital fluid, to which M. le Cat conceives that the soul itself is immediately united.

In treating of the sensibility of the ligaments, tendons and some other parts of the body, M. le Cat, undertakes to prove in contradiction to M. Haller, that the dura & pia mater, the membranes, ligaments and tendons are all sensible, and that the substance of the brain is insensible. The hospital, to which our Author is principal surgeon, hath afforded him opportunities of making many of those experiments on human bodies, which M. Haller could only make on brute animals: so that what is advanced by our experienced anatomist on this head, appears to be well worthy the attention of those, who wish to be acquainted with this curious subject.

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*Le Siege de Calais, Tragedie, dediee au Roi, par M. de Belloy.*

The Siege of Calais, a Tragedy, dedicated to the King, by Mr. de Belloy; represented for the first Time, by his Majesty's Company of Comedians in ordinary, on the 13th of Feb. 1765. 8vo. Paris 1765.

FOR the story on which this Tragedy is founded, the Reader may turn to Rapin, Smollet, or indeed almost any of our histories of England. The Author hath taken the liberty, indeed, to introduce an episode, not immediately connected with the main subject of the piece. This is very allowable, however, in poets, whom we do not expect to be strictly bound down to historical truth. Not that the events of this episode are imaginary, altho' they did not happen exactly in the same relations of time and place; the poet piquing himself on deducing all his facts from history, in order that he might not be charged with imputing imaginary virtues and fictitious exploits to his countrymen, in a work undertaken with a view to the support of their national honour.

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The success this Tragedy met with on the French stage, surpassed every thing of the like nature that hath happened for some years. The King bestowed the most signal marks of his approbation and beneficence on the Author; while the court and city crowded nightly to its representation on the theatre. The French, indeed, could not, both in gratitude and policy do less on this occasion. The recent and repeated instances of dishonour they had sustained in the field and on the ocean, called for their utmost acknowledgments to the poet, who could make their faded glory blossom on the stage, and effect that with a few strokes of his pen, which their generals and admirals were unable to effect with their swords.

The piece is extremely well calculated for the end it was intended to serve; it is also well written, but will appear very little affecting to those who are not interested in the national vanity of the French, with regard to their valour and loyalty. M. de Belloy seems to have had Mr. Addison's tragedy of *Caro* in his eye, particularly in the patriotic declamations of St. Pierre; many of whose sentiments are noble and well expressed. We shall give our Readers an instance or two:

In Scene 4th of Act 4th this heroic magistrate with his son, Aurelia, Alienor, the Governor's daughter and six citizens, are represented as prisoners in King Edward's camp. They are in doubt about their fate, as the King had intimated his design of putting the family of St. Pierre, the mayor, to death, when Alienor acquaints them that she had prevailed on the Prince of Wales to release her father St. Vienne; who was gone to the King of France, in order to procure some intercession with Edward to save their lives.

*Ali.* Vous connaissez Valois, & le tendre retour  
Dont son cœur paternel a payé notre amour.  
Oui, dût-il pour vous seuls céder une Province,  
Des Sujets tels que vous valent le plus grand Prince;  
Il va mettre à vos jours le même prix qu'aux siens,  
Et la rançon des Rois est due à leurs Soutiens.

*St. P.* Inspire mieux mon Maître, ô Puissance céleste !  
Et défends sa bonté d'un conseil si funeste.  
Partez, opposez-vous à ce dangereux soin ;  
Qu'on permette ma mort, l'Etat en a besoin.

Vous voyez cette guerre, en disgraces féconde,  
De nos débris fameux couvrir la Terre & l'Onde :  
Chez les Français, toujours l'excès du Sentiment  
Augmente le bonheur, rend le malheur plus grand :  
Peu faits aux longs revers, las de voir leur courage  
Servir à leur défaite & hâter leur naufrage,  
Dans un dépit amer, hélas ! ils ont pensé  
Que le Siècle est déchu, que leur règne est passé.  
Mais qu'il s'élève enfin dans cette erreur commune,  
Une âme inébranlable aux coups de l'Infortune.



Digne de nos Aïeux & de ces tems si chers  
 Où les Lys florissans ombrageaient l'Univers ;  
 Et vous verrez soudain, par tout ce Peuple avide,  
 Saisir, suivre, éгалer son audace intrépide ;  
 Devenus ses Rivaux de ses Admirateurs,  
 Son noble enthousiasme embrâsera les cœurs :  
 Indignés d'avoir pu désespérer d'eux-même,  
 Ils forceront le Sort par leur constance extrême ;  
 Et peut-être à l'Etat rendront un plus beau jour,  
 Qu ces jours qu'il croyait regretter sans retour.  
 Voilà de notre mort les fruits inséparables ;  
 Notre sang va partout enfanter nos semblables.

*Amb.* Bien plus. Si du Destin les nouvelles rigueurs  
 Chez nos Neveux un jour ramenaient nos malheurs ;  
 Du Héros de Calais l'impérieux exemple,  
 Que la Gloire, à leurs yeux, offrira dans son Temple,  
 Jusques au fond des cœurs attendris & confus  
 Ira chercher l'Honneur, éveiller les Vertus ;  
 Et dans les Citoyens du rang même où nous sommes,  
 Déployer le Génie & l'âme des Grands-Hommes.  
 C'est ainsi qu'un Mortel, surpassant ses souhaits,  
 Par une belle mort se survit à jamais ;  
 Et qu'après un long cours de Siècles & d'années,  
 Ce sa Patrie encore on fait les destinées.

On these heroic declamations, which seem not a little to resemble the fine speeches of Cato's little senate pent up in Utica, Alienor, like another Martia, exclaims,

*Ali.* O courage ! ô Vertu ! dont l'héroïque ardeur,  
 Etonnant la raison, s'empare de mon cœur,  
 Ils font presque approuver à mon âme ravie,  
 Et désirer pour eux ce trépas que j'envie.  
 Valois leur devra tout—& souvent, en effet,  
 Le sort des Souverains dépend d'un seul Sujet.  
 Harcourt trahit son Prince & d'Artois l'abandonne ;  
 Un Maire de Calais raffermi sa Couronne !  
 Quelle leçon pour vous, Superbes Potentats !  
 Veillez sur vos Sujets dans le rang le plus bas :  
 Tel qui, sous l'Oppresseur, loin de vos yeux, expire,  
 Peut-être quelque jour eût sauvé votre Empire.

The scene immediately succeeding is one of the most pathetic, and best written in the whole piece : But for the Reader's better understanding it, it may be necessary to premise the following circumstance of the plot. The Count of Harcourt, who commanded the first line of the English army at the battle of Cressly, found, among the slain, his brother Lewis, or John of Harcourt, who fought against him on the side of France. He was so shocked, it seems, at this discovery, that he formed a resolution to resign his command under Edward, and repair

to the holy wars. At the same time he pleads, with the king, for the life of the Mayor of his family: but finding his mediation fruitless, he offers to set Aurele at liberty, and to die in his stead.

*Aliénor, les six Bourgeois, un Officier Anglais, Gardes.*

*L'Off.* Madame, éloignez-vous. Toujours plus implacable, Edouard a signé cet Arrêt exécrable. Si vous ne vous hâtez de fuir ces tristes lieux, On va sur l'échafaud les conduire à vos yeux.

*Aliénor, à sa Suivante.*

Fuyons.—Soutenez-moi. La force m'abandonne. L'appareil de leur mort me suit & m'environne.

*(À Saint-Pierre.)*

Mon Père, pardonnez, je tombe dans vos bras : Recevez ce doux nom que je vous dois : hélas ! Vous m'avez inspiré la Vertu—

*St. P.* Le courage.

*Ali.* Ah ! ce fatal moment n'en permet point l'usage. Pleurer ceux qu'on admire est-ce les offenser ?— Que n'ai-je sur Harcourt de tels pleurs à verser ?— Quoi ! le fer va frapper le Fils auprès du Père, Sur les corps expirans de leur Famille entière ! L'horreur glace mes sens & m'étouffe la voix.

*Saint-Pierre, un peu attendri.*

Adieu, Madame.

*Ali.* Adieu, pour la dernière fois.

*Saint-Pierre, les six Bourgeois, l'Officier, Gardes.*

*St. P.* Faut-il vous suivre ?

*L'Off.* Hélas ! j'attends l'ordre terrible.

*St. P.* Anglais, vous pleurez tous.

*L'Off.* Ton courage invincible

Semble épuiser le mien—Quel surcroît de douleurs, Quand la Vertu sourit à ses bourreaux en pleurs !

*Saint-Pierre, embrassant les Bourgeois.*

On vient. Embrassons nous—Je marche à votre tête. Martyrs de la Patrie, allons, la palme est prête.

*(Il va pour sortir.)*

Mai—que nous veut Harcourt ?

*Saint-Pierre, Aurele, les six Bourgeois, Harcourt, l'Officier, Gardes.*

*Harcourt, à l'Officier & aux Gardes.*

Sortez, braves Guerriers ; J'ai des ordres secrets pour voir ces Prisonniers.

*[Aux Bourgeois.]*

Français—Ah ! de ce Nom ne pourrai-je être digne ?

*(À Saint-Pierre seul.)*

Je vois qu'à mon aspect votre vertu s'indigne :

*[L'Officier & les Gardes sortent.]*

Oui,



Oui, j'ai perdu mon Frère, & vous, & mon Pays;  
Cette main fume encor du sang de votre Fils:  
Mais je viens adoucir le sort qui vous menace,  
De ce jeune Guerrier j'apporte ici la grace.

*Saint-Pierre, avec joie.*

Ciel!

*Har.* Il serait affreux que du commun malheur  
Une seule Famille épuîsat la rigueur—

*St. P.* Quoi!—quelqu'autre pour lui s'offre-t-il au supplice?

*Harcourt, [Vivement, comme une chose qui lui échappe.]*

Sans doute, un autre y court avec plus de justice.

*(A Aurèle, en se reprenant.)*

Partez, l'échange est fait, marchez au Camp Français:

Il n'est pas loin du nôtre, & vous guides sont prêts.

Allez, & renonçant à des Vertus stériles,

Plus que votre trépas rendez vos jours utiles;

Vous pourrez, dans une heure, assurer à mon Roi

Qu'Harcourt ne mourra pas sans lui prouver sa foi.

*Aur.* Mon Père—Non, Seigneur. Qui? moi, que j'abandonne—

*Har.* C'est au nom d'Edouard qu'ici je vous l'ordonne.  
Partez.

*Aurèle, avec fureur.*

Quel est celui dont l'injuste Vertu,

S'offrant pour me sauver—

*St. P.* Eh! le méconnaîs-tu?—

C'est Harcourt.

*Harcourt, troublé.*

Moi!

*St. P.* Vous-même. Oui, je lis dans votre âme;

J'y surprends un projet que j'admire & je blâme:

Vous juriez ce matin de nous suivre au trépas;

Vous trompez Edouard, vous ne m'abusez pas.

*Har.* Eh bien! s'il était vrai, ce projet équitable,

Qui, sauvant l'innocent, dévouerait le coupable?—

*Aur.* Quoi! je consentirais?

*St. P.* Vous oseriez penser?—

*Harcourt, impétueusement.*

Il doit y consentir, vous l'y devez forcer.

Je conçois vos refus, j'entreprends de les vaincre:

C'est peu de vous toucher, j'aspire à vous convaincre;

Le tems presse. Ecoutez. Ce n'est point vous, hélas!

Intrépide Vieillard, que j'arrache au trépas:

L'Honneur peut murmurer que ce grand sacrifice

Soit votre digne ouvrage, & sans vous s'accomplisse,

Je le fais. Mais ce Fils, qu'au milieu des tourmens

Un zèle aveugle immole à la fleur de ses ans;

Lui que dans votre cœur réclame la Nature;

Lui, ce Héros naissant, dont la grandeur future

Aux vœux de nos Guerriers s'annonce avec éclat,

Vous devez ses Vertus aux besoins de l'Etat.

Choisissez entre nous comme choisit la France.

Croyez-vous qu'un moment sa Justice balance,

Qu'elle souffre qu'un sang si cher à son amour  
 Par mes crimes deux fois soit versé dans un jour ?  
 Mourant sans votre Fils, votre gloire est la même :  
 Et si vous m'admettez à cet honneur suprême :  
 Quels que soient mes forfaits, je les répare tous ;  
 C'est un laurier de plus pour la France & pour vous.  
 Songez surtout, songez qu'à ce jeune courage  
 Des fruits de votre mort vous devez l'héritage :  
 Avec combien d'ardeur on verra nos Français  
 Suivre aux combats le Fils du Héros de Calais  
 Pour ses heureux talens quelle vaste carrière !  
 Ah ! voyez-le venger sa Famille & son Père ;  
 Voyez-le s'ennoblir au milieu des lauriers,  
 Monter sur votre tombe au rang des Chevaliers,  
 Et fonder de Héros une Race nouvelle,  
 Digne dans tous les tems d'une source si belle,  
 Se vouant d'âge en âge à la gloire des Lys ;  
 Et que vous immoliez dans ce vertueux Fils—  
 Eh bien ! ce tendre espoir vous arrache des larmes—

(Avec transport à Aurèle, en lui présentant son épée.)

Pars, accepte ce fer, rends l'honneur à mes armes.

Aur. Moi, tromper Edouard, fuir & me parjurer,

De mon Père expirant oser me séparer ;

Moi, qui m'étais flatté qu'une pitié soudaine,

Voyant tomber ma tête, épargnerait la sienne !

Har. Tu redoubles les maux en y joignant les tiens.

Aur. Je soulage mes maux en partageant les siens.

Har. L'espoir de le venger—

Aur. L'horreur de lui survivre—

Har. Te défend de mourir.

Aur. Me contraint de le fuir.

Har. Malheureux, mais nos jours sont le bien de l'Etat.

Aur. Vivez donc en Héros, moi je meurs en Soldat.

There are several other scenes in this piece, which, tho' less pathetic and affecting, abound in refined, spirited, and noble sentiments. Of this kind is the second scene of the 5th act, between King Edward and St. Pierre ; but we cannot spare room for any farther quotations from this performance.

## CATALOGUE OF FOREIGN BOOKS.

Art. I. *Ewaldi Hollebeckii oratio de divinæ Revelationis in Belgia contemptu, atque caussis ejus precipuis.*

An Oration on the Contempt in which Divine Revelation is held in the Netherlands, delivered by Professor Hollebeck, before the University of Leyden, on his resigning the Office of Rector Magnificus to that University. 4to. 1765.

**I**T is a foul bird, they say, which bewrays its own nest: It is likewise held an egregious mark of folly, to publish one's own shame. What motive, therefore, could induce so grave, so learned and judi-



cious a Theologian as Professor Hollebeek, to give the world so gross an intimation that divine revelation is held in contempt in Holland, we cannot possibly conceive. It is well known that foreigners, and particularly the inhabitants of Roman Catholick countries, have been induced, from the general toleration of all religions in Holland, to charge the Dutch with indifference and want of zeal for any. The slaves to ecclesiastical tyranny and arbitrary power in other countries, we say, have hence took occasion to reproach these republicans, as libertines, infidels and atheists. In Japan they are said to trample on the crucifix, and to sacrifice, like true pagans, every thing to the god of trade. In Europe, however, we imagined they had more decency than to prefer openly the caduceus of Mercury, to the cross of Christ. Indeed we should have been glad to have indulged an hope that the state of christianity, and a due respect for divine Revelation, were not at so low an ebb in the united provinces, as the title-page of this oration insinuates; it not being uncommon for orators to display their rhetoric sometimes at the expence of truth. But we were checked in this hope by the sight of another printed harangue of the same nature, delivered at another university in the same provinces; in like manner by a professor of Theology. The title of this oration indeed is not quite so forcible as that above-mentioned, but gives equal intimation of the desperate state of the case. *Johannis Hermanni Schacht oratio inauguralis de causis cur religio Christiana, plures hodie quam olim experiatur obreptatores.* These learned professors seem to have ascertained a fact, which it had been more prudent perhaps to have left controvertible. As to the causes of this alarming defection in the Hollanders, with regard to religion, they are much the same with those, which have contributed in like manner to diminish its influence in most other countries of Europe, and are too well known to be expatiated on here. It is undoubtedly the duty of every good clergyman to combat pyrrhonism and infidelity, but we fear our Theologues do not sufficiently reflect on the contagion of ill example, and its pernicious consequences, when they propagate notions of the general prevalence of those doctrines or practices which they are about to condemn.

Art. 2. *Présence corporelle de l'Homme en plusieurs Lieux, prouvée possible par les principes de la bonne Philosophie.*

The corporal presence of Man in several places at the same time, proved to be possible, on the Principles of true Philosophy. 12mo. Paris. 1764.

Among the many literary extravagancies, that of late years have disgraced the press, the reader may possibly have heard of the strange attempts that have been occasionally made to prove the doctrine of the Trinity by arithmetical calculation, to illustrate man's free-will by mechanical experiments, and even of mathematical demonstrations to prove the infallibility of the Pope. And yet he would hardly have imagined, before the appearance of this tract, that the whole world of letters could produce such a phenomenon as that of a Sophist, who would undertake to prove that a man may be in two different places at one and the same time. Yet this, hath the present writer attempted, in order to obviate, as he

professes, those groundless objections, which have hitherto been made to that very intelligible and edifying doctrine, Transubstantiation. We presume it needless to inform the intelligent reader with what success this extraordinary attempt is attended, as the writer, however, was a man of ingenuity, and has been of some note in the republic of letters\*, we cannot dismiss his work with the contempt the design of it deserves. It is to the insligation, it seems, of the late M. Boullier, the publick is indebted for this singular performance; that writer having asserted, in one of the Dutch journals, that an hypothesis to explain the mystery of transubstantiation and reconcile it with our notions of body, would be a most curious phenomenon.

That celebrated journalift gave even a kind of challenge to our Author, in daring him to the execution of such a project. The writer's honour being thus engaged, he draw: forth his metaphysical rapier and thrusts away. The principles on which he proceeds to establish his hypothesis are those of Nieuwentheit, by which a distinction is made between the *visible* body and the *proper* body of man. Thus when we say a man weighs 200 pounds, we speak only of his *visible* body; but if we say a man is eighty years of age, we speak of his *body proper*. This latter, our Author calls the *body prototype*, as being that in which the personal identity of the man consists. He is reduced, however, to the necessity of supposing it of a different kind and substance, with the flesh, blood, and humours of the *visible* body; and in this the paradoxism of his argument lies. In the application of this principle, to solve the proposition of an animal's being corporally in several places at one time, he endeavours to establish the possibility of two bodies in different and distant places, being animated by one and the same soul. This notion he strives to illustrate by the well-known experiment of cutting earth-worms and millepedes in two; inferring that, because the parts into which they are divided, live and move, they must be severally animated by one and the same soul; because the soul is immaterial and indivisible. It were unnecessary to expose the puerility of this reasoning, as it is, indeed needless to dwell longer on this, at best useless, performance.

Art. 3. *Traité de Paix entre Descartes et Newton, précédé des vies littéraires de ces deux chefs de la Physique Moderne.*

A Treaty of Peace between Descartes and Newton; to which is prefixed an Account of the Lives and Writings of these eminent Philosophers. By Aimé-Henry Paulian, Professor of Physic in the College of Avignon. 3 Vol. 12mo. Avignon. 1764.

Father Paulian is not the first who hath attempted to reconcile the contradictory theories of Newton and Descartes. De Molinès, who

\* The writer is the late Abbé de Lignac, Author of, *Mémoires pour l'histoire des Araignées*.—*Témoignage du sens intime*.—*Elémens de Métaphysique tirés de l'Expérience*.—*Examen sérieux et comique du livre de l'esprit*.—*Lettres à un Américain*.—It was in the last-mentioned work, that our Abbé asserted it to be easier than is generally imagined, to deduce principles from our common notions of the human body, by which it might be demonstrated, that the doctrine of Transubstantiation is not so absurd as Courayer and others have pretended.



published his physical lectures, in the year 1740, endeavoured in vain to effect a like conciliation. The ill success, indeed, of all attempts of this kind \*, seems to shew that moderators in the sciences are as obnoxious and as little attended to, as those in politics, or religion. The zeal of party is the same, be the object of that zeal what it may; and though it may seem strange that men should rank themselves under the banners of metaphysical systems, we have seen the passions of philosophers as warmly engaged in the cause of abstract ideas, as ever those of politicians were in defence of civil or religious liberty. Our moderators, it is true, proceed on the received opinion, that the truth generally lies between the contending parties; but this notion, though frequently true, is not universally so; nor, if it were, is it always sufficient to lead us exactly into the line of truth, from which the opponents may deviate. It often happens that they both vary just as much from the truth, as they differ from each other; and that though they are absolutely irreconcilable to each other, they may both be easily reconciled to truth. We imagine this to be the case with the systems of Descartes and Newton; and that by a very little qualification of the notions of the Cartesians we might deduce them from those principles, whose existence and effects the discoveries of Newton have rendered indubitable. Our Author, indeed, hath advanced but little to serve this purpose, although his treatise contains many ingenious observations and reflections, that display a very competent knowledge of physical and mathematical science.

Art. 4. *Variétés sérieuses et amusantes.*

Miscellaneous Tracts, on various Subjects, Instructive and Entertaining. 2 Vols. 12mo. Amsterdam. 1764.

These tracts were printed at Paris, notwithstanding the name of Amsterdam is inserted in the title-page; for which piece of *finesse*, the publisher might possibly think he discovered the usual motives. Most of the subjects here treated have before passed under the hands of our great modern pyrrhonist Mr. de Voltaire; the peculiar felicity of whose style and manner, we do not think, the Author of this miscellany hath quite attained. The letter of Perrault, the famous detractor of Homer, if genuine, is curious. It contains a formal confession, under his own hand, of his ignorance of the Greek and Latin languages, and indeed of his want of literature in general. Perrault, however, is not the only Frenchman that hath taken upon him to criticise dogmatically on the ancients, without knowing any thing of the learned languages. The ignorance of Father Rapin is conspicuous in almost every page of his famous parallels between the Greek and Latin poets, orators, and historians.

\* A like attempt was made, a few years ago, by the very ingenious Dr. Luzac of Leyden, to reconcile Sir Isaac Newton and Leibnitz; and with equal success.

Art. 5. *Memoire sur les Poemes de Mr. Macpherson.* 12mo.  
Cologne\*. 1765.

A Memoir, or Dissertation on the Poems of Mr. Macpherson.

The greater part of our readers, we presume, must remember in what manner the monthly Reviewers had the hardiness to avow their scepticism with regard to the poems of Ossian, even when that immortal Scald was in the zenith of his late glory, and while the fame of his translator was resounded, with that of his Caledonian Homer, from one end of the kingdom to the other; even from John o'Groats's house, to the white-nosed cliffs of Dover.

The reputation of this northern Mæonides was destined, however, to suffer a more formal and formidable attack, on crossing the British channel. Not that it had any thing to fear from the natives of France, the region of *poetry*, politeness and the Belles Lettres; it is well known that France abounds with foreigners, and particularly with the natives of a country, which, though subject to our own sovereign, furnishes our hereditary enemies not only with soldiers to fight their battles, but authors to write their books.

In short, the Author of this memoir is an Irishman, who equally jealous of the honour and antiquity of his nation with the proudest Laird in Scotland, appears highly incensed at, what he calls, the pretended discovery of Mr. Macpherson; a scheme, he says, directly calculated to build up the Scotch antiquities on the ruin of the Irish, by transferring to Scotland the heroes and heroic exploits of Ireland. We cannot pretend to give our readers the whole of this writer's arguments; of which we hope, therefore, they will accept the following summary.

\* The native Irish were the only people, before the eleventh century, who were denominated *Scoti*. About the year 503, Fergus, the son of Eric, an Irish prince, and sovereign of the territory called *Dalreida*, in the province of Ulster, made a conquest of the western parts of northern Albania, where he settled; transferring thither the name of his native place *Dalreida*. This prince was the founder of the Scottish monarchy; and is represented as such in all the catalogues of Scottish kings, which were drawn up before the end of the thirteenth century; at which time, the Scots began to conceive the design of exaggerating their antiquity. Now, as the Dalreidians of Scotland or Albany, who were settled there by Fergus, were originally *Scots*, that is Irish, they were called *Scoti*, ever after the eleventh century; and, in order to distinguish the Scots of Ireland from the Scots Dalreidians of Albany, the first were denominated *Scoti Hibernienses*, and the second *Scoti Albinenses*, or *Albini*. It appears that this denomination of *Scoti*, being given indifferently both to Scots and Irish, has given rise to the many vague reasonings on this subject, and has induced the Scotch to appropriate to themselves all the advantageous relations, that are recorded in history concerning the original Scots, or Irish.

\* This memoir was originally published in the *Journal des Sçavans*, for the months of May, June, August, September, and December. Paris edition.



This is certain, that, from the beginning of the fourteenth century, the Scotch have constantly boasted the great antiquity of their nation, which they trace as far back as the fifth century before Christ. The first time, however, these pretensions were made, was in the memorial transmitted by the Scottish states in the year 1301, to pope Boniface VIII. and next in a letter which the Scotch nobility sent to pope John XXII. in 1320. Winton, who published his Chronicle in 1408, tells us that the Scots took their first departure from Ireland, and settled in Albany 440 years before Christ. Gray says 443, both of them making the same Fergus, the son of Eric, the founder of the Scotch monarchy; but then they date his migration upwards of 900 years earlier than his birth. According to the Chronicle of Fordun, which was published in 1447, Fergus was not the first founder of the Scotch monarchy; but was preceded by about five and forty predecessors; the names of but three of them, however, are mentioned. This Chronicler supposes the Scottish colony passed from Ireland to Albany, 440 years before Christ, although he doth not fix the commencement of the Scottish monarchy earlier than 330 years before the christian era.

It is not easy to guess from what motive the earlier Scottish historians were thus induced to falsify the dates of their history: but from the year 1488, when James the Third was killed in battle, by his rebellious subjects, this romance of Scottish antiquity seems to have been upheld by political views. These were, to restrain the regal authority by inculcating that it was dependent on the national or popular authority. It became necessary, in support of such republican principles, to adduce examples from history; or to bring them from fictitious manuscripts. A set of disaffected lords, says this writer, engaged Boetius with this view, to write a new history of Scotland; in which, not only all the imaginary kings, to which Fordun could give no names, were particularly specified, but even the history of their lives was written at length. In these relations, particular care was taken to specify that a great number of them were assassinated, deposed, imprisoned, or banished by the people; in whom the sovereign authority was supposed constantly to be vested. It was with the same spirit, says our Author, and in order to excite and justify a rebellion against Mary Stuart, Queen of Scots, that Buchanan composed his treatise, entitled, *De jure Regni apud Scotos*, as also his new history of Scotland. The like chimeras, says this writer, have been since adopted by some late historians, and many more have been added by others.

It was in consequence of this equivocal appellation of Scots, he observes that the Scotch, to this day, impute to their own countrymen, the various exploits of the Scots in their wars with the Britons and the Roman troops, in the fourth and fifth centuries. This writer, however, endeavours to shew that the Scots which joined the Picts in those famous wars, were the Scots of Ireland; that there were, at that time, no other Scots in the world, but those of Ireland: the establishment of a colony in Albany taking place only in the beginning of the sixth century. After bringing a variety of proofs, in support of these assertions, the Author attacks the opinion of Mr. Malcolme, respecting the Scotch being the same people with the Picts, and the Picts the same with the Caledonians; whose great antiquity is incontestable, and from whom that writer even derives the Scots of Ireland; metamorphosing the latter

into a petty colony of Caledonians. This Writer, attempts on the contrary to prove that the Caledonians were Britons, and that the Scots were of Scythian origin; between which two nations there was no affinity or communication. He endeavours to shew farther that the Picts succeeded the Caledonians, who were destroyed, and that they constituted a very different people.

Having settled all these points, and proved that the present Scotch nation derives its origin from the Irish Scots, led over to Albany by Fergus in the year 503, our Author proceeds immediately to the pretensions of Mr. Macpherson; affirming that the history which he makes the subject of his poems, is absolutely false; being only a development of the system of Mr. Malcolme; that these poems, so far from having been written by Ossian, the son of Fin, Fion or Fingal, are compositions of much later date, written in order to confirm the historical presumptions of Mr. Malcolme, on the authority of a pretended Caledonian bard of the third century, who imputes to the Caledonian or Scottish nation, all the heroes and heroic exploits of the Scots or Irish. The Author concludes his memoir with attempting to shew, that the subject and plan of the poems in question, are actually taken from the Irish Romances; pointing out particularly the passages from which some of the principal are taken.

Art. 6. *Recueil des Oeuvres de Madame du Bocage, &c.*

The Works of Madam du Bocage, honorary Member of the Academies of Padua, Bologna, Rome and Lyons. 12mo. Lyons. 1763.

Madam du Bocage is already known, to great advantage, in the literary world, from several ingenious performances, in different kinds of writing. Her imitation of the grandeur and sublimity of Milton, in her *Paradis terrestre* sufficiently and early distinguished her from the herd of female Writers. The present collection consists of three volumes: the first of which contains, *Le Paradis terrestre*; the Tragedy of the *Amazons*; a translation of Mr. Pope's Temple of Fame, and of a funeral oration, in praise of Prince Eugene, written in Italian by Cardinal Passionei; to these are added a poem which obtained the first prize of the academy at Rouen, with other detached pieces. We shall select a few lines from the translation of Pope's Temple of Fame; which some of our Readers may possibly have the curiosity to compare with the original; and from which comparison they may form some idea of the translator's poetical merit.

Plus loin dans les accès de son bouillant génie  
Pindare au haut des airs guide un char radieux,  
Et son rapide vol semble aspirer aux cieux;  
La Harpe suit sa voix, et sa main nonchalante  
Tire des sons hardis de la corde tremblante.  
Les courses et les jeux de la Grece vantés  
Autour de sa colonne étoient représentés:  
De jeunes combattans, amoureux de la gloire,  
Par des sentiers divers y cherchent la victoire:  
Au bout de la carrière, ils tournent tous leurs pas,

Neg-



Neptune et Jupiter animent leurs combats ;  
 L'un, penché sur son char, brille par la vitesse,  
 L'autre, auprès du Vainqueur succomba avec noblesse :  
 Le Marbre rend l'effort de leurs bras menaçans  
 Et leurs fougex Courriers y semblent bondissans \*.

At the head of this first volume, is placed an elegant portrait of Madam du Boccage, with this inscription, *Forma Venus, arte Minerva*. Volume the second, contains the *Colembiade*, an epic poem on the discovery of America by Columbus; with the history of the conspiracy of Wallstein, translated into Italian by Sarrafin. — The contents of the third volume are quite new, having never been published before; and consist of letters from our Authoress, to her sister Madame du Perron, written during her travels into England, Holland and Italy. These letters abound with instances of the Author's good sense, her taste for the polite arts, and knowledge of the world. The amiableness of her disposition, and agreeable turn of mind, may be gathered from the following verses written in an easy and natural vein of poetry, as it is said, before she was twenty years of age.

Plus je vis et plus je meprise  
 Tout ce qu'on appelle plaisir.  
 Renonçant à toute entreprise  
 J'anéantirai tout desir;  
 Je n'aurai d'amour dans mon ame  
 Que l'amour de l'oisiveté:  
 Je veux d'un oeil d'égalité  
 Prendre la louange ou le blâme,  
 Et pour tous soins, loin des grandeurs,  
 Guider ma fragile structure,  
 Sans désespoir et sans douleurs,  
 Jusqu'au terme que la nature  
 Voulut prescrire à nos malheurs.  
 Tous les mortels passent leur vie  
 A s'ennuyer au mouvement;  
 Moi, je trouve moins de folie  
 A m'ennuyer tranquillement.

The Reader will very possibly entertain some doubts of the sincerity of our young female philosopher, with regard to the above sentiments; unless they suppose her indifference owing to her want of personal charms; it

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\* Here like some furious prophet, Pindar rode,  
 And seem'd to labour with th' inspiring God;  
 Across the harp a careless hand he flings,  
 And boldly sinks into the trembling strings.  
 The figur'd games of Greece the column grace,  
 Neptune and Jove survey the rapid race,  
 The youths hang o'er their chariots as they run,  
 The fiery steeds seem starting from the stone;  
 The champions in distorted postures threat;  
 And all appear'd irregularly great.

does not appear, however, that this was the case; especially if we may credit the compliment paid her in the following stanza, by Mr. Voltaire, on her going into Italy.

Vous qui réglez sur le Parnasse,  
Allez au Capitole, allez, rapporter-nous,  
Les Myrthes de Petrarque et les lauriers du Tasse;  
Si tous deux revivoient, ils chanteroient pour vous,  
Et voyant vos beaux yeux et votre poésie,  
Tous deux mourroient à vos genoux  
Ou d'amour ou de jalousie.

Art. 7. *Sammlung vermischter kleiner Schriften.*

Miscellaneous pieces in Prose and Verse on various Subjects.  
8vo. Butzow. 1764.

These tracts appear to be written by the ingenious Mr. Reinhard, one of the counsellors, justiciary, of the Duke of Mecklingberg Strelitz; and whom we have had frequent occasion to mention in our Review. The present publication contains but four pieces, and is only a fourth part of the collection intended.

Article the *first*, contains reflections on reason and revelation. In this tract the Author endeavours to shew the infinite superiority of the latter, the necessity of its being given to the world; and the amazing advantages mankind have reaped from it. He traces the marks of a divine, and very ancient revelation, even in many of the tenets and opinions of the Pagans; and thinks it probable that mankind would never, by the simple use of their reason alone have discovered one single truth of any importance either in religion or morals. We have given our opinion of Mr. Reinhard, as a philosopher, on a former occasion; he appears on this occasion, however, more in the character of a theologian; we shall therefore give our readers a short specimen of his mode of argumentation.

"Amidst the various religions that prevail in the world, says he, there must be one that is true, or they must be all equally good, or lastly they must all be equally false. Now it is impossible that they can be all equally good, because there are many of them, manifestly absurd, inconsistent with reason, and injurious to the deity. On the other hand, if there be no divine revelation, all religions must be equally false, because they are founded on revelations pretended to be divine. Now can it be possible that God Almighty should thus abandon mankind in all ages to ignorance and error? Is it possible that he should permit them all to be deceived by religions, founded on fictitious revelations, and impostures, which could never redound to his own honour or the happiness of his creatures?"—Who would Mr. Reinhard have to answer these questions? Is not this mode of reasoning, a kind of begging the question which the argument should have determined?

Article the *second*, consists of critical reflections on the nature of poetry, and the fundamental principles of that divine art.

Article the *third*, contains a project for a distinct and methodical plan of jurisprudence in general, and of civil jurisprudence in particular.

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The *fourth* and last piece is an ode in blank verse, written on occasion of a violent tempest; of which it may be said, that the Author hath at least succeeded in adapting his style to his subject; for, whatever objections may be made to the *sense*, it must universally be allowed to have a most RUMBLING SOUND.

Art. 8. *Entwurfeiner Vollständigen Historia der Ketzerregen, &c.*

An Essay towards a compleat History of the Heresies, Schisms and religious controversies that preceded the Reformation. By Christian William Francis Walch, Doctor in Theology, and Professor of theology and Philosophy in the University of Gottingen. 8vo. Leyden. 1764.

The most perplexed and obscure part of all ecclesiastical History, says this Writer, is undoubtedly that of the numerous heresies which crept into the primitive churches. This consideration, he seems to think will justly entitle him to applause for having made it his particular study. He might have asked himself, however, some pertinent questions concerning the utility of such an investigation. If two thirds of the productions of the human understanding must be esteemed, as he observes, the mere dreams and idle reveries of distempered brains, *velut agri fumia*, to what good purpose is it to record these chimeras, or to rake into such heaps of rubbish, for so slight a modicum of truth, as is confessedly to be found there? The history of religious tenets, is in general as disgraceful to the understanding, as the methods of propagating them have been disgraceful to the heart; and indeed both have been so often a scandal to humanity, that it were to be wished they were buried in oblivion together.

Art. 9. *Dissertazione de' doveri del Giudice, &c.*

A Dissertation on the Duties of a Judge. By Maximilian Murena. 8vo. Naples. 1764.

It is with great satisfaction we see the principles of natural justice, and the rights of individuals, make their way against the artificial and arbitrary institutions of those oppressive cabals, which falsely assume the name and authority of civil society. The Author of this treatise hath already obliged the world with an essay on Natural Justice, and, tho' but a young proficient, has arrived at a considerable degree of eminence in his profession, as an advocate in the principal courts of Judicature in Naples. He deduces the several duties of a judge from the ancient Roman laws and the customs of all civilized nations; expatiating on their importance, and on the dignity of this office, after so just and forcible a manner, that we presume no person in that elevated station, who should form his conduct on our Author's rules, would ever be found taking a nap, or poring over a Gazette, on the bench; much less would he permit his impatience to sacrifice the liberty and property of a client to a twinge of the gout, or an interview with a strumpet\*.

\* This writer should have reflected that even judges are but men, and subject to the frailties of human nature. 'Tis true, 'tis pity, and indeed 'tis pity too 'tis true: But so it is.

Art. 10. *Das Steinreich Systematisch entworfen, &c.*

A systematical Exposition of the Oeconomy of the fossil Kingdom. By J. E. E. Walch, Professor of Eloquence and Poetry at Jena. 8vo. Jena. 1764.

The first part of this correct and methodical treatise, was published about three years ago, and contains the natural history of fossils; in the second, now first published, the ingenious author treats of their origin, formation, composition, and various properties. There are two principles, on which he endeavours to account for the formation of all fossils. By the first he explains the formation of those stones, which are generated by means of a sediment deposited, or separating itself, from a fluid; the parts of which sediment, growing hard by the evaporation of the particles of the fluid, cohere so strongly as not to be separated without a considerable external force. The solid thus generated Mr. Walch calls a sedimental fossil. The second principle by which our Author accounts for the generation of fossils, is that of congelation; under which term also he comprizes Chrysalization. In treating this second part of his subject, he enters very minutely and particularly into the various properties, both internal and external, of the several sorts of stones that are subject to physical or chymical experiment.

Art. 11. *De sedi inferni, &c.*

A Dissertation on the Seat of infernal Spirits or Demons. By Father Patuzzi. 4to. Venice. 1764.

The very pious, though demonological Author of this little performance, seems extremely angry that Swinden, and other Authors, have removed the seat of Hell from the centre of the earth; where he asserts it has been placed from the foundation of the world. But (with due deference to our zealous ecclesiastic) if Mr. Voltaire's argument be just, "That the Jews, having no notion of devils, had no business for an hell," our modern Sceptics, who set the devil at defiance, may with propriety turn him out of doors, to find an home where he can. In the mean time, nevertheless, it must be admitted that, if he goes about the world seeking whom he may devour, it is earnestly to be wished that he were locked up somewhere, even tho' it were in the dungeon of the centre. Father P——, however, with his bad Latin, says, *De non entibus, vel non-existentibus, localitas non obtinet*. For our parts, we have only to say, it is a devilish critical point, attended with most infernal difficulties, and therefore we beg to be excused from meddling any farther with the matter.

Art. 12. *Wahre Gründe warum Gott die Offenbarung nicht mit augenscheinlichen Beweisen versehen hat, &c.*

An Enquiry into the Reasons why God hath not furnished the Scriptures with a greater internal evidence of their veracity. By Mr. Tollner, Professor of Divinity and Philosophy in the



the University of Frankfort on the Oder. 8vo. Leipzig. 1764.

We have often seen bumpers tost off, by the licentious students of the Temple and Lincoln's-inn, to the *glorious uncertainty of the LAW*; but we never expected to see a grave Theologian, of a protestant university, standing up for the glorious uncertainty of the *GOSPEL*.—Descartes hath hazarded a supposition, that God Almighty intended to deceive us in things the most palpable to our senses and reason: but to be kept in the dark, both by our reason and revelation too, is certainly an hard case and unworthy of acceptance.

Art. 13. *Memoire contre la legitimite des Naissances pretendues tardives, dans lequel on concile les Loix civiles avec celles de l'economie animale.*

A Memoir concerning the legitimacy of late Births, in which the Laws of most Countries are shewn to be agreeable to the animal OEconomy. By M. Louis, of the Royal Academy for Surgery at Paris. 8vo. Paris. 1764.

This is an ingenious and sensible treatise on animal gestation, and the causes and mechanism of female delivery; in which, after refusing several pretended unreasonable births, the author infers the absolute impossibility of a child's birth being delayed beyond the ordinary term.

Art. 14. *Lettres de Sophie et du Chevalier de \*\*\**, &c.

The Letters of Sophia and the Chevalier de \*\*\*, being a Supplement to the Letters of the Marquis de Roselle. 12mo. 1765.

The great success of the Marquis de Roselle's Letters, hath it seems induced some anonymous Writer, as usual, to oblige the public with a supplement or second part. We understand, that Madam de Beaumont, author of that very ingenious and entertaining performance, hath taken the pains to disown publicly her having any concern in this publication: a piece of information totally unnecessary to any one who should compare the original with this pretended supplement.

Art. 15. *Delle Sensazioni del calore e del freddo*, &c.

Of the Sensations of Heat and Cold. By Father Belgrado. 8vo. Parma. 1764.

The Author of this work supposes that the sensation of cold is produced by a force similar to that which acts upon an elastic distended cord; resolving the influence of heat and cold on the nerves into the species of mechanism, by which musical chords are affected. How far this good father may be in the right, we shall not here take upon us to determine, but we must own that altho' the prolixity of his arguments effectually tired us, they had no effect in convincing us of their validity.

Art.

Art. 16. *Della Memorie di M. Pacuvio, antichissima poeta Tragica  
Dissertazione, &c.*

A Dissertation on the Life and Writings of Pacuvius, an Ancient Tragic Poet; by Annibale di Leo. 8vo. Naples. 1764.

Animated by the laudable desire of contributing to the credit and reputation of his native country, the author of this dissertation hath undertaken to preserve and diffuse the fame of Pacuvius, whom he affirms to have been born at Brindisi, the ancient Brundisium, of which city M. Leo is at present a canon. At the same time, he thinks it very strange that no modern scholiast or critic hath obliged the publick with an account of the life and writings of this Author. He observes, that Ennius, his uncle by the mother's side, has been more fortunate; Jerom Colonna, Paul Merula, Martin del Rio, Gerrard Vossius, Juningius Torellius, and others, having carefully collected his words, and rendered them interesting by the great erudition of their several remarks and annotations. The fragments of Pacuvius have indeed been collected together, and published more than once, but in a very imperfect manner, and destitute of the honour of a commentary. This neglect of Pacuvius, however excusable in foreigners, our Author thinks unpardonable in his compatriots; whose default he undertakes therefore to repair, as well with regard to the poet, as to the place of his nativity. With regard to the former, he acquaints us of the esteem in which he was held at Rome by C. Lelius, and particularly by Cicero; who affirmed him to be superior to Sophocles in his tragedy of Niptra, and classing him in the first rank of tragic poets, look upon every one as an enemy to Roman literature, who had temerity enough to despise his tragedies, particularly his Antiope. We are told that Pacuvius was a painter also, as well as a poet; Pliny speaking of one of his pictures, which was placed in the temple of Hercules, and was admired by the connoisseurs of those times. Our critical Biographer confutes the ridiculous story related in the works of St. Jerom, concerning this poet's having three wives, who hanged themselves all on the same tree.—In honour of Brindisi itself, M. Leo tell us, that L. Rammius and Dasius, celebrated for their military exploits by Livy, were born there; that brass mirrors were first constructed in that city, and that Pliny himself bears witness that M. Lenius Strabo, a Brundisian, was the first inventor of bird-cages.

Art. 17. *Lucette; ou les Progrès du Libertinage.*

Lucetta; or the Progress of Vice. 12mo. 2 Tom.  
Londres (Paris) 1765.

A kind of Harlot's progress, not ill-written, but full of scandalous intrigues, and very little worthy of importation. The title-page indeed insinuates it to be the production of an English press; but we have a better opinion of the pretended publisher than to give it credit.

Art. 18. *Contes Moraux. Par M. Marmontel de l'academie Française.* Tom. III.

Moral Tales; by Mr. Marmontel. Vol. Third. 12mo. 1765.  
The



The two former volumes of these tales are very generally known; translations of them having been lately published in our own language; for some account of which the reader may turn to our Review, Vol. XXX. page 59. The present volume contains five tales, of which we can here only insert the titles. *Le Mari Sylphe—Laurette—La Femme comme il y en a peu—L'Amitié à l'épreuve—Le Misanthrope corrigé.*

Art. 19. *Lettre du Comte de Cominges.*

An Epistle from the Count de Cominges. 8vo. Paris. 1764.

We have here an heroic epistle, written by M. Dorat, apparently in imitation of Mr. Pope's Eloisa to Abelard, but infinitely inferior to that pathetic and beautiful poem. The story is this. The Count de Cominges, driven to despair by the marriage of his mistress Adelaide, of Luffan, with the Marquis de Benavides, retired into the Abbey of La Trappe. Adelaide, on the death of her husband, made a like resolution to betake herself to a Cloister, there to indulge her grief for the loss of the Count her lover. Now it happened, that being one day at the church of La Trappe, she distinguished the voice of her faithful Cominges among the chanters of the service. Upon this, she disguised herself in man's apparel, and, applying to the Abbot, was admitted into the Monastery, where, falling sick, she discovered her passion to the Count, and expired in his arms. Cominges is supposed to write to his mother an account of this fatal accident.

Art. 20. *Precis sur l'Education des vers à Soie.*

A Treatise on the Management of Silk-worms. 8vo. Tours.

This treatise it seems is composed by the society of Agriculture lately established at Tours; to which they were induced by the proposal of M. L'Escalopier, Intendant of that province. It is a very methodical and explicit tract, apparently containing full directions for the proper management of the silk-worm, in all its circumstances; and may therefore be useful to those who would cultivate these animals, either for pleasure or profit.

Art. 21. *Traité des Miracles, &c.*

A Treatise on Miracles. In which their nature, end, and use are explained; as also the means to distinguish between the Miracles effected by the power of God, and the prodigies worked by the devil. 2 Vols. 12mo. Paris. 1764.

Is it not a miraculous thing, that these wonder-mongers will not cease plaguing the publick with their miracles? We know that the priests of the Romish church, maintain their present power of working occasional miracles; but we do not see why they should be so very tenacious of this privilege, since our Author admits that the devil himself, and even his underling demons, are as dextrous at it as any of the cloth.

Art. 22. *Traité des Affections vaporeuses des deux Sexes, ou l'on a tâché de joindre à une Théorie solide une Pratique sûre, fondée sur des Observations.*

A Treatise on vaporous Affections in both Sexes; in which it is endeavoured to unite Theory with Practice, by means of proper Observations. By M. Pomme, jun. Doctor of Physic of Montpellier. 12mo. Lyons. 1764.

The Author of this treatise on the vapours, has probably had good opportunities of experience at Montpellier, and therefore may understand his subject; he is so prolix and vapid a writer, however, that we will venture to say, he will never fail to be called in, if he can but persuade his patients to peruse his book. But Dr. Pomme is not the only physician whose writings have infected his patients. How frequently do we find it necessary for the faculty to invent a disease, in order to vend a nostrum! It is true, indeed, that sometimes the train will not take. Thus, disgusted at the proposal of having the polypus in the nose, the public turn'd up their noses at Dr. What-do-ye-call-him's snuff, even before it was ground. Might not the like fate have attended the Balsam of honey, had not every body been inclin'd to take cold at certain seasons? Nay even Valerian might have gone to the cats, had it not been so essential to the *bon ton*, for the ladies to be nervous.

Art. 23. *Petit Atlas Maritime, ou Recueil de Cartes et de Plans des quatre Parties du Monde.*

A Maritime Atlas, or a Collection of Charts and Plans, for the four Quarters of the World; compiled, by Order of the Duke de Choiseul, by Mr. Bellin. 4to. Paris. 1764.

This collection consists of five volumes, in large quarto, and contains about six hundred charts, exclusive of tables and frontispieces.

Vol. 1st. comprehends charts and plans of the several parts of North America; including those of the gulph of Mexico and the windward islands, to the number of one hundred and five.

The second volume contains South America, beginning with Mexico, and proceeding along the coast to the Brazils, the Straits of Magellan, and up the South Sea; in all, one hundred plates.

Volume the third includes Asia and Affrica, in one hundred and twenty-four charts.

Volume 4th. contains charts and surveys of all the sea coasts of Europe, France excepted; which is reserved for vol. 5. in which are given plans of all the harbours, ports, and maritime places of that nation; as well those situated on the Mediterranean, as the Atlantic ocean. The number of plates contained in this volume is one hundred and thirty-two.

The contents of each volume are arranged in geographical order, and each chart properly numbered in conformity to the table affixed at the head of its respective volume.



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## E R R A T A in this Volume.

- P. 20. paragraph 2. for reprinted here, read reprinted *it* here.
- 80. in the *Correspondence*, par. 2. for a character as little, read a *character little*, &c.
- 95. par. 3. l. 1. for letters, read *fables*.
- *ibid.* — l. 4. for and others, read a *few* others.
- 126. for Sir Arch's, read Sir *Archy's*.
- 149. par. 3. l. ult. *delete* the comma after Owen.
- 369. for tuquoque, read *tuquoque*.
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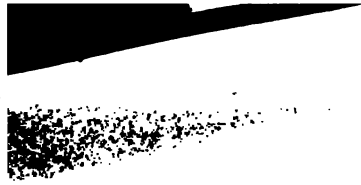




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